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IMPERIAL ACADEMY OF RUSSIA, AND THE INSTITUTE OF FRANCE

## Volume Twenty

CAMBRIDGE, MASSACHUSETTS

Harvard University Press

1916

# RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF  
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND  
WITH CRITICAL DISCUSSION

BY

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1384

PART 1: THE REPEATED PASSAGES OF THE RIG-VEDA,  
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-  
VEDA, WITH CRITICAL COMMENTS AND NOTES

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PRINTED FROM TYPE AT THE  
UNIVERSITY PRESS, OXFORD, ENGLAND  
BY FREDERICK HALL  
PRINTER TO THE UNIVERSITY

*First edition, 1916, One Thousand Copies*

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## PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, Der Rig-Veda, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E.g., the third book of the Viçvāmitras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e.g., is the full significance of the cosmo-mythic repetition: 7.33.7<sup>b</sup>, tisraḥ prajā āryā jyotiragrāḥ: 7.101.1<sup>a</sup>, tisro vācaḥ pra vada jyotiragrāḥ; why this imitativeness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11<sup>b</sup>, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3<sup>c</sup>, sapta svasāro abhi saṁ navante: 10.71.3<sup>d</sup>, tāṁ sapta rebhā abhi saṁ navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

MAURICE BLOOMFIELD.

JOHNS HOPKINS UNIVERSITY, BALTIMORE,  
*May, 1916.*



## ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

- AJPh. American Journal of Philology.  
 Arnold, VM. E. Vernon Arnold, Vedic Metre.  
 Bergaigne. Abel Bergaigne, La Religion védique d'après les Hymnes du Rigveda.  
 Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.  
 Concordance. M. Bloomfield, A Vedic Concordance.  
 Grassmann. Hermann Grassmann, Rig-Veda übersetzt.  
 GSAL. Giornale della Società Asiatica Italiana.  
 Hillebrandt, Ved. Myth. Alfred Hillebrandt, Vedische Mythologie.  
 IF. Indogermanische Forschungen.  
 Ind. Stud. Albrecht Weber's Indische Studien.  
 JA. Journal Asiatique.  
 JAOS. Journal of the American Oriental Society.  
 KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.  
 Ludwig. Alfred Ludwig, Der Rigveda oder die heiligen Hymnen der Brähmana.  
 Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.  
 Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.  
 Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.  
 Muir, OST. J. Muir, Original Sanskrit Texts on the origin and history of the people of India.  
 Oldenberg, Prol. Hermann Oldenberg, Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena.  
 Oldenberg, RV. Noten. Hermann Oldenberg, Rigveda. Textgeschichtliche und exegetische Noten.  
 Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).  
 SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.  
 SBE. Sacred Books of the East.  
 Ved. Stud. Richard Pischel und Karl F. Geldner, Vedische Studien.  
 WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.  
 ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

## INTRODUCTION

### Parts and sources and purpose of the present work

**The three main parts of the present work.**—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated pādas of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Kātyāyana's Sarvānukramaṇī, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated pādas. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (maṇḍalas) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

**Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.**—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e. g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e. g. :

sāsaḥyāma prṭanyataḥ 8.40.7

indratvotāḥ sāsaḥyāma prṭanyataḥ 1.132.1.<sup>1</sup>

Or, very frequently a single word<sup>2</sup> at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

aṣatrur indra januṣā sanād asi 1.102.8

anāpir indra januṣā sanād asi 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,<sup>3</sup> and I had announced the plan of it briefly in 1908.<sup>4</sup> The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agnī ratho na vedyāḥ 8.19.8

agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

**The Reverse Concordance and its present status.**—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

<sup>1</sup> See p. vii, Class B 6.

<sup>2</sup> Or even a single letter, as in the case of verses beginning pra no and pra no.

<sup>3</sup> Vedic Concordance, pp. x<sup>b</sup> and xiv<sup>a</sup>.

<sup>4</sup> 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

**The purpose of the present work.**—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pāda), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

### Character and scope and bearing of Rig-Veda repetitions

**Most general statements as to the repetitions.**—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called Valakhilya hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or pādas of a stanza; repetitions of distichs; and repetitions of single verses or pādas. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.<sup>1</sup> The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

**Mass or amount of the repeated material.**—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly  $2\frac{1}{2}$  times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*<sup>2</sup>

**The nature of partial repetitions.**—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anuṣṭubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

<sup>1</sup> Cf. A. Guérinot, *Journal Asiatique* (1907), 10. x. 585 ff.

<sup>2</sup> The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāṣkala Çākhā) is 10,581,

or (Çākala Çākhā) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

**The nature of concatenation or catenary structure.**—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46-48; ApÇ. 14.33.6.<sup>1</sup> I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.<sup>2</sup> I would add here that this phase of rhetoric is known also in the Avesta;<sup>3</sup> and that it is especially analogous to so-called parallelism in Hebrew poetry.<sup>4</sup> Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.<sup>5</sup>

**Illustrative examples of catenary structure.**—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mäs sañ sṛja varcasā 1.23.23<sup>d</sup>

sañ mägne varcasā sṛja 1.23.24<sup>e</sup>

ṛṇor akṣaṁ na cakryoḥ 1.30.14<sup>d</sup>

ṛṇor akṣaṁ na çacibhiḥ 1.30.15<sup>d</sup>

tvañ na indra rāyā pariṇasā 1.129.9<sup>a</sup>

tvañ na indra rāyā taruṣasā 1.129.10<sup>a</sup>

tasminñ ā tasthur bhuvanāni viçvā 1.164.13<sup>b</sup>

tasminñ ārpitā bhuvanāni viçvā 1.164.14<sup>d</sup>

<sup>1</sup> Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.17<sup>e</sup> concatenates with 10.2.1<sup>a</sup>. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

<sup>2</sup> See The Atharva-Veda (Indo-Aryan Encyclopedia), §40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

<sup>3</sup> E. g. Yasna 9.17, 18; 45.1, 2; Yasht 5.62, 63; 10.82.

<sup>4</sup> See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

<sup>5</sup> RV. 2.11 illustrates well this latter class of vaguer catenary structure.

tve devā havir adanty āhutam 2.1.13<sup>d</sup>  
 āsā devā havir adanty āhutam 2.1.14<sup>b</sup>  
 mandro viçvāni kāvyāni vidvān 3.1.17<sup>b</sup>  
 agnir viçvāni kāvyāni vidvān 3.1.18<sup>d</sup>  
 yā jāgrvir vidathe çasyamānā 3.39.1<sup>c</sup>  
 vi jāgrvir vidathe çasyamānā 3.39.2<sup>b</sup>  
 ekaṁ vicakra camasaṁ caturdhā 4.35.2<sup>d</sup>  
 vy akṛṇota camasaṁ caturdhā 4.35.3<sup>a</sup>  
 rayiṁ divo duhitaro vibhātīḥ 4.51.10<sup>a</sup>  
 tad vo divo duhitaro vibhātīḥ 4.51.11<sup>a</sup>  
 yad iṁ somāsaḥ suṣutā amandan 5.30.10<sup>d</sup>  
 yad iṁ somā babhrudhūtā amandan 5.30.11<sup>a</sup>  
 sā vy ucha sahiyasi 5.79.2<sup>a</sup>  
 yo vy āuchāḥ sahiyasi 5.79.3<sup>c</sup>  
 dhībhīr viprāḥ pramatim icchamānāḥ 7.93.3<sup>b</sup>  
 gīrbhīr viprāḥ pramatim icchamānāḥ 7.93.4<sup>a</sup>  
 addhā deva mahān asi 8.101.11<sup>d</sup>  
 satrā deva mahān asi 8.101.12  
 abhi tyam madyam madam 9.6.2<sup>a</sup>  
 abhi tyam pūrvyam madam 9.6.3<sup>a</sup>  
 yat te pavitram arcīṣi 9.67.23<sup>a</sup>  
 yat te pavitram arcivat 9.67.24<sup>a</sup>  
 tvam vipro abhavo 'ñgirastamah 9.107.6<sup>c</sup>  
 tvam kavir abhavo devavitamah 9.107.7<sup>c</sup>  
 tebhīḥ somābhi rakṣa naḥ 9.114.3<sup>d</sup>  
 tena somābhi rakṣa naḥ 9.114.4<sup>b</sup>  
 vi cid vṛheva rathyeva cakrā 10.10.7<sup>d</sup>  
 tena vi vṛha rathyeva cakrā 10.10.8<sup>d</sup>  
 athem enaṁ pra hīṇatāt pitṛbhyaḥ 10.16.1<sup>d</sup>  
 athem enaṁ pari dattāt pitṛbhyaḥ 10.16.2<sup>b</sup>  
 yas te drapsa skandati yas te aṅguḥ 10.17.12<sup>a</sup>  
 yas te drapsa skanno yas te aṅguḥ 10.17.13<sup>a</sup>  
 viçved etā savanā tūtumā kṛṣe 10.50.5<sup>d</sup>  
 etā viçvā savanā tūtumā kṛṣe 10.50.6<sup>a</sup>  
 athā devā dadhire havyavāham 10.52.3<sup>d</sup>  
 mām devā dadhire havyavāham 10.52.4<sup>a</sup>  
 te agneḥ pari jajñire 10.62.5<sup>d</sup>  
 ye agneḥ pari jajñire 10.62.6<sup>a</sup>  
 sarasvatī saha dhībhīḥ purandhryā 10.65.13<sup>d</sup>  
 viçve devāḥ saha dhībhīḥ purandhryā 10.65.14<sup>a</sup>  
 dadhāmi te dyumatīṁ vācam āsan 10.98.2<sup>d</sup>  
 asme dhehi dyumatīṁ vācam āsan 10.98.3<sup>a</sup>  
 utāprṇan mardītāraṁ na vindate 10.117.1<sup>d</sup>  
 uto cit sa mardītāraṁ na vindate 10.117.2<sup>d</sup>  
 apaçyaṁ tvā manasā cakitānam 10.183.1<sup>a</sup>  
 apaçyaṁ tvā manasā dīdhyānam 10.183.2<sup>a</sup>

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

**Concatenated lines which differ only in the order of their words.**—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation:

sam agnir idhyate vṛṣā 3.27.13<sup>c</sup>  
 vṛṣo agnir idhyate 3.27.14<sup>a</sup>  
 āhus te trīṇi divi bandhanāni 1.163.3<sup>d</sup>  
 trīṇi ta āhur divi bandhanāni 1.163.4<sup>a</sup>  
 viçved etā savanā tūtumā kṛṣe 10.50.5<sup>d</sup>  
 etā viçvā savanā tūtumā kṛṣe 10.50.6<sup>a</sup>  
 tena cākṛpa ṛṣayo manuṣyāḥ 10.130.5<sup>d</sup>  
 cākṛpe tena ṛṣayo manuṣyāḥ 10.130.6<sup>a</sup>

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

**Repeated lines containing questions and answers.**—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasāyā ataraḥ payāṁsi 10.108.1<sup>d</sup>  
 tathā rasāyā ataraḥ payāṁsi 10.108.2<sup>d</sup>  
 kas te jāmir janānām 1.75.3<sup>a</sup>  
 tvam jāmir janānām 1.75.4<sup>a</sup>  
 indraḥ kim asya sakhye cakāra 6.27.1<sup>b</sup>  
 indraḥ sad asya sakhye cakāra 6.27.2<sup>b</sup>  
 ko no mahyā aditaye punar dāt 1.24.1<sup>o</sup>  
 sa no mahyā aditaye punar dāt 1.24.2<sup>o</sup>  
 kam evid garbham prathamam dadhra āpaḥ 10.82.5<sup>c</sup>  
 tam id garbham prathamam dadhra āpaḥ 10.82.6<sup>a</sup>



The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero:

kim asya made kim v asya pītāv indrah kim asya sakhye cakāra,  
raṇā vā ye niṣadi kiṇ te asya purā vividre kim u nūtanāsaḥ.  
sad asya made sad v asya pītāv indrah sad asya sakhye cakāra,  
raṇā vā ye niṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15:

yo jägāra tam reṇā kāmāyante yo jägāra tam u sāmāni yanti,  
yo jägāra tam ayaṇ soma āha tavāham asmi sakhye nyokāḥ.  
agnir jägāra tam reṇā kāmāyante agnir jägāra tam u sāmāni yanti,  
agnir jägāra tam ayaṇ soma āha tavāham asmi sakhye nyokāḥ.

**Concatenation of entire distichs.**—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pada. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit:

yaḥ pāvamānir adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.31<sup>ab</sup>  
pāvamānir yo adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.32<sup>ab</sup>  
amivā yas te garbhāṁ dūrṇāmā yonim āçaye 10.162.1<sup>cd</sup>  
yas te garbham amivā dūrṇāmā yonim āçaye 10.162.2<sup>ab</sup>  
hiraṇyapāṇim ūtaye savitāram upa hvaye 1.22.5<sup>ab</sup>  
apāṁ napātam avase savitāram upa stuhi 1.22.6<sup>ab</sup>  
ā bharataṁ cikṣataṁ vajrabāhū asmāṁ indrāgni avataṁ gaçibhiḥ 1.109.7<sup>ab</sup>  
puraṁdarā cikṣataṁ vajrahasāsmāṁ indrāgni avataṁ bhareṣu 1.109.8<sup>ab</sup>  
adveṣo no maruto gātum etana çrotā havam jaritur evayāmarut 5.87.8<sup>ab</sup>  
gantā no yajñam yajñiṇyāḥ suçamī çrotā havam arakṣa evayāmarut 5.87.9<sup>ab</sup>  
ā no gavyebhīr açvyāṇi sahasrāir upa gachatam 8.73.14<sup>ab</sup>  
mā no gavyebhīr açvyāṇi sahasrebhīr ati khyatam 8.73.15<sup>ab</sup>  
eṣa divaṁ vi dhāvati tiro rajāṇsi dhārāyā 9.3.7<sup>ab</sup>  
eṣa divaṁ vy āsarati tiro rajāṇsy aspṛtaḥ 9.3.8<sup>ab</sup>

The phenomenon gradually fades out into such relation as appears in 4.20.1<sup>ab</sup>, 2<sup>ab</sup>; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rīg-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

**Boundary between repetitions and similarities an ill-defined one.**—

In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Samhita* of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit:

bhadraḥ ḥaktir yajamānāya sunvate 1.83.3  
vigved aha yajamānāya sunvate 1.92.3  
rjūyate yajamānāya sunvate 10.100.3  
supravye yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression yajamānāya sunvate is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānāya sunvataḥ 6.54.6; 60.15,

is not treated directly as a repetition of yajamānāya sunvate (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni:

agnih ḥukreṇa ḥociṣā 8.56 (Val. 8).5  
agnih ḥukreṇa ḥociṣā 1.45.4  
agne ḥukreṇa ḥociṣā 1.12.12; 8.44.14; 10.21.8  
agnis tigmena ḥociṣā 6.16.28  
agne tigmena ḥociṣā 10.87.23  
vṛṣā ḥukreṇa ḥociṣā 10.187.3.

Add to the above the Uṣas *pāda*:

uṣaḥ ḥukreṇa ḥociṣā 1.48.14; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

**Word-for-word repetitions distinguished from partial (less important) ones.**—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6  
vādhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6°, ojo dāsāsya dambhaya : 10.22.8°, vādhār dāsāsya dambhaya]  
[10.22.8°, vādhār dāsāsya dambhaya : 8.40.6°, ojo dāsāsya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stuhi 1.12.7  
indram agnim upa stuhi 1.13.6.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitativeness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

**Similarity of verses due to identical cadences.**—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ*... *akramuḥ*. This is genuine imitateness, not accident. But it does not amount to repetition. The same kind of imitateness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaṣ ca*; or, *indraṣ cagniṣ ca*; or, *tanvā tanā ca*. The cadence *dāṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viṣvasya bhuvanasya rājā 3.46.2; 6.36.4  
 tena viṣvasya bhuvanasya rājā 5.85.3  
 somo viṣvasya bhuvanasya rājā 9.97.56  
 aya viṣvasya bhuvanasya rājā 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viṣvasya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1.9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viṣvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viṣvā*, or, *suvānāsa indavaḥ*; or, *sakhyā ṣivāni*; verbs with their settled dependencies, such as forms of the verb *ṣru* 'hear' governing *havam* 'call': *ṣṛṇavad dhavam*; *ṣṛtā havam*; *ṣṛṇudhī havam*; *ṣṛudhī havam*; *ṣṛṇutam havam*; *ṣṛutam havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi śānavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arṣa pavitra ā*; *indo pari srava*; *pavasva dhārava*; *goradhi tvaci*; *madhumān ṛtava*; *pavamāna ūrmiṇā*, &c., ad infinitum.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, yad dha pāuraṁ avitha, in 8.3.12<sup>a</sup>, explains the similar cadence, yad dha codam avitha, in 2.13.9<sup>b</sup>, by making it more than probable that coda is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious Dasyus; see under 2.13.9.

**Illustrative examples of cadences.**—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: asurasya māyayā 5.63.3, 7; 10.177.1 (AV. 6.72.1); rathyeva cakrā 2.39.3; 10.10.7, 8; 89.2; 117.5; maghavāno vayanā ca 1.73.8; 136.7; 143.13; 7.87.5;<sup>1</sup> pāpayamuyā 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); çvasota rāyā 6.15.10; 18.7; namasā rātahavyā 6.11.4; 69.6; vapuṣyo vibhāvā 4.1.8, 12; 5.1.9; prathamajā rāva 6.73.1; 10.168.3; duritāni viçva 5.77.3; 10.165.3; rodasī viçvaçambhuvā 1.160.4; 6.70.6; dyāvapṛthivi bhuriretasā 3.3.11; 10.92.11; kavayo manīṣā 10.114.6; 124.9; 129.4; jenyo vṛṣā 1.140.2; 2.18.2; mahimānam ojasā 5.81.3; 10.113.2; vahnir āsā 1.76.4; 6.11.2; tamaso nir amoci 5.1.2; 10.107.1; uṣasā aroci (açoci) 7.8.1; 10.2; rajaso vidharmanī 6.71.1; 9.86.30; dayate vāryāni 5.49.3; 9.90.2; uṣaso vi rājati 5.81.2; 9.71.7; 75.3; mahāḥ saubhagasya 3.16.1; 4.55.8; madhunaḥ somyasya 4.35.4; 44.4; 6.20.3; vānir anuṣata 1.7.1; 8.9.19; 12.22; 9.104.4; kṣām apaç ca 2.20.7; 6.22.8; jaritārām yaviṣṭha 1.189.4; 5.3.11; 10.80.7; para enāvareṇa 1.164.17, 18, 43; marcayati dvayena 1.147.4, 5; 5.3.7; manave bādhitaya 6.49.13; 7.91.1; vājino rāsabhasya 1.34.9; 3.53.5; rāya ā bhara 1.81.7; 9.61.26; dyumnam ā bhara 6.46.7; 8.19.15; prāvitā bhava 1.12.8; 3.21.3.

**Hymns of like tenor which distinctly avoid verbal repetition.**—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the sama pāda, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the Rig-Veda avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 pādas, do not repeat in precisely the same form a single pāda. Yet they read like two essays on the same theme, written by the same author (traditionally, Parvata, or Parvata and Nārada), in two slightly differing moods. Quite likely the essential sameness of these two Pavamāna hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the undiscere monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

<sup>1</sup> Cf. maghavadbhyaç ca mahyaṁ ca 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

**Imitative hymns: The Vāḷakhilyas.**—The most conspicuous case of entire hymns that are consciously imitative are the Vāḷakhilyas.<sup>1</sup> This group consists of 11 hymns of late composition.<sup>2</sup> Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vāḷakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vāḷakhilya hymns pādas 5<sup>c</sup> and 9<sup>ab</sup> point to the priority of Vāḷakhilya 1 as compared with Vāḷakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Vāl. 1 seems to me distinctly inferior to Vāl. 2; see under 8.49(Vāl. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur ná prathinā cāvaḥ, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Čakra hymns; čakra seems to me to be a clumsy refinement.

**Other imitative hymns: 4.13 and 14; 9.104 and 105.**—Aside from the Vāḷakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2<sup>a</sup> is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1<sup>a</sup>, 1<sup>c</sup>, 4<sup>a</sup>. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

<sup>1</sup> See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlvii ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*,<sup>2</sup>

p. 35, note 21; Oldenberg, *Prol.* p. 494 ff. 508. Theological explanations of the term vāḷakhilya in KB. 30.8; QB. 8.3.4.1.

<sup>2</sup> Cf. p. xv, line 13 from bottom.

are both in *uṣṇīh* metre. Each of the two hymns has six stanzas aggregating 18 *pādas*; each *pāda* in one hymn is a mere variation of the corresponding *pāda* in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the *Vālakhilya* pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as *Vālakhilya*. In the view of the *Brahmaṇa* both the words *khila* and *khilya* have the meaning apparently of 'repetition'.

**Imitative strophes.**—Similar to these doublet hymns are the two *pragātha* strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the *Priyamedhas* address the *Aṣvins* in lines that differ but little from one another. In the first pair they offer hot milk (*gharma*), in the second *soma*. The repetition is either rhetorical or ritualistic, in any case intentional.<sup>1</sup> Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two *treas* are more particularly similar.

**Juxtaposition of hymns with similar openings.**—This leads me to observe that successive hymns in the *Rig-Veda* occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, *abhi gāvo anūṣata* = *abhi brahmīr anūṣata*. Similarly 9.29.1 opens with the words *prāśya dhārā akṣaran*, which are repeated in 9.30.1 as *pra dhārā aśya . . . akṣaran*. Again, 4.39.1 begins:

āṇuṁ dadhikrāñ tam u nu śṭavāma  
divas prthivyā uta carkirāma,  
uchantīr mām uśasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvṇa id u nu carkirāma  
viṣvā in mām uśasaḥ sūdayantu.

In my *Prolegomena* to the *Atharva-Veda* I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain *Atharvan* hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the *Çāunaka* school of that *Veda*.<sup>2</sup>

**Consecutive imitative stanzas.**—The *Vālakhilya* mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

<sup>1</sup> Cf. Oldenberg, *Proleg.* p. 217.

<sup>2</sup> See, *The Atharva-Veda*, p. 39.

almost the same words;<sup>1</sup> the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8.40.10 : tañ *çiçitā* *svṛktibhis tveṣaṃ satvānam ṛgmīyam*,  
 uto nu cid ya ojasā *guṣṇasyāṇḍāni bhedati*  
*jeṣat svarvatir apo nabhantām anyake same.*  
 8.40.11 : tañ *çiçitā* *svadhivaram satyaṃ satvānam ṛtvīyam*,  
 uto nu cid ya *ohata āṇḍā guṣṇasya bhedaty*  
*ajāih svarvatir apo nabhantām anyake same.*

Oldenberg in the second part of his RV. Noten, p. 108, remarks aptly that the two stanzas, belonging to an *Indrāgni* hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist *ajāih* in 11, as compared with the milder modal *jeṣat* in 10.<sup>2</sup> Similarly 2.12.14 and 15 are little more than rhetorical *ūhas* of the same theme.<sup>3</sup> See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of *Vāḷakhilya* variation of single stanzas in the AV., see e.g. AV. 3.1.1 and 3.2.1.

**Imitative stanzas scattered through the RV.**—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E.g.:

1.24.1 : *kasya nūnaṃ katamasyāmṛtānāṃ manāmahe cāru devānāṃ nāma*,  
 ko no mahyā aditaye punar dāt pitaraṃ ca *ḍṛṇṇyaṃ mātarāṃ ca.*

10.64.1 : *kathā devānāṃ katamasya yāmani sumantu nāma ḡṇvatāṃ manāmahe*,  
 ko mṛṣāti katamo no mayas karat katama ūti abhy ā vavarti.

Similarly the following pair:

1.114.9 : *upa te stomāṃ paçupā ivākaraṃ rāsvā pitar marutāṃ sumnam asme*,  
 bhadrā hi te sumatir mṛṇyattamāthā vayam ava ite te *vṛṇimahe.*

10.127.8 : *upa te gā ivākaraṃ vṛṇiṣva duhitar divaḥ*,  
 rātri stomāṃ hi jigyuṣe.

<sup>1</sup> Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64.

<sup>2</sup> Cf. the author, JAOS. xxix. 295.

<sup>3</sup> Cf. Weber, Proc. Berlin Academy, 1900, p. 606.



The following little list is more or less of the same sort:

1.64.4 : 5.54.11	3.41.7 : 7.31.4
1.114.2 : 2.33.13	3.62.10 : 5.82.1
1.143.8 : 6.8.7	4.7.8 : 4.8.4 ; 8.39.1
2.11.4, 5 : 10.148.2	7.11.2 : 10.70.3
2.18.7 : 7.29.2	8.100.2 : 10.83.7
3.19.2 : 4.6.3	8.45.4, 5 : 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences; on the other hand they are likely to repeat some one *pāda*, so that they figure in the body of this work.

**Hymns parallel in structure (not wording) and with same final stanza.**—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas; the metrical structure; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra<sup>1</sup> by Çyāvāṅva Atreya, the seventh stanza is almost the same; they are, in fact, intentional *ūha*-stanzas (*sunvatas* : *rebhatas* ; *brahmāṇi* : *kṣatrāṇi*). In the rest of the two hymns there is not very much verbal identity (*sehānāḥ pītānā* in 36.1 ; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another; see Oldenberg, *Prol.* p. 114.

In AÇ. 8.8.4 ; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one *dvipadā*-stanza; cf. Bergaigne, *JA.* xiii (1888), 129 ; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the Aṅvins, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4 ; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of Vasiṣṭhid poets (see under 7.35.15), are both addressed to the Viṣve Devāḥ (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza; the parallelism is again intentional.<sup>2</sup> Note also the relation of 9.68 and 69 (each 10 stanzas ; *dyāvaprthivī* in final stanza). A number of pairs of hymns containing the same number of stanzas in *jagatī* metre conclude with two *triṣṭubhs* at the end : 10.35 and 36 ; 10.43 and 44 ; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prol.* pp. 129, note 2 ; 145 ; 205 ; 218, note 3 ; 236, note 3.

**Similarity of obviously ritualistic hymns.**—The ritualistic *āpri*-hymns,

<sup>1</sup> According to AÇ. 7.12.9, 16 ; ÇÇ. 10.6.9, 16 at the Nisṣkevalya.  
the first at the Marutvatīyaçāstra; the second

<sup>2</sup> Cf. Oldenberg, *Prol.* p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation  $3.4.8-11 = 7.2.8-11$ , down to the identity or similarity of single pādas. Hymn 1.13 shares no less than six pādas with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the *āpri-sūktas*. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary *sūktas*. Doubtless the nearer an *āpri-stanza* is to the ordinary style, the later it is. In one *āpri-stanza*, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the *āpri-list*. Oldenberg, Prol. pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an *āpri-stanza*. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other *āpri* hymns, so that only two pādas of the usual stock appear in that hymn ( $9.5.4^a$ : 1.188.4<sup>a</sup>;  $9.5.8^c$ : 5.5.7<sup>c</sup>).

A second class of ritual stanzas correspond to the *ṛtuprāśas* of the *grāta-ritual*. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called *ṛtuyāja*, or *ṛtugraha*, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (*ṛtu*).<sup>1</sup> The hymns containing these stanzas are 1.15, 11.36, and 11.37 (cf. also 11.5).<sup>2</sup> The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or pādas.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vayu, Indra-Vayu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (*praūga-ṣastra*). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, JA. xiii (1888), 123 ff.; Hillebrandt, Ved. Myth. i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies *puroḍaṣa*-offerings to Agni; the

<sup>1</sup> See Hillebrandt, Ritual-Litteratur, p. 131; Ved. Myth. i. 260 ff.; iii. 147 ff.; Oldenberg, Religion des Veda, p. 455, note; Prol. p. 193; Caland-Henry, Agniṣṭoma, pp. 224 ff.; Olden-

berg, RV. Noten, p. 1.

<sup>2</sup> Cf. also the *ṛtuprāśa* AV. 20.20; and the *khilas, adhyāya* 7, in Scheftelowitz, Die Apokryphen des Rig-Veda, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. *puroḷa agne pacatas* in 3.28.2; *puroḷaṇam pacatyam* in 3.52.2; cf. Bergaigne, JA. xiii (1888), p. 20 ff.; Hillebrandt, Ved. Myth. i. 229; Oldenberg, Rig-Veda Noten, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the Sūtras are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (*maṇḍalas*).<sup>1</sup> The *apri*-hymns are the classical example. The *Viṣve Devāḥ* hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (*śākhās*) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in JA. xiii (1888).

**Similarities in mythic or legendary hymns.**—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the Aṇvins are liable to be stated in the same formulaic language anywhere in the Aṇvin hymns. Yet a special tie connects the two Aṇvin hymns 1.116 and 1.117, both ascribed by tradition to *Kakṣivāt Dāirghatama*. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7<sup>a</sup>: 1.117.7<sup>a</sup>; and 1.116.7<sup>d</sup>: 1.117.6<sup>d</sup>; and 1.116.16<sup>a</sup>: 1.117.17<sup>a</sup>. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, *Ghoṣā Kakṣivati*); see 1.117.20<sup>d</sup>: 10.39.7<sup>b</sup>; and 1.118.9<sup>a</sup>: 10.39.10<sup>a</sup>. The two *Ṛbhū* hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem *ratna* (*ratnadheya*, *vājaratna*, *ratnadhā*, *ratnam dhā*). Again, 4.33 and 4.36 are connected by the *pādas* 4.33.8<sup>a</sup>, *ratham ye cakruḥ suvṛtaṁ nareṣṭhām*, and 4.36.2<sup>a</sup>, *ratham ye cakruḥ suvṛtam sucetasāḥ*; or, 4.33 and 4.35 are connected by the *pādas* 4.33.3<sup>a</sup>, *punar ye cakruḥ pitarā yuvānā*, and 4.35.5<sup>a</sup>, *ṣacyākarta pitarā yuvānā*; or, 4.35 and 4.36 are connected by the *pādas*, 4.35.2<sup>d</sup>, *ekam vicakra camasaṁ caturdhā*, and 4.36.4<sup>a</sup>, *ekam vi*

<sup>1</sup> See especially iii. 394, and i, Index, p. 540<sup>a</sup>, under *maṇḍala*; iii, Index, p. 456<sup>b</sup>, under *Ritual*.

cakra camasaṁ caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called sajaniya hymn has been made to serve as pattern for the hymn to the God Ka.<sup>1</sup>

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viṣvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2<sup>ab</sup>, tvāṁ yajñeṣv ṛtvijam agne hotāram ṛlate). The pāda 3.10.2<sup>c</sup>, gopā ṛtasya dīdhi sve dame is reproduced in 1.1.8<sup>b</sup>, gopām ṛtasya dīdivim; 3.10.4<sup>b</sup>, agnir devebhir ā gamat is practically identical with 1.1.5<sup>c</sup>, devo devebhir ā gamat; 3.10.4<sup>a</sup>, sa ketur adhvarāṇām is not very far in sense from 1.1.8<sup>a</sup>, rājantam adhvarāṇām; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

**Literary or historical repetitions.**—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and pādas in the Rig-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengali edition of Kālidāsa's *Ākuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kāuṭilyaśāstra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yaska's work of the same name; <sup>2</sup> see Bloomfield, *JAOS*.

<sup>1</sup> Cf. Oldenberg, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. 1, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

<sup>2</sup> These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read dhruvarkṣam for dhruvadarkṣam (MSS. also dhruva iṣam), that is dhruva + rkṣam (dvandva) 'the polar star and the Pleiades'.

xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīṣaṣṭas* of the Atharva-Veda, i, p. 315. The many *Bṛhats* and *Laghus* testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.<sup>1</sup> The numberless floating didactic stanzas in Sanskrit literature (*Böhtlingk's Indische Sprüche*) are evidence of the same habit. In didactic or gnostic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāṣa* 75; *Rājatarāṅginī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *deva na yaḥ savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

**On 'late hymns' and 'early hymns'.**—The Rīg-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.<sup>2</sup> The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rīg-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jama-dagni, and other worthies made their hymns', are of recent origin.<sup>3</sup> In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

<sup>1</sup> See recent issues of ZDMG. and WZKM.

<sup>2</sup> See Muir, *Original Sanskrit Texts*, iii. 224 ff.; Ludwig, *Der Rīg-Veda*, iii. 180; Hillebrandt, *Ved. Myth.* i. 123; Weber, *SBW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

<sup>3</sup> Here figure traditionally important Rishis: *atrivat*, *vasiṣṭhavat*, or *kaṇvavat*, as well as less important or dubious names: *jama-dagnivat*, *vyāṇavat*, or *nabhūkavat*; see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,<sup>1</sup> that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the pragātha collection of Kaṇva and the numerous Kaṇvids are most certainly late clap-trap, but the important rôle which these hymns play in the Sāma-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sāma-Veda to a late date. So, e.g., Indra's epithet *ṛṣama*, 'he for whom the *sāman* is made upon the *ṛk*', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.<sup>2</sup> *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.<sup>3</sup> E.g., the Prajāpati-hymn, 10.121, is certainly later than its relative, the sajanīya-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

**Relative character of Rig-Veda chronology, and its criteria.**—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

<sup>1</sup> JAOS. xxix, p. 287.

<sup>2</sup> See the more concrete results of the comparison of the eighth book with the other

family books, below, Part 3, chapter 5.

<sup>3</sup> See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the ūhas or vikāras of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7; 6.19.2, Indra is addressed fitly as *br̥hantam ṛṣvam ajaram yuvānam*. In 6.49.10 Rudra is addressed as *br̥hantam ṛṣvam ajaram suṣumnānam*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the ūha nature of *suṣumnānam* in reference to Rudra's character (Rudra is *mīḍhvas* and *ḡiva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an ūha of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7; 12.1; 15.9; 24.10; 124.3; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

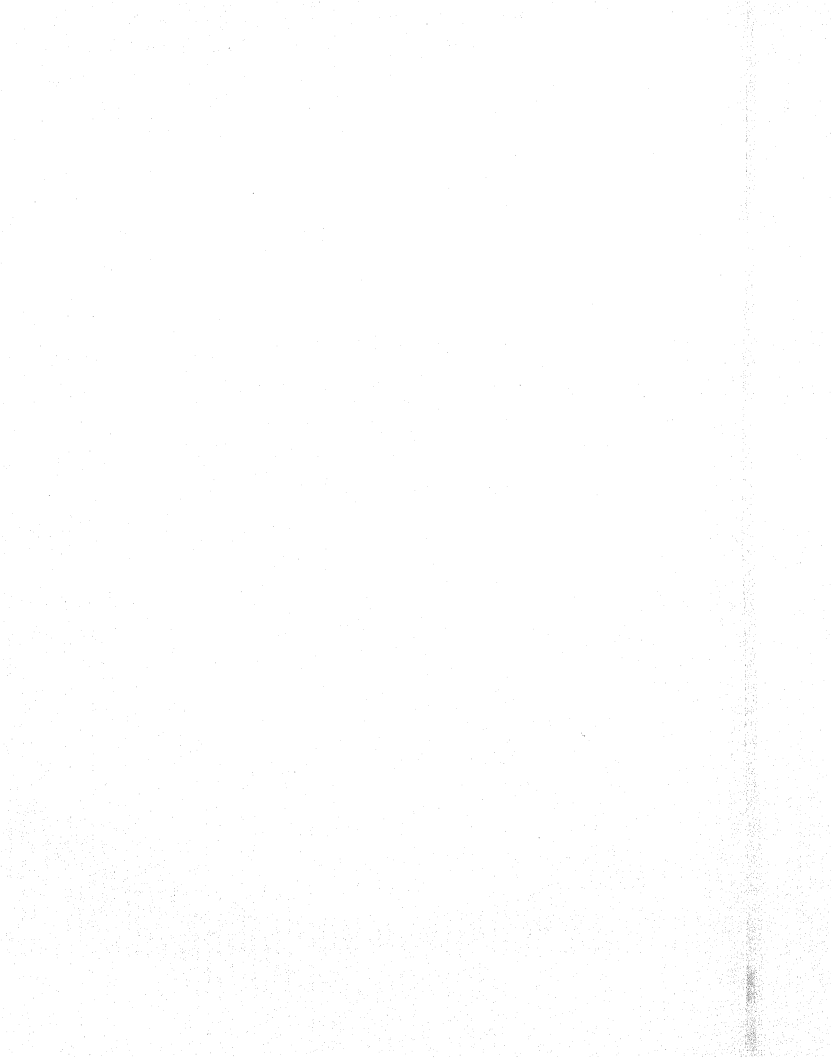
**Repetitions in their bearing on questions of exegesis.**—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7; 2.13.19; 5.87.5; 6.23.3, and many times more.

**On inconsistent renderings of repeated passages.**—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.<sup>1</sup> Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya pītaye*,

<sup>1</sup> *Khaṇḍe-khaṇḍe pāṇḍityam*: *Laghucāṇakyaṃ*, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einker lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfer ergötzen' (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapsataḥ, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.





# PART THE FIRST

## THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMANĪ AS TO  
THEIR AUTHORSHIP AND DIVINITY

AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE  
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED



## Explanations relating to Part 1 or the main body of the work

**Explanation 1.**—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2<sup>a</sup> : 1.142.2<sup>b</sup>  
 [1.13.2<sup>c</sup> : 6.53.10<sup>c</sup>]  
 1.13.3<sup>b</sup>, 7<sup>b</sup>  
 [1.13.4<sup>c</sup> : 1.14.11<sup>a</sup> ; 6.16.9<sup>a</sup> ; 8.34.8<sup>a</sup>]  
 1.13.5<sup>a</sup> : 3.41.2<sup>b</sup> ; 8.45.1<sup>b</sup>  
 1.13.6<sup>a</sup> : 1.142.6<sup>a</sup>  
 1.13.6<sup>b</sup> : 1.142.6<sup>d</sup>  
 1.13.7<sup>a</sup> : 1.142.7<sup>b</sup>  
 1.13.7<sup>c</sup> : 8.65.6<sup>c</sup> ; 10.188.1<sup>c</sup>  
 1.13.8<sup>bc</sup> : 1.142.8<sup>bc</sup> ; 1.188.7<sup>bc</sup>  
 1.13.9 : 5.5.8  
 1.13.10<sup>c</sup> : 1.7.10<sup>c</sup>.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

**Explanation 2.**—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

**Explanation 3.**—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV. ; in their second or third listing the repeated padas alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated pada, sa devān eha vakṣati, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated pada alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

**Explanation 4.**—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6<sup>c</sup>, priyastotro vanaspatih : 9.12.7<sup>a</sup>, nityastotro vanaspatih.]

**Explanation 5.**—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

**Explanation 6.**—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

**Explanation 7.**—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g.:

1.3.10<sup>b</sup> (Madhuchandas Vaiṣvāmītra; to Sarasvatī)  
pāvakā naḥ sarasvatī vājebhir vājinīvati,  
yajñam vaṣṭu dhiyāvasuḥ.

6.61.4<sup>b</sup> (Bharadvāja; to Sarasvatī)  
pra ṇo devī sarasvatī vājebhir vājinīvati,  
dhinām avitry avatu.

**Explanation 8.**—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

**Explanation 9.**—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (§). Thus, e.g.:

1.15.1<sup>b</sup> (Medhātithi Kāṇva; to Indra)  
indra somam piba ṛtunā tvā viçantv indavaḥ,  
matsarāsas tadokasaḥ.

8.92.22<sup>a</sup> (Çrutakakṣa Aṅgīrasa, &c.; to Indra)  
ā tvā viçantv indavaḥ [samudram iva sindhavaḥ] § 8.6.35<sup>b</sup>  
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1; and, further, that its second pāda also is repeated in a group stated first under 8.6.35<sup>b</sup>.

**Explanation 10.**—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (§), and with 'cf.' (compare) before the citation. Thus,

cf. 6.16.7<sup>a</sup>

**Explanation 11.**—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3<sup>b</sup>, but not again under 1.13.7<sup>b</sup>: 1.13.3<sup>b</sup>, 7<sup>b</sup>, asmin yajña upa hvaye.

**Explanation 12.**—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again: 1.97.1<sup>a</sup>, 1<sup>a</sup>–8<sup>c</sup>, apa naḥ çoçuead agham.

# REPEATED PASSAGES BELONGING TO BOOK I

## Group 1. Hymns 1-11, ascribed to Madhuchandas Vaiçvāmītra

1.1.2<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Agni)  
agnīḥ pūrvēbhīr īṣibhīr īdyo nūtanāir utā,  
sā devāñ éhā vakṣati.

4.8.2<sup>c</sup> (Vāmadeva Gautama ; to Agni)  
sā hī védā vāsudhitīm mahāñ āródhanam divāḥ,  
sā devāñ éhā vakṣati.

The metrical sequence of vāsudhitīm (never vāsū<sup>c</sup>) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM. p. 124) in emending it. In this, Oldenberg (ZDMG. lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4<sup>b</sup> (Madhuchandas Vaiçvāmītra ; to Agni)  
agne yām yajñām adhvarām viçvātaḥ paribhūr āsi,  
sā id devēsu gachati.

1.97.6<sup>b</sup> (Kutsa Āṅgīrasa ; to Agni or Agni Çuci)  
tvām hī viçvatomukha viçvātaḥ paribhūr āsi,  
āpa naḥ çoçcad aghām.]

cf. refrain, 1.97.1<sup>a</sup>, 1<sup>c</sup>-8<sup>c</sup>

Variations upon paribhū-phrases at 2.2.5 (with adhvaram) and at 5.13.6 (with devān).

[1.1.5<sup>c</sup>, devō devēbhīr ā gamat : 3.10.4<sup>b</sup>, agnīr devēbhīr ā gamat.]

Hymn 3.10 is ascribed to Viçvāmītra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8<sup>a</sup> (Madhuchandas Vaiçvāmītra ; to Agni)  
rājantam adhvarāñām ,gopām ṛtasya dīdivim,  
vārdhamānam svē dāme.

cf. 3.10.2<sup>c</sup>

1.27.1<sup>c</sup> (Çunaḥçepa Ājigarti, called Devarāta ; to Agni)  
āçvañ nā tvā vīravantañ vandādhyā agnīm nāmobhiḥ,  
samrājantam adhvarāñām.

- 1.45.4<sup>c</sup> (Praskaṇva Kāṇva; to Agni)  
 mähikerava ütāye [priyāmedhā ahūṣata,] ॐ 1.45.4<sup>b</sup>  
 rājantam adhvarāṇām agnīm çukrēṇa çociṣā.  
 8.8.18<sup>c</sup> (Sadhvaṇsa Kāṇva; to Aṇvins)  
 [ā vām viçvābhīr utibhiḥ] [priyāmedhā ahūṣata,] ॐ a: 7.24.4<sup>a</sup>; b: 1.45.4<sup>b</sup>  
 rājantāv adhvarāṇām aṇvinā yāmahūtiṣu.

Here the original is rājantam adhvarāṇām; it is primarily an Agni-motif, as pātir hy adhvarāṇām āgne at 1.44.9, sā ketūr adhvarāṇām at 3.10.4, and netāram adhvarāṇām at 10.46.4 clearly show. As applied to the Aṇvins at 8.8.18, it is obviously secondary,<sup>1</sup>—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1<sup>c</sup> is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance<sup>2</sup>) take as a compound of rāj with sam; but rather (considering the absence of the paripanna saṁdhi: RPr. 4.7) as a denominative of samrāj (Sāyaṇa: samrāj-svarūpaṁ svāminam), 'playing the rôle of over-lord of'.

The variation gopā ṛtasya dīdhi (at 3.10.2<sup>c</sup>; 10.118.7<sup>c</sup>) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8<sup>b</sup>.—For 1.45.4<sup>a</sup>, see under 1.12.12, and cf. p. 9.

- 1.2.7<sup>ab</sup> (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)  
 mitrām huve pūtādakṣam vāruṇam ca riçāḍasam,  
 dhīyam ghr̥tācēnī sādhanā.

- 7.65.1<sup>b</sup> (Vasiṣṭha; to Mitra and Varuṇa) [ॐ 7.63.5<sup>c</sup>  
 [prāti vām sūra údite sūktāir,] mitrām huve vāruṇam pūtādakṣam,  
 yāyor asuryam āksitam jyēṣṭham viçvasya yāmann acitā jigatnū.  
 5.64.1<sup>a</sup> (Arcanānas Ātreya; to Mitra and Varuṇa)  
 vāruṇam vo riçāḍasam ṛcā mitrām havāmahe,  
 pāri vrajēva bāhvōr jaganvānsā svarānam.

The poor trochaic pāda 1.2.7<sup>a</sup> may be a reminiscence of the faultless triṣṭubh 7.65.1<sup>b</sup>: see Part 2, chapter 2, Class B 11.

- 1.2.8<sup>a</sup> (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)  
 ṛtēna mitrāvaruṇāv ṛtvārdhāv ṛtaspr̥çā,  
 krātum br̥hāntam āçāthe.

- 1.152.1<sup>d</sup> (Dirghatamas Aucathya; to Mitra and Varuṇa)  
 yuvām vāstrāṇi pivasā vāsāthe yuvōr āchidrā mātavo ha sārgāḥ,  
 āvātiratam āṇṛtāni viçva ṛtēna mitrāvaruṇā sacāthe.

As between 1.2.8<sup>a</sup> and 1.152.1<sup>d</sup> no very clear relation is apparent. It is, however, noteworthy that the enclisis of ṛtvārdhau (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks ṛtvārdhau as what may very aptly be termed a 'metrical vox media', or word used ἀπὸ κοινῆς so far as the metre is concerned, and counting now as part of pāda a and then

<sup>1</sup> Analogous secondary applications under 1.44.11; 7.11.1.

<sup>2</sup> Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of vāsudhiti marks yemāte of 4.48.3 as a metrical vox media : see under 3.31.17. That the text does not read mitrāvaruṇā ṛtāvṛdhāv (Lanman, Noun-Inflexion, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. Noten, p. 2.

### 1.3.6<sup>b</sup> (Madhuchandas Vaiçvāmītra ; to Indra)

indrā yāhi tūtujana ūpa brāhmāṇi harivaḥ,  
suté dadhiṣya naç cānaḥ.

10.104.6<sup>a</sup> (Aṣṭaka Vaiçvāmītra ; to Indra)

ūpa brāhmāṇi harivo hāribhyāṁ sōmasya yāhi pitāye sutāsya,  
indra tvā yajñāḥ kṣāmamanāṁ ānaḍ ḍaçvāṁ asy adhvarāsya praketaḥ.]

cf. 7.11.1<sup>a</sup>

It is most tempting to regard 1.3.6<sup>b</sup> as a fragment taken over from pāda a of the faultless triṣṭubh 10.104.6; the more so, inasmuch as the three indrā yāhi invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

### 1.3.7<sup>b</sup> (Madhuchandas Vaiçvāmītra ; to Viçve Devāḥ)

ōmasaḥ carṣanīdhṛto viçve devāsa ā gata,  
daçvāṁso daçuṣaḥ sutām.

2.41.13<sup>a</sup> (Ḡṛtsamada ; to Viçve Devāḥ) =

6.52.7<sup>a</sup> (Rjiçvan Bhāradvāja ; to Viçve Devāḥ)

viçve devāsaḥ ā gata ḍṛṣṇutā ma imāṁ hāvam,]

[ēdāṁ barhīr nī ṣṭidatā.]

cf. 2.41.13<sup>b</sup>

cf. 2.41.13<sup>c</sup>

Oldenberg, Noten, p. 3, takes ōmasas as ā ūmāsas, with BR.

### 1.3.10<sup>b</sup> (Madhuchandas Vaiçvāmītra ; to Sarasvatī)

pāvakā naḥ sārāsvatī vājebhir vājīnīvatī,  
yajñāṁ vaṣṭu dhiyāvāsuḥ.

6.61.4<sup>b</sup> (Bharadvāja ; to Sarasvatī)

prā ṇo devī sārāsvatī vājebhir vājīnīvatī

dhīnām avitry āvatu.

One is obviously patterned after the other : but which ?

### 1.4.1<sup>b</sup> (Madhuchandas Vaiçvāmītra ; to Indra)

surūpakṛtñm ūtāye sudūghām iva godūhe,  
juhūmāsi dyāvi-dyavi.

8.52(Vāl.4).4<sup>c</sup> (Āyu Kāṇva ; to Indra)

yāsya tvām indra stōmeṣu cākāno vāje vājīṁ chatakrato,

tām tvā vayām sudūghām iva godūho juhūmāsi çravasāvāḥ.

The word godūh occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 Sāyana and Ludwig take it as 'milker', and Grassmann as 'a milking'. The rendering as nomen actionis is supported by the obviously intentional correspondence between ūtāye and godūhe in the proportion surūpakṛtñm : sudūghām = ūtāye : godūhe. Commonplace as the stanza is, it may yet have served as a suggestion to the versifex of 8.52, considering the admittedly late character of the Vāḷakhilya. As to 8.52.4<sup>c</sup>, see under 6.45.10.



1.4.3<sup>b</sup> (Madhuchandas Vaiçvāmītra; to Indra)

āthā te āntamānām vidyāma sumatinām,  
mā no āti khyā ā gahi.

10.89.17<sup>b</sup> (Reṇu Vaiçvāmītra; to Indra)

evā te vayām indra bhuñjatinām vidyāma sumatinām nāvānām,  
vidyāma vāstor āvasā gr̥hānto, | vaiçvāmītra utā ta indra nūnām.]

ॐ c: 1.177.5<sup>c</sup>; d: 6.25.9<sup>d</sup>

Pāda 1.4.3<sup>b</sup>, though catalectic, is faultless (resolution not necessary: JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5<sup>c</sup> or 10.160.5<sup>c</sup>) very otiose nāvānām stretch it indeed to a tristubh, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Vaiçvāmītrid of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Reṇu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4<sup>c</sup>, yās te sākhibhya ā vāram: 9.45.2<sup>c</sup>, devān sākhibhya ā vāram]

1.4.6<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)

utā naḥ subhāgān arir vocēyur dasma kṛṣṭāyaḥ,  
syāméd indrasya çármaṇi.

8.47.5<sup>c</sup> (Trita Aptya; to Ādityas)

pāri no vṛmajann aghā durgāni rathyò yathā,  
syāméd indrasya çármaṇy ādityānām utāvasy  
anehāso va utāyaḥ suutāyo va utāyaḥ.]

ॐ refrain, 8.47.1<sup>ref</sup>–18<sup>ef</sup>

Arnold, VM, p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5<sup>c</sup>, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its utā and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6<sup>c</sup>, by an author who was not staggered by its partial impertinence.

1.4.8<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)

asyā pṛtvā çatakṛato ghanó vṛtrānām abhavaḥ,  
prāvo vājeṣu vājinam.

1.176.5<sup>d</sup> (Agastya; to Indra)

āvo yāsya dvibārhaso 'rkēṣu sānuṣāg āsat,  
ājāv indrasyendo prāvo vājeṣu vājinam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10<sup>ab+c</sup> (Madhuchandas Vaiçvāmītra; to Indra)

yó rāyò 'vānir mahān supārāḥ sunvatāḥ sākḥā,  
tāsmā indrāya gāyata.

8.32.13<sup>ab+c</sup> (Medhatithi Kāṇva; to Indra)  
yó rāyò 'vánir mahān supārāḥ sunvatāḥ sākḥā,  
tām indram abhī gāyata.

1.5.4<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
yāsya samsthé ná vṛṇvāte hāri samātsu çātravaḥ,  
tāsmā indrāya gāyata.

1.5.1<sup>b</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
ā tv éta ní śīdaténdram abhī prá gāyata,  
sākhāya stómavāhasaḥ.

8.92.1<sup>b</sup> (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)  
pāntam ā vo āndhasa indram abhī prá gāyata,  
viçvasāham çatākratum mánhiṣṭham carṣaṇinām.

1.5.2<sup>a+b+c</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
purūtāmaṁ purūṇām içānaṁ vāryāṇām,  
indram sóme sácā suté.

6.45.29<sup>a</sup> (Çamyu Bārhaspatya; to Indra)  
purūtāmaṁ purūṇām stotṛṇām vívāci,  
vājebhir vājayatām.

1.24.3<sup>b</sup> (Çunaḥçepa Ājigarti, called Devarāta; to Savitar)  
abhī tvā deva savitar içānaṁ vāryāṇām,  
sādāvan bhagām imahe.

8.71.13<sup>b</sup> (Suditi Āṅgīrasa, or Purumīdha Āṅgīrasa; to Agni)  
agnir iṣām sakhyé dadātu na içe yó vāryāṇām,  
agnīm toké tanyae çāçvad imahe vāsum sántam tanūpām.

10.9.5<sup>a</sup> (Triçiras Tvāṣṭra, or Sindhudvīpa Ambarīṣa; to Waters)  
içānā vāryāṇām kṣāyantīç carṣaṇinām,  
apó yācāmi bheṣajām.

8.45.29<sup>c</sup> (Triçoka Kāṇva; to Indra)  
ṛbhukṣānaṁ ná vārtava ukthéṣu tugryāvīdham,  
indram sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purūtāmaṁ purūṇām gives occasion: *Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen* (Grassmann); *dem vollsten der vollen, or dem reichsten der reichen* (Ludwig). Pischel, *Ved. Stud.* i. 36, renders 6.45.29<sup>ab</sup> thus: 'der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger'; but the parallel at 1.5.2 makes against taking purūṇām out of its own pāda; and if, as is natural, 1.5.2<sup>b</sup> means about the same as 1.5.2<sup>a</sup>, then Grassmann's first version and Ludwig's second are to be deemed good. In *içe yó vāryāṇām* we have again a case of 'phrase-inflection', the nominative to içānaṁ vāryāṇām.

1.5.4<sup>c</sup>: 1.4.10<sup>c</sup>, tāsmā indrāya gāyata: 8.32.13<sup>c</sup>, tām indram abhī gāyata.

1.5.5<sup>b+c</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
 sutapāvne sūtā imé ūcayo yanti vītāye,  
 sómāso dādhyāçirah.

8.93.22<sup>b</sup> (Sukakṣa Āṅgīrasa ; to Indra)  
 pātnīvantah sūtā imā uṇāto yanti vītāye,  
 apām jāgmīr nicumpunāh.

1.137.2<sup>b</sup> (Paruccheṇa Dāivodāsi ; to Mitra and Varuṇa)  
 imā ā yātam indavaḥ sómāso dādhyāçirah sūtāso dādhyāçirah,  
 utā vām uśāso budhī śākām sūryasya raçmībhiḥ, § 1.47.7<sup>d</sup>  
 sūtō mitrāya vāruṇāya pītāye cārur rītāya pītāye. § 1.137.2<sup>e</sup>

5.51.7<sup>b</sup> (Svastyātreyā Atreya ; to Viçve Devāḥ)  
 sūtā indrāya vāyāve, sómāso dādhyāçirah, § 5.51.7<sup>a</sup>  
 nīmnam nā yanti sīndhavo bhī prāyah.

7.32.4<sup>b</sup> (Vasiṣṭha ; to Indra)  
 imā indrāya sunvire sómāso dādhyāçirah,  
 tān ā mādāya vajrahasta pītāye hāribhyaṁ yāhy ōka ā.

9.22.3<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)  
 etē pūtā vipaçcitah, sómāso dādhyāçirah, § 9.22.3<sup>a</sup>  
 vipā vy ānaçur dhīyah.

9.63.15<sup>b</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)  
 sūtā indrāya vajriṇe sómāso dādhyāçirah,  
 pavītram āty akṣaran.

9.101.12<sup>b</sup> (Manu Sāmivarana ; to Soma Pavamāna)  
 etē pūtā vipaçcitah, sómāso dādhyāçirah, § 9.22.3<sup>a</sup>  
 sūryāso nā darçatāso jīgatnāvo dhruvā ghrté.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
 tvām stómā avīrḍhan tvām ukthā çatakrato,  
 tvām vardhantu no girah.

8.44.19<sup>c</sup> (Virūpa Āṅgīrasa ; to Agni)  
 tvām agne manīṣīnas, tvām hinvanti cītibhiḥ, § 3.10.1<sup>a</sup>  
 tvām vardhantu no girah.

To begin successive pādas, or even stanzas (5.8.1-7 ; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvām of 8.44.19<sup>b</sup> censurable: see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10<sup>c</sup>, içāno yavayā vadhām : 10.152.5<sup>d</sup>, vāriyo yavayā vadhām]

[1.6.9<sup>b</sup>, divō vā rocanād ādhi : 1.49.1<sup>b</sup> : 5.56.1<sup>d</sup> ; 8.8.7<sup>a</sup>, divāç cid rocanād ādhi]

1.7.8<sup>b</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
 indro dirghāya cākṣasa ā sūryam rohayaḍ divī,  
 vī gōbhīr ādrim āirayat.

8.89.7<sup>b</sup> (Nīmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)  
 āmāsu pakvām āiraya ā sūryam rohayaḍ divī,  
 gharmām nā sūman tapatā suvrktibhir jūṣṭam gīrvaṇase brhāt.  
 9.107.7<sup>d</sup> (Sapta Ṛṣayaḥ ; to Pavamāna Soma)  
 sōmo mīdhvān pavate gātuvittama īṣir vipro vicakṣaṇāḥ,  
 tvām kavīr abhavo devavītama ā sūryam rohayaḍ divī.  
 10.156.4<sup>c</sup> (Ketu Agneya ; to Agni)  
 āgne nākṣatram ajāram ā sūryam rohayaḍ divī,  
 dādhaḥ jyōtīr jānebhyāḥ.

1.7.4<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
 indra vūjeṣu no 'va sahāsrāpradhaneṣu ca,  
 ugrā ugrābhīr ūtībhiḥ.

1.129.5<sup>c</sup> (Parucchepa Dāivodāsi ; to Indra)  
 nī ṣū namātīmatīm kāyasya cit tējaṣṭhābhīr arāṇibhir nōtibhir,  
 ugrābhīr ugrotībhiḥ, [ityādi].

1.7.8<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
 vīṣā yūthēva vānsagaḥ kṛṣṭīr iyarty ōjasa,  
 īcāno āpratiṣkutaḥ.

1.84.7<sup>c</sup> (Gotama Rāhūgaṇa ; to Indra)  
 yā ēka id vidāyate [vāsu mātāya dācūṣe,  
 īcāno āpratiṣkuta indro aṅgā.

1.84.7<sup>b</sup>

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, indro aṅgā, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8<sup>c</sup>, which is however a faultless metrical unit.

1.7.8<sup>a</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
 yā ēkaḥ carṣaṇīnām vāsūnām irajyātī,  
 indraḥ pāṇca kṣitīnām.

1.176.2<sup>b</sup> (Agastya ; to Indra)  
 tāsmīn ā veyāyā gīro yā ēkaḥ carṣaṇīnām,  
 ānu svadhā yām upyāte yāvam nā cārkrṣad vīṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yā ēkaḥ carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.

1.7.10<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
 indrañ vo viçvātas pāri hāvāmahe jānebhyah,  
 asmākam astu kévalah.

1.13.10<sup>c</sup> (Medhatithi Kāṇva; to Tvaṣṭar)  
 ihā tvāṣṭaram agriyām viçvārūpam ūpa hvaye,  
 asmākam astu kévalah.

The form hāvāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āpri-hymn as late.

1.8.4<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
 vayām çūrebhir āstrbhir indra tvāyā yujā vayām,  
 sāsahyāma pṛtanyatāḥ.

8.40.7<sup>d</sup> (Nābhaka Kāṇva; to Indra and Agni)  
 yād indrāgnī jānā imé vihvāyante tānā girā,  
 asmākebhir nṛbhir vayām sāsahyāma pṛtanyatō  
 [vanuyāma vanuṣyatō] [nābhantām anyaké same]

§ e: 1.132.1<sup>c</sup>; f: refrain, 8.39.1<sup>f</sup> ff.

9.61.29<sup>c</sup> (Amahriyu Āṅgīrasa; to Soma Pavamāna)  
 [āsyā te sakhyé vayām] tāvendo dyumnā uttamé,  
 sāsahyāma pṛtanyatāḥ. § 9.61.29<sup>b</sup>

Prefixion of the four syllables indratvotāḥ expands 1.8.4<sup>c</sup> to a full jagatī at 1.132.1<sup>b</sup>, q.v. Under 2.8.6 it appears that -yāma pṛtanyatāḥ is a Vedic cadence. Reminiscence of 1.8.4 in tvayā ha svid yujā vayām, 8.21.11<sup>b</sup>; 102.3<sup>a</sup>.

1.8.5<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
 mahūñ indraḥ parāç ca nū mahitvām astu vajrīṇe,  
 dyāur ná prathinā çāvaḥ.

8.56 (Vāl.8).1<sup>c</sup> (Pṛṣadhra Kāṇva; Dānastuti of Praskapva)  
 [prāti te dasyave vrka rādho] adarçy āhrayam,  
 dyāur ná prathinā çāvaḥ. § ab: 8.55.1<sup>c</sup>

'Great is Indra, aye, more than great: greatness be his that wields the bolt; might, wide as the heaven.' Here the ascription of might or çāvas to Indra is an entirely natural sequel to the ascription of greatness. 'Might wide as the heaven' is not much different from the might of Indra which at 8.24.9 is called āparitam (Sāyana: çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rādho āhrayam, 'a gift that brings no shame to the giver' (Sāyana on 5.79.5: alajjāvaham), 'no shabby gift', pāda c is plainly not fit. It is not fit, even if we assign to çāvas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unnecessary) item to the cumulative evidence touching the lateness of the Vālakhilya.

1.8.7<sup>b</sup> (Madhuchandas Vaiçvāmītra; to Indra), followed by 1.8.8  
 yāḥ kukṣiḥ somapātamaḥ samudrā iva pīnvate,  
 urvīr āpo ná kākūdah,—

evā hy aśya sūnīṭa virapṇī gómātī mahī,  
pakvā cākṣhā ná dāçuṣe.

8.12.5<sup>b</sup> (Parvata Kāṇva ; to Indra)  
imāñ juṣasva girvaṇaḥ samudrā iva pinvate,  
[indra viçvābhīr ūtibhīr vavākṣītha.]

8.12.5<sup>c</sup>

The entire stanza 7 is correlative with 8, although loosely so (yāḥ for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stómaḥ (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought'!) in the Veda is such that it is futile to say whether 8.12.5<sup>b</sup> is parenthetic or not. Pāda c in each stanza of the tria 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣītha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : indra viçvābhīr ūtibhīr is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣītha here is a heedless repetition of the accent in stanza 4.

[1.9.3<sup>b</sup>, stómebhīr viçvacarṣane : 5.14.6<sup>b</sup>, stómebhīr viçvacarṣanīm]

1.9.6<sup>a</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
asmān sú tātṛa codayendra rāyē rābhasvataḥ,  
túvidyumna yaçasvataḥ.

3.16.6<sup>d</sup> (Utkīla Kāṭya ; to Agni)  
çagdhī vājasya subhaga prajāvató 'gne brható adhvaré,  
sām rāyā bhūyasā sṛja mayobhūnā túvidyumna yaçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8+4). Sāyaṇa, with cheerful confidence, says evaivīdhena dhane-nāsmān saṁsṛja saṁhoyaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kāṭya or Viçvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yaçasvataḥ. The sequence rāyāḥ . . . yaçasvataḥ also at 8.23.27.

1.9.8<sup>a</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
asmé dhehi çrávo brhád dyumnāñ sahasrasātamam,  
indra tá rathīnr īṣaḥ.

1.44.2<sup>d</sup> (Praskāṇva Kāṇva ; to Agni, Açvins, and Uṣas)  
jūsto hi dutó āsi havyavāhanó 'gne rathīr adhvarāñām,  
sajūr açvībhyām uśāsā súvīryam asmé dhehi çrávo brhát.  
8.65.9<sup>e</sup> (Pragātha Kāṇva ; to Indra)  
viçvāñ aryo vipaçcītó 'ti khyas túyam ā gahi,  
asmé dhehi çrávo brhát.

1.44.2<sup>b</sup>

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé prthú çrávo brhát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo māhi çrávaḥ ; see Part 2, chapter 2, Class B 11.

1.9.10<sup>c</sup> (Madhuchandas Vaiṣvāmītra ; to Indra)

sutē-sute nyōkase bṛhād bṛhatā éd arīḥ.

indrāya ṣūśām arcati.

10.96.2<sup>d</sup> (Baru Āngirasa or Sarvahari Āindra ; Haristutiḥ)

hāriṁ hī yōnim abhī yé samāsvaran hinvánto hāri divyām yāthā sādah,  
ā yām prānti hāribhir ná dhenāva indrāya ṣūśām hārivantam arcata.

10.133.1<sup>b</sup> (Sudās Paijavana ; to Indra)

pró šv āsmāi purorathām indrāya ṣūśām arcata,

abhīke eid u lokakṛt saṁgé samātsu vṛtrahā-

-smākam bodhi coditā

ḥnābhantām anyakēśām jyākā ādhi dhānvasu.] ॐ refrain, 10.133.1<sup>fg</sup> ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2<sup>d</sup>, is the posterius.

1.10.4<sup>d</sup> (Madhuchandas Vaiṣvāmītra ; to Indra)

ēhi stōmān abhī svarābhī grṇihy ā ruva,

brāhma ca no vaso sácēndra yajñām ca vardhaya.

10.141.6<sup>b</sup> (Agni Tāpasa ; to Viṣve Devāḥ, here Agni)

tvām no agne agnibhir brāhma yajñām ca vardhaya,

tvām no devātātaye rāyō dānāya codaya.

1.10.5<sup>a</sup> (Madhuchandas Vaiṣvāmītra ; to Indra)

ukthām indrāya ṣāṅsyam vārdhanam puruniṣṣidhe,

ṣakró yāthā sutēsu no rārānat sakhyēsu ca.

5.39.5<sup>b</sup> (Atri Bhāuma ; to Indra)

āsmā it kāvyaṁ váca ukthām indrāya ṣāṅsyam,

tāsmā u brāhmanavahase giro vardhanty ātrayo

giráḥ cumbhanty ātrayaḥ.]

ॐ cf. 5.22.4<sup>de</sup>

1.10.7<sup>b+d</sup> (Madhuchandas Vaiṣvāmītra ; to Indra)

suvivṛtam sunirājam indra tvādātam id yāṣaḥ,

gāvām āpa vrajām vṛdhi kṛṇuṣvā rādho adriṣaḥ.

3.40.6<sup>c</sup> (Viṣvāmītra ; to Indra)

girvanāḥ pāhī naḥ sutām mādhor dhārābhir ajyase,

indra tvādātam id yāṣaḥ.

8.64.1<sup>b</sup> (Pragūtha Kāṇva ; to Indra)

ūt tvā mandantu stōmāḥ kṛṇuṣvā rādho adriṣaḥ,

āva brahmadvišo jahi.

Sāyana and Ludwig and Grassmann join the adjectives of 1.10.7<sup>a</sup> with yāṣaḥ of b. To do this, Sāyana is obliged to force the meaning of sunirājam to a colourless sukhena niḥṣeṣaṁ prāptuṁ śakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render *yāçāḥ* by *Schatz*, which it does not mean. The adjectives fit *gāvāṃ vrajām* to a nicety.<sup>1</sup> This observation led Aufrecht (in 1888: *Festgruss an Böhlingk*, p. 2) to treat *pāda* b as a good example of Quintilian's interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same *pāda* at 3.40.6<sup>c</sup> stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6<sup>c</sup>, instead of *indra tvādātām id yāçāḥ*, we had *āva brahmadviṣo jāhi*, or any other one of scores of verses that might be cited, no one that knows his *Rig-Veda* would need to move a muscle.

The inconsistent versions of *indra tvādātām id yāçāḥ* may be noted. Ludwig: *Indra*, ist der ruhm, der von dir verliehen wird; *Indra*, von dir wird diese herlichkeit geerntet. Grassmann: ist *Schatz*, den, *Indra*, du verliehst; von dir ist, *Indra*, Glück geschenkt. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

### 1.10.8<sup>b+c</sup> (Madhuchandas Vaiçvāmītra; to Indra)

nahī tvā ródasi ubhé rghāyāmāṇam invataḥ,  
jé aḥ svārvatīr apāḥ sām gā asmābhyam dhūnuhi.

1.176.1<sup>c</sup> (Agastya; to Indra)

mātsi no vāsyaiṣṭaya īndram indo vīṣā viça,  
rghāyāmāṇa invasi çatrum ānti nā vindasi.

35 1.176.1<sup>b</sup>

8.40.10<sup>c</sup> (Nabhaka Kāva; to Indra and Agni)

tām çigītā suvrktībhis tveṣām sātvanam rgmīyam,

utó nū cid yā ójasa çuṣṇasyaṇḍāni bhédati, jéṣat svārvatīr apó nābha-  
ntām anyaké same.

refrain, 8.39.1<sup>b</sup> ff.

8.40.11<sup>c</sup> (The same)

tām çigītā svadhvarām satyām sātvanam ṛtvīyam,

utó nu cid ya ohata āṇḍā çuṣṇasya bhédaty, ájāiḥ svārvatīr apó, &c.

I agree with Oldenberg, RV. Noten, p. 175, that Bergaigne's suggestion of *rghāyāmāṇam* in 1.176.1<sup>c</sup> is to be rejected (*Études sur le Lexique*, s.v. *āviçvaminva*). But we may advance somewhat in the appreciation of this stanza by noting that its second *pāda* is a parenthetic interpolation, recurring in a Pavamāna stanza, 9.2.1 (q.v.). The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O Indra) so as to wish us good things!—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both *invataḥ* and *invasi* are transitive; in the latter case *çatrum* belongs to both *invasi* and *vindasi*. Of course, the interpolation of *pāda* b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the Valakhilya versifexes. Cf. Grassmann, i. 457; Hillebrandt, *Ved. Myth.* iii. 64, 300, note 3; Geldner, *Ved. Stud.* iii. 64, and see p. 15.

<sup>1</sup> Oldenberg, on the contrary, says (Noten, I, p. 13) that 'leicht herauszutreiben' fits *vrajām* badly, and in strictness he is quite right; but it is easy to assume that the poet in using *sunirājām* had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of *sunirājām* to *vrajām* has its analogy with that of *sudūghāḥ* to *apāḥ*. Oldenberg carries over *imahe* from stanza 6 and makes each *pāda* of 7 a sentence by itself.



1.10.10<sup>c</sup> (Mādhuchandas Vāiṣvāmītra ; to Indra)  
vidmā hī tvā vīśantamaṁ vāṣeṣu havanaçrūtam,  
vīśantamasya hūmaha ūtīm sahasrasātamam.

5.35.3<sup>b</sup> (Prabhūvasu Āṅgīrasa ; to Indra)  
ā té 'vo vāreṇyaṁ vīśantamasya hūmahe,  
vīśajutir hī jajñīṣā abhūbhir indra turvāṇih.

1.11.1<sup>c</sup> (Jēṭ Mādhuchandasa ; to Indra)  
indram vīçvā avīvr̥dhan samudrāvyacasam gīraḥ,  
rathītamaṁ rathīnām vājānām sātpatīm pātīm.

8.45.7<sup>c</sup> (Triçoka Kāṇva ; to Indra)  
yād ājīm yāty ājikīd indraḥ svaçvayūr ūpa,  
rathītamo rathīnām.

For samudrāvyacasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathītamo in 8.45.7<sup>c</sup> the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive pāda, rathītamo rathīnām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2<sup>d</sup> (Jēṭ Mādhuchandasa ; to Indra)  
sakhé ta indra vājino mā bhema çavasas pate,  
tvām abhī prā ṇonumo jētāram āparājitam.

5.25.6<sup>d</sup> (Vasūyava Ātreyaḥ ; to Agni)  
agnīr dadāti sātpatīm sūsāha yó yudhā n̥bhīh,  
agnīr ātyaṁ raghuṣyādam jētāram āparājitam.

It seems almost impossible to escape the conclusion that the pāda jētāram āparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2<sup>ab</sup> cf. the similar distich 8.4.7<sup>ab</sup>, mā bhema mā çramiṣmogrāsyā sakhé tāva.

1.11.8<sup>a+b</sup> (Jēṭ Mādhuchandasa ; to Indra)  
indram içānam ojasābhī stómā anūṣata,  
sahāsraṁ yāsyā rātāya utā vā sānti bhūtyasīh.

8.76.1<sup>b</sup> (Kurusuti Kāṇva ; to Indra)  
imām nū māyinaṁ huva indram içānam ojasā,  
marūtantaṁ nā vṛjījase.

6.60.7<sup>b</sup> (Bharadvāja ; to Indra and Agni)  
indrāgni yuvām ime 'bhī stómā anūṣata,  
pibataṁ çambhuvā sūtām.

Cf. abhī stómair anūṣata, 8.8.3<sup>d</sup>. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8<sup>b</sup> in SV. 2.602<sup>b</sup>, namely, abhī stomāir anūṣata, is superior to RV. is negated by the occurrence of both forms of the pāda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8<sup>a</sup>, indra içāna ojasā 8.40.5<sup>a</sup>; éka içāna ojasā 8.6.41<sup>b</sup>; also 1.175.4<sup>b</sup>; 8.32.14<sup>c</sup>; and, agnīr içāna ojasā TB. 1.5.5.2<sup>c</sup>.

## Group 2. Hymns 12-23, ascribed to Medhātithi Kāṇva

[1.12.1<sup>a</sup>, agnīm dūtām vṛṇīmahe: 1.36.3<sup>a</sup>, prā tvā dūtām vṛṇīmahe: 1.44.3<sup>a</sup>,  
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18<sup>b</sup>.

1.12.1<sup>b+c</sup> (Medhātithi Kāṇva; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viṣvāvedasam,  
asyā yajñāsya sukrátum.

cf. 1.12.1<sup>a</sup>

1.36.3<sup>b</sup> (Kāṇva Ghāura; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viṣvāvedasam,  
mahás te sató ví caranty arcáyo divi spr̥ṇanti bhánavaḥ.

cf. 1.12.1<sup>a</sup>

1.44.7<sup>c</sup> (Praskaṇva Kāṇva; to Agni)

hótāraṁ viṣvāvedasaṁ sám hí tvā víḥ indháte,  
sá á vaha puruhúta prácetaso 'gne devān íhá dravát.

8.19.3<sup>c</sup> (Sobhari Kāṇva; to Agni)

yájiṣṭhaṁ tvā vavṛmahe devān devatrā hótāraṁ ámartyam,  
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pāda and the verb indháte which governs hótāraṁ ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kākubha pragātha: Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3<sup>a</sup> (Medhātithi Kāṇva; to Agni)

agne devān íhá vaha jajñānó vṛktābarhise,  
ási hótā na ídyah.

1.12.10<sup>b</sup> (Medhātithi Kāṇva; to Agni)

sá naḥ pāvaka dīdivó, 'gne devān íhá vaha,  
úpa yajñān haviḥ ca naḥ.

cf. 1.12.10<sup>a</sup>

1.15.4<sup>a</sup> (Medhātithi Kāṇva; to Agni)

agne devān íhá vaha sadāyā yóniṣu triṣú,  
pári bhuṣa píba ṛtúnā.

Cf. the similar pāda tábhīr devān íhá vaha, 1.14.12<sup>c</sup>.

1.12.4<sup>b+c</sup> (Medhātithi Kāṇva; to Agni)

tān uḡató ví bodhaya yád agne yási dūtyām,  
devāir á satsi barhīṣi.

1.74.7<sup>c</sup> (Gotama Rahugana; to Agni)

ná yór upabdir ācyyah ṇvė ráthasya kác caná,  
yád agne yási dūtyām.

- 5.26.5<sup>c</sup> (Vasūyava Atreyāḥ ; to Agni)  
 yājamanāya sunvatā, āgne suvīryam vaha,  
 devāir ā satsi barhiṣi. 5.26.5<sup>a</sup>
- 8.44.14<sup>c</sup> (Virūpa Āṅgīrasa ; to Agni)  
 sā no mitramahas tvām āgne çukrēṇa çociṣā,  
 devāir ā satsi barhiṣi. 8.1.12.12<sup>a</sup>

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6<sup>b</sup> (Medhātithi Kāṇva ; to Agni)  
 agnīnāgnīḥ sām idhyate kavīr grhāpatir yūvā,  
 havyaṇāḍ juhvāsyaḥ.

- 7.15.2<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)  
 yāḥ pāṇca carṣaṇīr abhi, niṣasāda dāme-dame,  
 kavīr grhāpatir yūvā. 7.5.86.2<sup>c</sup>
- 8.102.1<sup>c</sup> (Prayoga Bhārgava, or other fictitious authors ; to Agni)  
 tvām agne bhīd vāyo dādhasi deva dāçuṣe,  
 kavīr grhāpatir yūvā.

The pāda 1.12.6<sup>b</sup> seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from olden times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yūvanam viṣpātīm kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7<sup>a</sup>, kavīm agnīm ūpa stuhi: 1.136.6<sup>d</sup>, indram agnīm, &c.]

[1.12.7<sup>b</sup>, satyādharmāṇam adhvaré: 5.51.2<sup>b</sup>, satyādharmāṇo adhvarām.]

1.12.9<sup>c</sup> (Medhātithi Kāṇva ; to Agni)  
 yó agnīm devāvitaye háviṣmān āvivāsati,  
 tásmāi pāvaka mṛṇaya.

- 8.44.28<sup>c</sup> (Virūpa Āṅgīrasa ; to Agni)  
 ayām agne tvé āpi, jaritā bhūtu santya,  
 tásmāi pāvaka mṛṇaya. 8.2.5.8<sup>c</sup>

1.12.10<sup>a</sup> (Medhātithi Kāṇva ; to Agni)  
 sā naḥ pāvaka dīdivó āgne devān ihā vaha,  
 ūpa yajñām haviṣ ca naḥ. 8.1.12.3<sup>a</sup>

- 3.10.8<sup>a</sup> (Viçvāmītra Gāthina ; to Agni)  
 sā naḥ pāvaka dīdihi dyumād asmé suvīryam,  
 bhāvā stotf̥bhyo āntamaḥ svastāye.

For 3.10.8<sup>b</sup> cf. 3.13.7<sup>c</sup>, dyumād agne suvīryam.

1.12.10<sup>b</sup>: 1.12.3<sup>a</sup>; 1.15.4<sup>a</sup>, āgne devān ihā vaha.

1.12.11<sup>a+c</sup> (Medhātithi Kāṇva; to Agni)

sá na stávāna á bhara gāyatrēna náviyasā,  
rayīm virávatīm iṣam.

8.24.3<sup>a</sup> (Viṣvamanas Vāiṣṭva; to Indra)

sá na stávāna á bhara rayīm citrāṣravastamam,  
niréké cid yó harivo vásur dadīh.

9.40.5<sup>a</sup> (Br̥hanmati Āngirasa; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm stotrē suvīryam,  
jaritúr vardhayā girāh.

9.61.6<sup>a+b</sup> (Amahīyu Āngirasa; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm virávatīm iṣam,  
īṣanaḥ soma viṣvātaḥ.

These stanzas are markedly imitative: two of them share two pādas; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēna náviyasā is parenthetic. The question, point blank, is this: Is not the sequence á bhara rayīm in three of the four stanzas original? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods: this statement implies the belief that the Pavamāna stanzas preceded the others.—For nireké in 8.24.3 see Geldner, *Ved. Stud.* i. 155 ff.; the same author's Glossary to the *Rig-Veda*, s.v.; Ludwig, *Über Methode*, p. 29; Oldenberg, *RV. Noten*, I, p. 49.—Cf. the pādas, tán naḥ punāná á bhara, 9.19.1<sup>c</sup>; stutá stávāna á bhara, 5.10.7<sup>b</sup>; and ágne virávatīm iṣam, 8.43.15<sup>c</sup>.

1.12.12<sup>a+c</sup> (Medhātithi Kāṇva; to Agni)

ágne ṣukrēna ṣocīṣā viṣvābhir devāhutibhiḥ,  
imām stōmaḥ juṣasva naḥ.

8.44.14<sup>b</sup> (Virūpa Āngirasa; to Agni)

sá no mitramahas tvām ágne ṣukrēna ṣocīṣā,  
devāir á satsi barhīṣi.

§ I.12.4<sup>c</sup>

10.21.8<sup>a</sup> (Vimada Āindra; to Agni)

ágne ṣukrēna ṣocīṣorú prathayase br̥hāt,  
abhikrāndan vṛṣayase ví vo máde gārbhaṁ dadhāsi jāmiṣu vívakṣase.

8.43.16<sup>c</sup> (Virūpa Āngirasa; to Agni)

ágne bhrātāḥ sáhaskr̥ta rōhidaṣva ṣucivrata,  
imām stōmaḥ juṣasva me.

The stanza 1.12.12 is obvious patchwork; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty: 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, genieße dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viṣvābhir devāhutibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness: 'Agni, mit heller flamme, vermöge aller götter anrufungen, finde gefallen an disem unsern liede.' Oldenberg, SBE. xlv. 7: 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viṣvābhir devāhutibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12<sup>a</sup> in sense and form, see, agnīḥ ṣukrēṇa ṣociṣā, 1.45.4; agnīḥ ṣukrēṇa ṣociṣā, 8.56 (Vāl. 8).5; āgne tigmēṇa ṣociṣā, 10.87.23; agnis tigmēṇa ṣociṣā, 6.16.28; vīṣā ṣukrēṇa ṣociṣā, 10.187.3; ūsaḥ ṣukrēṇa ṣociṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhis ṣukrāṣociḥ and tigmāṣociḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2<sup>a</sup> (Medhatithi Kāṇva; to Tanūnapāt [Āpra])  
mādhumantaṁ tanūnapād yajñāṁ devēsu naḥ kave,  
adyā kṛṇuhi vitāye.]

cf. 1.13.2<sup>c</sup>

1.142.2<sup>b</sup> (Dirghatamas Āucathya; to Tanūnapāt)  
ghṛtāvantaṁ ūpa māsi mādhumantaṁ tanūnapāt,  
yajñāṁ viprasya māvataḥ, ṣaṇmānāsyā dāṣuṣaḥ.

cf. 1.17.2<sup>b</sup>

The two hymns share no less than six pādas; see the sequel.

[1.13.2<sup>a</sup>, adyā kṛṇuhi vitāye: 6.53.10<sup>c</sup>, nṛvāt kṛṇuhi vitāye.]

1.13.3<sup>b</sup>, 7<sup>b</sup>, asmīn yajñā ūpa hvaye.

[1.13.4<sup>c</sup>, āsi hōtā mánurhitaḥ: 1.14.11<sup>a</sup>; 6.16.9<sup>a</sup>, tvām hōtā mánurhitaḥ;  
8.34.8<sup>a</sup>, ā tvā hōtā mánurhitaḥ.]

1.13.5<sup>a</sup> (Medhatithi Kāṇva; to Barhis [Āpra])  
stṛṇitā barhīr ānuṣāg ghṛtāpr̥sthaṁ manīṣinaḥ,  
yātrām̐tasya cākṣaṇam.

3.41.2<sup>b</sup> (Viṣvāmitra; to Indra)  
sattó hōtā na ṛtvīyas tistiré barhīr ānuṣāk,  
āyujran prātār ādrayaḥ.

8.45.1<sup>b</sup> (Praskaṇva Kāṇva; to Agni)  
ā ghā yé agnīm indhaté stṛṇānti barhīr ānuṣāk,  
lyēṣām indro yúvā sākḥā.]

refrain, 8.45.1<sup>c</sup>–3<sup>c</sup>

1.13.6<sup>a+b</sup> (Medhatithi Kāṇva; to Devīr Dvārah [Āpra])  
vī ṣrayantām ṛtāv̐dho dvāro devīr asaṣcātāḥ,  
adyā nūnām ca yūṣṭave.

1.142.6<sup>a+d</sup> (Dirghatamas Āucathya; to the same)  
vī ṣrayantām ṛtāv̐dhaḥ prayāi devēbhyo mahīḥ,  
pāvākāsaḥ puruṣp̐ho dvāro devīr asaṣcātāḥ.

As noted under the preceding item, the two āpri-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6<sup>a+b</sup> seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfrī) as to preclude final judgement. The word asaṣcātāḥ would seem here to mean 'not sticking', i. e. 'freely moving'. But see Oldenberg, ZDMG. lxii. 473.

1.13.7<sup>to</sup> (Medhātithi Kāṇva ; to Uśāsānaktā [Āpra])  
 náktosāsā supēcasāsmīn yajñā ūpa hvaye,  
 idām no barhīr āsāde.

1.142.7<sup>b</sup> (Dirghatamas Āucathya ; to the same)

ā bhādamāne ūpake náktosāsā supēcasā,  
 yāhvī ṛtāsyā mātārā sīdatām barhīr ā sumāt.]

1.142.7<sup>cd</sup>

8.65.6<sup>c</sup> (Pragātha Kāṇva ; to Indra)

sutāvantas tvā vayām prāyavanto havāmahe,  
 idām no barhīr āsāde.

5.20.3<sup>d</sup>

10.188.1<sup>c</sup> (Çyena Āgneya ; to Agni Jātavedas)

prā nūnām jātavedasam ācvaṁ hinota vajīnam,  
 idām no barhīr āsāde.

1.13.8<sup>bc</sup> (Medhātithi Kāṇva ; to Daivyāu Hotārāu Pracetasāu [Āpra])  
 tā sujihvā ūpa hvaye hōtārā dāivyā kavī,  
 yajñām no yakṣatām imām.

1.142.8<sup>bc</sup> (Dirghatamas Āucathya ; to the same)

mandrājihvā jugurvānī hōtārā dāivyā kavī,  
 yajñām no yakṣatām imām sidhrām adyā divispṛcam.]

1.142.8<sup>d</sup>

1.188.7<sup>bc</sup> (Agastya ; to the same)

prathamā hī suvācasā hōtārā dāivyā kavī,  
 yajñām no yakṣatām imām.

Cf. the vaguely related pāda 2.41.20<sup>c</sup>, yajñām devēṣu yachatām, preceded (cf. 1.142.8<sup>d</sup>) by  
 sidhrām adyā divispṛcam.

1.13.9 (Medhātithi Kāṇva ; to Tisro Devyaḥ [Āpra])=

5.5.8 (Vasuṣruta Ātreya ; to the same)

īlā sārāsvatī mahī tisrō devīr mayobhūvaḥ,  
 barhīḥ sīdantv asrīdhaḥ.

1.13.10<sup>c</sup> : 1.7.10<sup>c</sup>, asmākam astu kēvalaḥ.

1.14.1<sup>b</sup> (Medhātithi Kāṇva ; to Viṣve Devaḥ, here Agni)  
 āibhir agne dūvo giro viṣvebhiḥ sōmapītaye,  
 devébhir yāhi yāksi ca.

8.21.4<sup>d</sup> (Sobhari Kāṇva ; to Indra)

vayām hī tvā bāndhumantam abandhāvo viprāsa indra yemimā,  
 yā te dhāmāni vṛṣabha tébhir ā gahi viṣvebhiḥ sōmapītaye.

It is tempting to see in ā... viṣvebhiḥ sōmapītaye devébhir yāhi, 1.14.1, the original  
 of the repeated pāda; in 8.21.4 on the other hand viṣvebhiḥ seems to mark the use of  
 the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not  
 clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a varia lectio, as, e.g., in the yajus-formula, yat te 'nādhṛṣṭān nāma yajñīyaṁ (KS. nāmānādhṛṣyaṁ; MS. dhāmānādhṛṣyaṁ) tena tvādadhe (see my Vedic Concordance); or puruṣtutasya nāmabhiḥ in MS. 4.12.3; 184.5. to puruṣtutasya dhāmabhiḥ, RV. 3.37.4; see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the Concordance. In 8.21.4, yā te dhāmāni . . . tēbhīr ā yahi viçvebhiḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4<sup>c</sup> is hypermetric (see Oldenberg, Prol. p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3<sup>ac</sup> (Medhatithi Kāṇva; to Viçve Devāḥ)  
indravāyū bṛhaspātīm mitrāgnīm pūśanam bhāgam,  
āditṛyān mārutaṁ gaṇam.

10.14.1.4<sup>a</sup> (Agni Tāpasa; to Viçve Devāḥ)  
indravāyū bṛhaspātīm suhāvehā havāmahe,  
yāthā naḥ sārva īj jānaḥ sāṁgatyāṁ sumānā āsat.  
6.16.24<sup>b</sup> (Bharadvāja; to Agni)  
tā rājānā çucivratāditṛyān mārutaṁ gaṇam,  
vāso yākṣīhā ródasi.

On the frequent omission of the verb (1.14.3) see Pischel, Ved. Stud. i. 12; Oldenberg, RV. Noten, p. 427<sup>a</sup> (Ergänzung von Weggelassenem). It does not require too much imagination to guess that the repeated pāda in 10.14.1.4 is secondary, especially as that Viçve Devāḥ hymn mentions Bṛhaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6<sup>c</sup> with 6.16.44<sup>c</sup>, and 1.14.11<sup>a</sup> with 6.16.9<sup>a</sup>; see the sequel.

1.14.5<sup>c</sup> (Medhatithi Kāṇva; to Viçve Devāḥ, here Agni)  
īlate tvām avasyāvah kāṇvāso vṛktābarhiṣaḥ,  
haviṣmanto aramkṛtaḥ.

8.5.17<sup>b</sup> (Brahmatithi Kāṇva; to Aṇvins)  
[jānāso vṛktābarhiṣo,] haviṣmanto aramkṛtaḥ, 3.59.9<sup>b</sup>  
[yuvām havante aṇvīnā,] 1.47.4<sup>d</sup>

Inasmuch as the expression jānāso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kāṇvāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6<sup>c</sup> (Medhatithi Kāṇva; to Viçve Devāḥ, here Agni)  
ghṛtāprṣṭhā manoyūjo yé tvā vāhanti vāhnayaḥ,  
ā devān sōmapitaye.

6.16.44<sup>c</sup> (Bharadvāja; to Agni)  
āchā no yāhy ā vāhā bhī prāyānsi vitāye, 1.135.4<sup>b</sup>  
ā devān sōmapitaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For vāhnayaḥ see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, Ved. Stud. i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11<sup>a+c</sup> (Medhatithi Kāṇva; to Viṣve Devāḥ, here Agni)  
tvām hótā mánurhitó 'gne yajñéṣu sídasi,  
sémām no adhvarām yaja.

6.16.9<sup>a</sup> (Bharadvāja; to Agni)  
tvām hótā mánurhito váhnir asá vidúṣṭarah,  
ágne yáksi divó viṇaḥ.  
1.26.1<sup>c</sup> (Çunaḥṣepa Ājigarti, alias Devarāta; to Agni)  
vásisvā hi miyedhya vástrāṇy ūrjam pate,  
sémām no adhvarām yaja.

Note the three correspondences between 1.14 and 6.16; see under 1.14.3. For pádas related to 1.14.11<sup>a</sup>, see under 1.13.4<sup>c</sup>.

1.14.12<sup>a</sup> (Medhatithi Kāṇva; to Viṣve Devāḥ, here Agni)  
yukṣvā hy áruṣi ráthe harito deva rohitaḥ,  
tābhír devān ihā vaha. ]

cf. 1.12.3<sup>a</sup>

5.56.6<sup>a</sup> (Çyāvaḡva Ātreya; to Maruts)  
yuṅgdhvām hy áruṣi ráthe yuṅgdhvām rátheṣu rohitaḥ,  
yuṅgdhvām hárī ajirā dhurí vólhave váhiṣṭhā dhurí vólhave. ]

1.134.3<sup>bc</sup>

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot: the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hárī are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hárī. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is brhātī; <sup>1</sup> no other such rhyme occurs in the hymn; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.134.3:

vāyúr yuṅkte rōhitā vāyúr aruṇā vāyú ráthe ajirā dhurí vólhave váhiṣṭhā dhurí vólhave, &c.

The case is exceptionally clear; three criteria combine to stamp 5.56.6 as an epigonal stanza: its three repeated pádas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1<sup>b</sup> (Medhatithi Kāṇva; to Indra)  
indra sómam piba ṛtúnā tvā viṇantv índavaḥ,  
matsarāśas tátokasaḥ.

8.92.22<sup>a</sup> (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)  
á tvā viṇantv índavaḥ samudráṁ iva síndhavaḥ, ]  
ná tvām indrāti rīeyate. ]

8.6.35<sup>b</sup>

For 1.15.1 (accent of piba, &c.) see Oldenberg, RV. Noten, p. 14.

<sup>1</sup> Cf. RV. 10.150, and 10.93.11.



1.15.2<sup>a</sup> (Medhatithi Kāṇva; to Viṣve Devāḥ, here Maruts)  
márutah pibata ṛtūnā potrād yajñám puntana,  
yūyám hí ṣṭhā sudānavaḥ.

6.51.15<sup>a</sup> (R̥jīvan Bhāradvāja; to Viṣve Devāḥ, here Maruts)  
yūyám hí ṣṭhā sudānava [indrajyeṣṭhā abhidyavaḥ,] 6.51.15<sup>b</sup>  
kárta no ádhvann á sugám gopá amā.

8.7.12<sup>a</sup> (Punarvatsa Kāṇva; to Maruts)  
yūyám hí ṣṭhā sudānava rūdrā ṛbhukṣaṇo dāme,  
utá prācetaso máde.

8.83.9<sup>a</sup> (Kusidin Kāṇva; to Viṣve Devāḥ, here Maruts)  
yūyám hí ṣṭhā sudānava [indrajyeṣṭhā abhidyavaḥ,] 6.51.15<sup>b</sup>  
ádha cid va utá bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja; see Hillebrandt, *Vedische Mythologie*, i. 260 ff.; Oldenberg, *Religion des Veda*, pp. 383, 455; Caland and Henry, *L'Agniśtoma*, pp. 224 ff.; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavaḥ, if original here, would have to be taken as predicate to yūyám. Delbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also AV. 11.9.2<sup>a</sup>, 26<sup>c</sup>. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions: they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yūyám hí ṣṭhā sudānavaḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3<sup>c</sup> (Medhatithi Kāṇva; to Viṣve Devāḥ, here Tvaṣṭar)  
abhi yajñám gr̥ṇhi no gnāvo néṣṭah piba ṛtūnā,  
tvám hí ratnadhā ási.

7.16.6<sup>b</sup> (Vasistha Maitravaruṇi; to Agni)  
kr̥dhí rātnam yájamānāya sukrato tvám hí ratnadhā ási,  
á na ṛte ṇiṇhi viṣvam ṛtvijaḥ suṇāso yāç ca dākṣate.

1.15.4<sup>a</sup>: 1.12.3<sup>a</sup>, 10<sup>b</sup>, āgne devān ihā vaha.

1.15.7<sup>a+c</sup> (Medhatithi Kāṇva; to Viṣve Devāḥ, here Draviṇodāḥ)  
draviṇodā draviṇaso grāvahastāso adhvare,  
yajñēṣu devám īlate.

1.96.8<sup>a</sup> (Kutsa Āṅgīrasa; to Agni, or Agni Draviṇodāḥ)  
draviṇodā draviṇasas turāsyā draviṇodāḥ sānarasya prā yaṇsat,  
draviṇodā virāvatim īsam no draviṇodā rāsate dīrghām āyuh.

5.21.3<sup>d</sup> (Sasa Ātreya ; to Agni)

tvām viçve sajośaso ḷdevāso dutām akrata,  
saparyāntas tvā kave yajñēṣu devām ḷlate.

cf. 5.21.3<sup>b</sup>

6.16.7<sup>c</sup> (Bharadvāja to Agni)

ḷtvām agne svādhyo, mātāso devāvitaye,  
yajñēṣu devām ḷlate.

cf. 6.16.7<sup>a</sup>

The pāda, yajñēṣu devām ḷlate, in 1.15.7, requires a second accusative, as in 5.21.3 ; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a draviṇodā to draviṇodām. So also Weber, Ind. Stud. xiii. 58 ; cf. Oldenberg, RV. Noten, p. 14. Sāyana takes draviṇodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yaska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to draviṇodām, but his rendering does not land him very far from such emendation : 'als [den ?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anfehlen.' Aufrecht, Bezz. Beitr. xiv. 30, retains draviṇodā, and translates : 'Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agniṣṭoma, p. 227 : 'Draviṇodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (— — — —), and that the pāda in its fuller form in 1.96.8<sup>a</sup> is metrically perfect. It is, of course, possible that draviṇodām once stood in 1.15.7<sup>a</sup>, where now stands draviṇodā, and that it was simply infected by the nominative draviṇodāḥ in stanzas 8 and 9, but it seems to me more likely that a later versifex borrowed such words of the longer pāda, 1.96.8<sup>a</sup>, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to draviṇodām. The case is very analogous to that of 1.15.2. That 1.15.7<sup>a</sup> is later than, and dependent upon, 1.96.8<sup>a</sup> seems to me, at any rate, a natural conclusion.

1.15.9<sup>b</sup> (Medhatithi Kāṇva ; to Draviṇodāḥ)

draviṇodāḥ pipṣati juhōta prā ca tiṣṭhata,  
neṣṭrād ṛtūbhīr iṣyata.

10.14.14<sup>b</sup> (Yama Vāivasvata ; to Yama)

yamāya ghr̥tāvad dhavir juhōta prā ca tiṣṭhata,  
sā no devēṣv ā yamad ḷdirghām āyuh prā jīvāse.

cf. 10.14.14<sup>d</sup>

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789 : 'der besitzthum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣṭram mit den Ṛtu's ; beileet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3<sup>b+c</sup> (Medhatithi Kāṇva ; to Indra)

indram prātār havāmaha indram prayaty ādhvaré,  
indram sōmasya pītāye.

8.3.5<sup>b</sup> (Medhyatithi Kāṇva ; to Indra)

indram id devātātaya indram prayaty ādhvaré,  
indram samiké vanīno havāmaha indram dhānasya sātāye.

3.42.4<sup>a</sup> (Viçvāmitra ; to Indra)

indram sōmasya pītāye stōmāir ihā havāmahe,  
ukthēbbhiḥ kuvīd agāmat.

8.17.15<sup>d</sup> (Irimbīṭhi Kāṇva ; to Indra)

pṛdākusanur yajató gavēṣaṇa ékaḥ sánn abhi bhūyasah,  
bhūrnim ácvaṁḥ nayat tujá puró gr̥bhéndraṁ sómasya pītāye.

8.92.5<sup>b</sup> (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

ṭām v abhi prārcat, éndraṁ sómasya pītāye,  
tád id dhy ásyā vārdhanam.

cf 8.15.1<sup>a</sup>

8.97.11<sup>b</sup> (Rebha Kācyapa ; to Indra)

sám m rebhásō asvarann indraṁ sómasya pītāye,  
svarpatim yád m vṛdhé dhṛtāvṛato hy ójasā sám utībhīḥ.

9.12.2<sup>c</sup> (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)

abhi víprā anūṣata gāvo vatsām ná mātaraḥ,  
indraṁ sómasya pītāye.

Cf. agnīm prayaty ādhvare and the like under 5.28.6<sup>b</sup>, indraḥ sómasya pītāye under 1.55.2<sup>c</sup>; indra sómasya pītāye, 8.65.3<sup>g</sup>; and asyá sómasya pītāye under 1.22.1<sup>c</sup>.—Hymn 1.16 shares two pādas with 3.42; see next item.

1.16.4<sup>a</sup> (Medhatithi Kāṇva ; to Indra)

úpa naḥ sutám á gahi háribhir indra keṣibhīḥ,  
suté hí tvā hávāmāhe.

3.42.1<sup>a</sup> (Viçvāmitra ; to Indra)

úpa naḥ sutám á gahi sómam indra gávāçiram,  
haribhyāṁ yás te asmayūḥ.

5.71.3<sup>a</sup> (Bāhuvṛkta Atreya ; to Mitra and Varuṇa)

úpa naḥ sutám á gataṁ ṭvaruṇa mītra dācūṣaḥ,  
ṭasyá sómasya pītāye.

cf 5.71.3<sup>b</sup>

cf 1.22.1<sup>c</sup>

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pādas with 3.42; see preceding item.

[1.16.5<sup>a</sup>, sémám na stómam á gahi : 8.66.8<sup>c</sup>, sémám na stómam jujuṣāná á gahi.]

1.16.5<sup>b</sup> (Medhatithi Kāṇva ; to Indra)

ṭsémám na stómam á gahy, úpedám sávanam sutám,  
gāuró ná ṭṛṣitāḥ piba.

cf 1.16.5<sup>a</sup>

1.21.4<sup>b</sup> (Medhatithi Kāṇva ; to Indra and Agni)

ugrá sánta havāmaha úpedám sávanam sutám,  
indrāgní éhá gachatām.

6.60.9<sup>b</sup> (Bharadvāja ; to Indra and Agni)

tābhīr á gachatām narópedám sávanam sutám,  
ṭindrāgní sómāpītāye.

cf 6.60.9<sup>c</sup>

In 1.21 pāda 3<sup>b</sup> also = 6.60.14<sup>d</sup>, in addition to the present correspondence with 6.60.9.—For the repeated pāda cf. 1.16.8<sup>a</sup>.

[1.16.6<sup>a</sup>, imé sómāsa indavaḥ : 9.46.3<sup>a</sup>, eté sómāsa indavaḥ.]

1.16.8<sup>c</sup> (Medhātithi Kāṇva ; to Indra)

vīçvam it sávanam sutám índro mādāya gachati,  
vṛtrahā sómapiṭaye.

8.93.20<sup>c</sup> (Sukakṣa Āṅgīrasa ; to Indra)

kāsyā vīçsā suté sácā niyútvan vṛçabhó rapat,  
vṛtrahā sómapiṭaye.

[1.16.9<sup>a</sup>, sémām naḥ kāmam ā prṇa: 8.64.6<sup>c</sup>, asmákam kāmam ā prṇa.]

1.17.1<sup>c</sup> (Medhātithi Kāṇva ; to Indra and Varuṇa)

indrāvāruṇayor ahám samrājor āva ā vṛṇe,  
tā no mṛlāta idṛçe.

4.57.1<sup>d</sup> (Vamadeva ; to Kṣetrapati)

kṣétrasya pátinā vayám hiténeva jayāmasi,  
gām āçvam poṣayitnv ā sá no mṛlātidṛçe.

6.60.5<sup>c</sup> (Bharadvāja ; to Indra and Agni)  
ugrá vighaninā mṛdha indrāgní havāmahe,  
tā no mṛlāta idṛçe.

5.86.4<sup>b</sup>

Read, perhaps, in 4.57.1<sup>c</sup>, poṣayitnūā (poṣayitnvā), agreeing with kṣétrasya pátinā, and governing gām āçvam.

[1.17.2<sup>b</sup>, hávam viprasya mávataḥ: 1.142.2<sup>c</sup>, yajñám viprasya, &c.]

1.17.2<sup>c</sup> (Medhātithi Kāṇva ; to Indra and Agni)

gántārā hí sthó vase hávam viprasya mávataḥ,  
dhartārā carṣaṇinām.

cf. 1.17.2<sup>b</sup>

5.67.2<sup>c</sup> (Yajata Ātreya ; to Mitra and Varuṇa)

ā yád yónim hiranyāyam, váruṇa mitra sádathaḥ,  
dhartārā carṣaṇinām yantám sumnám riçadasā.

5.67.2<sup>a</sup>

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)

yó reván yó amivahá vasuvít puṣṭivárdhanaḥ,  
sá naḥ siçaktu yás turāḥ.

1.91.12<sup>b</sup> (Gotama Rahūgana ; to Soma)

gayasphāno amivahá vasuvít puṣṭivárdhanaḥ,  
sumitrāḥ soma no bhava.

1.18.3<sup>b</sup> (Medhātithi Kāṇva ; to Brahmanaspati)

má naḥ çáḥso áraruṣo dhūrtiḥ práṇaṁ mártasya,  
rákṣā no brahmanas pate.

7.94.8<sup>b</sup> (Vasiṣṭha ; to Indra and Agni)  
mā káśya no áraruṣo dhūrítīḥ práṇaṇ mārtyasya,  
[indrāgnī čárma yachataṃ.]

☞ 1.21.6<sup>c</sup>

[1.18.5<sup>b</sup>, sóma indraç ca mārtyam : 4.37.6<sup>b</sup>, yüyám indraç, &c.]

1.18.6<sup>b</sup> (Medhātithi Kāṇva ; to Sadasaspati)  
sádasas pátim ádbhutaṃ priyám indrasya kámyam,  
sanīm medhām ayāsiṣam.

9.98.6 (Ambarīsa Vārsāgira, and Rjçivan Bhāradvāja ; to Pavamāna Soma)  
dvīr yām páñca svāyācasam svāsūro ádrisamhataṃ,  
priyám indrasya kámyam prasnāpāyanty ūrmiṇam.  
9.100.1<sup>b</sup> (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)  
abhī navante adrúhaḥ priyám indrasya kámyam,  
vatsam ná pūrva áyuni jātām rihanti mātārah.

In RV. 1.21.5 Indrāgnī are called sádasapāti ; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, táyā mām adyá medháyāgne medhāvinam kuru. Sāyaṇa suggests Soma (cf. also Bergaigne, i. 305, note ; ii. 296), perhaps on the basis of the repeated pādas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1<sup>c</sup>–9<sup>c</sup>, marúdbhīr agna á gahi.

1.19.3<sup>b</sup> (Medhātithi Kāṇva ; to Agni and Maruts)  
yé mahó rájaso vidúr viçve devāso adrúhaḥ,  
[marúdbhīr agna á gahi.]

☞ refrain, 1.19.1<sup>c</sup>–9<sup>c</sup>

9.102.5 (Trita Āptya ; to Pavamāna Soma)  
asyá vraté sajóṣaso viçve devāso adrúhaḥ,  
spārḥā bhavanti rántayo juṣanta yāt.

For pāda b cf. 2.1.14 ; see under 1.94.3<sup>b</sup>.

1.19.9<sup>a</sup> (Medhātithi Kāṇva ; to Agni and Maruts)  
abhī tvā pūrvāpītaye sṛjāmi somyām mādhu,  
[marúdbhīr agna á gahi.]

☞ refrain, 1.19.1<sup>c</sup>–9<sup>c</sup>

8.3.7<sup>a</sup> (Medhātithi Kāṇva ; to Indra)  
abhī tvā pūrvāpītaya indra stómebhir āyavaḥ,  
[samfēnāsa r̥bhávaḥ sám asvaran, rudrā gr̥ṇanta pūrvyam.]

☞ 8.3.7<sup>c</sup>

1.20.5<sup>a</sup> (Medhātithi Kāṇva ; to R̥bhus)  
sām vo mādāso agmaténdreṇa ca marútvatā,  
ādityébhiç ca rájabhiḥ.

4.34.2<sup>c</sup> (Vāmadeva; to R̥bhus)

vidānāso jānmano vājaratnā utā ṛtūbhīr ṛbhavo mādayadhvam,

sām vo mādā āgmata sām pūraṁdhiḥ suvīraṁ asmé rayim érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3<sup>b+c</sup> (Medhātithi Kāṇva; to Indra and Agni)

tā mitrāsya prāçastaya indrāgnī tā havāmahe,

somapā somapītaye.

5.86.2<sup>d</sup> (Atri Bhāuma; to Indra and Agni)

yā p̥tanāsu duṣṭārā yā vājeṣu çravāyyā,

ṽyā pāñca çarṣaṇīr abh̥ indrāgnī tā havāmahe.

cf. 7.15.2<sup>a</sup>

6.60.14<sup>d</sup> (Bharadvāja; to Indra and Agni)

ṽā no gāvyebhīr āçvyāir vasaçvyāir ūpa gachataṁ,  
sākhayāu devāu sakhyāya çambhūvendrāgnī tā havāmahe.

6.60.14<sup>ab</sup>

4.49.3<sup>c</sup> (Vāmadeva; to Indra and Bṛhaspati)

ā na indrābṛhaspati ṽṛhām indraç ca gachataṁ,

1.135.7<sup>c</sup>

somapā somapītaye.

In hymn 1.21 pāda 3<sup>b</sup> = 6.60.14<sup>d</sup>; pāda 4<sup>b</sup> = 6.60.9<sup>b</sup>.—Cf. the pādas, indrāgnī havāmahe, under 5.86.4<sup>b</sup>, and āçvīnā tā havāmahe, 1.22.2<sup>c</sup>.

1.21.4<sup>b</sup>: 1.16.5<sup>b</sup>; 6.60.9<sup>b</sup>, ūpedām sāvanam̐ sutām.

[1.21.5<sup>b</sup>, indrāgnī rākṣa ubjatam: 7.104.1<sup>a</sup>, indrāsomā tāpatam̐ rākṣa ubjatam.]

1.21.6<sup>c</sup> (Medhātithi Kāṇva; to Indra and Agni)

tēna satyēna jāgr̥tam̐ ādhi pracetūne padé,

indrāgnī çārma yachatam̐.

7.94.8<sup>c</sup> (Vasiṣṭha; to Indra and Agni)

mā kāsya no āraruṣo ṽdhūrtīḥ prāpañ mārtyasya,

1.118.3<sup>b</sup>

indrāgnī çārma yachatam̐.

1.22.1<sup>b+c</sup> (Medhātithi Kāṇva; to Açvins)

prātaryūjā vī bodhayāçvīnāv̐ éhá gachatām̐,

asyā sōmasya pītāye.

5.75.7<sup>b</sup> (Avasyu Ātreya; to Açvins)

āçvīnāv̐ éhá gachataṁ ṽnāsatyā mā vī venatam̐,

5.75.7<sup>b</sup>

tīrāç cid aryayā pāri vartīr yātam̐ adābhya ṽmādhvi māmā çrutam̐ hāvam̐,

refrain, 5.75.1<sup>c</sup>–9<sup>c</sup>

5.78.1<sup>a</sup> (Saptavadhri Ātreya; to Açvins)

āçvīnāv̐ éhá gachataṁ ṽnāsatyā mā vī venatam̐,

5.75.7<sup>b</sup>

ṽhaṁsāv̐ iva patatam̐ ā sutām̐ ūpa.

refrain, 5.78.1<sup>c</sup>–3<sup>c</sup>

- 1.23.2<sup>c</sup> (Medhātithi Kāṇva; to Indra and Vāyu)  
 1ubhā devā divispṛçe 1ndravayū havāmahe, § 1.22.2<sup>b</sup>  
 asyā sōmasya pītāye.  
 4.49.5<sup>a</sup> (Vāmadeva; to Indra and Brhaspati);  
 indrābḥaspātrī vayām sūtē gīrbhīr havāmahe,  
 asyā sōmasya pītāye.  
 5.71.3<sup>a</sup> (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)  
 1ūpa naḥ sūtām ā gataṁ 1vāruṇa mitra dāçūṣaḥ, § a: 1.16.4<sup>a</sup>; b: 5.71.3<sup>b</sup>  
 asyā sōmasya pītāye.  
 6.59.10<sup>d</sup> (Bharadvāja; to Indra and Agni)  
 indrāgni ukthavāhasā 1stōmebhir havanaçrutā, § 6.59.10<sup>b</sup>  
 viçvābhir gīrbhīr ā gatam asyā sōmasya pītāye.  
 8.76.6<sup>c</sup> (Kurusuti Kāṇva; to Indra)  
 indram pratnēna māmmanā 1marūtvanām havāmahe, § 1.23.7<sup>a</sup>  
 asyā sōmasya pītāye.

The pāda, asyā sōmasya pītāye, as refrain in 8.94.10<sup>c</sup>–12<sup>c</sup>. Cf. mādhvah sōmasya pītāye, 8.85.5<sup>c</sup>; and indram sōmasya pītāye under 1.16.3<sup>c</sup>.—Note that 1.22 shares another pāda with 1.23; see the next item.

1.22.2<sup>b</sup> (Medhātithi Kāṇva; to Açvins)  
 yā surāthā rathītamobhā devā divispṛçā,  
 açvīnā tā havāmahe.

1.23.2<sup>a</sup> (Medhātithi Kāṇva; to Indra and Vāyu)  
 ubhā devā divispṛçendravayū havāmahe,  
 1asyā sōmasya pītāye, § 1.22.1<sup>c</sup>

Note that 1.22 shares another pāda with 1.23; see preceding item. Cf. with 1.22.2<sup>b</sup> the pāda indrāgni tā havāmahe under 1.21.3<sup>b</sup>.

[1.22.3<sup>c</sup>, tāya yajñām mimikṣatam: 1.47.4<sup>b</sup>, mādhvā yajñām, &c.]

1.22.8<sup>a</sup> (Medhātithi Kāṇva; to Savitar)  
 sākḥāya ā nī śidata savitā stōmyo nū naḥ,  
 dātā rūdhānsi çumbhati.

9.104.1<sup>a</sup> (Parvata Kāṇva, or others; to Pavamāna Soma)  
 sākḥāya ā nī śidata punānāya prā gayata,  
 çivunā nā yajñāṁh pāri bhūçata çriyē.

1.22.18<sup>a</sup> (Medhātithi Kāṇva; to Viṣṇu)  
 trīṇi padā vi cakrame viṣṇur gopā ādābhyah,  
 āto dhārmāṇi dhārāyan.

8.12.27<sup>b</sup> (Parvata Kāṇva; to Indra)  
 yadā te viṣṇur ōjasā trīṇi padā vicakramé,  
 tad it te haryatā hārī vavakṣatuḥ.]

☞ refrain, 8.12.25<sup>c</sup>—27<sup>c</sup>

Cf. 8.52 (Val. 4).3<sup>c</sup>, yāsmāi viṣṇus trīṇi padā vi cakramé.

1.22.21<sup>ab</sup> (Medhatithi Kāṇva; to Viṣṇu)  
 tād viprāso vipanyāvo jāgrvāṇsaḥ sām indhate,  
 viṣṇor yāt paramām padām.

3.10.9<sup>ab</sup> (Viṣvāmitra Gathina; to Agni)  
 tām tvā viprā vipanyāvo jāgrvāṇsaḥ sām indhate,  
 havyaavāham āmartyam sahovīdham.]

☞ 3.9.10<sup>c</sup>

The repeated distich is primary in 3.10.9: 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic: the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20; 1.154.5; 10.1.3, &c., and Hillebrandt, *Ved. Myth.* i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, *RV. Noten*, p. 17.

1.23.1<sup>a</sup> (Medhatithi Kāṇva; to Vāyu)  
 tivrāḥ sómāsa ā gahy aṣṭirvantaḥ sutā ime,  
 vāyo tān prāsthitaṇ piba.

8.82.2<sup>a</sup> (Kusidin Kāṇva; to Indra)  
 tivrāḥ sómāsa ā gahi sutāso mādayiṣṇāvaḥ,  
 pibā dadhīg yāthociṣé.

1.23.2<sup>a</sup>: 1.22.2<sup>b</sup>, ubhā devā divispīṇā.

1.23.2<sup>c</sup>: 1.22.1<sup>c</sup>; 4.49.5<sup>c</sup>; 5.71.3<sup>c</sup>; 6.59.10<sup>d</sup>: 8.76.6<sup>c</sup>; 8.94.10<sup>c</sup>, 11<sup>c</sup>, 12<sup>c</sup>; asyā sómasya pītāye.

[1.23.6<sup>c</sup>, kárataṁ naḥ surādhasaḥ: 3.53.13<sup>c</sup>, kárad in naḥ surādhasaḥ.]

1.23.7<sup>a</sup> (Medhatithi Kāṇva; to Indra Marutvant)  
 marútvantaṁ havāmaha indram ā sómapītāye,  
 sajūr ganéna tṛmpatu.

8.76.6<sup>b</sup> (Kurusuti Kāṇva; to Indra)  
 indram prāténā mánmanā marútvantaṁ havāmahe,  
 asyā sómasya pītāye.]

☞ 1.22.1<sup>c</sup>



1.23.8 (Medhātithi Kāṇva; to Indra Marutvant, better Viṣve Devāḥ)=

2.41.15 (Gṛtsamada; to Viṣve Devāḥ)  
 indrajyeṣṭhā mārudgaṇā dēvāsaḥ pūṣarātayaḥ,  
 viṣve māma ṣrutā hāvam.

See Bergaigne, ii. 371, 383, 390, 428; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to gūṣarātayaḥ is intrinsically unnecessary.

1.23.9<sup>c</sup> (Medhātithi Kāṇva; to Indra Marutvant)

hatā vṛtrāṁ sudānava indreṇa sāhasā yujā,  
 mā no duḥṣāṇsa iṣata.

2.23.10<sup>c</sup> (Gṛtsamada; to Bṛhaspati)  
 tvāyā vayām uttamāṁ dhīmahe vāyo bṛhaspate pāpriṇā sāsninā yujā,  
 mā no duḥṣāṇso abhidipsūr iṣata prā suṣāṇsā matibhis tāriṣmahī.

7.94.7<sup>c</sup> (Vasiṣṭha; to Indra and Agni)  
 indrāgnī āvasū gatam ṛasmābhyam carṣaṇīsaḥ,  
 mā no duḥṣāṇsa iṣata. 5.35.1<sup>c</sup>

10.25.7<sup>d</sup> (Vimada Āindra, or others; to Soma)  
 ṛtvāṁ naḥ soma viṣvāto, gopā ādābhyo bhava,  
 sēdha rājann āpa sridho vī vo māde mā no duḥṣāṇsa iṣatā vivakṣase. 1.91.8<sup>a</sup>

Cf. rākṣā mākīr no aghāṇsa iṣata, under 6.71.3, and mā na (and, va) stenā iṣata māghā-  
 ṇsaḥ, under 2.42.3.—The pāda 10.25.7<sup>d</sup> with its tetrasyllabic refrain (vivakṣase) is certainly  
 secondary; and abhidipsūḥ in 2.23.10 looks very much like a gloss.

1.23.10<sup>b</sup> (Medhātithi Kāṇva; to Viṣve Devāḥ)

viṣvān devān havāmahe marútaḥ sómapiṭaye,  
 ugrā hī pṛṇimātaraḥ.

8.94.3<sup>c</sup> (Bindu Āṅgīrasa, or Putadakṣa Āṅgīrasa; to Maruts)  
 ṛtāt sū no viṣve arya ā sādā gṛṇanti kāravaḥ,  
 marútaḥ sómapiṭaye. 6.45.33<sup>ab</sup>

8.94.9<sup>c</sup> (The same)  
 ā yé viṣvā pūrthivāni paprāthan rocanā divāḥ,  
 marútaḥ sómapiṭaye.

[1.23.15<sup>c</sup>, gōbhīr yāvaṁ nā cārkr̥ṣat: 1.176.2<sup>d</sup>, yāvaṁ na cārkr̥ṣad vṛṣā.]

1.23.20<sup>abc</sup> (Medhātithi Kāṇva; to Waters)

apsú me sómo abravid antár viṣvāni bheṣajā,  
 agnīm ca viṣvāḥambhuvam āpaḥ ca viṣvābheṣajīḥ.

10.9.6<sup>abc</sup> (Triṣiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa; to Waters)  
 apsú me sómo abravid antár viṣvāni bheṣajā,  
 agnīm ca viṣvāḥambhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six treatises, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (Anukramanī, purāṣṇīḥ) stanza 19, and followed by the Agni-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, Prol. pp. 225, 234, and for further reference, his RV. Noten, p. 17.

1.23.21<sup>o</sup> (The same) =

10.9.7<sup>c</sup> (The same)

āpaḥ pṛṇitā bheṣajām vārūthaṁ tanvè māma,  
jyók ca sūryam dṛṣé.

10.57.4<sup>o</sup> (Bandhu Gopāyana, &c.; to Viṣve Devāḥ)

ā ta etu mānaḥ pūnaḥ krátve dākṣāya jivāse,  
jyók ca sūryam dṛṣé.

For pāda c cf. 4.25.4; 9.4.6; 91.6; 10.37.7; 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idām āpaḥ prā vahata yāt kim ca dūritām máyi,  
yád vāhām abhidudrōha yád vā ṣepā utāntam.  
āpo adyānv acāriṣam rāsena sām agasmahi,  
pāyasvān agna ā gahi tām mā sām sṛja vārcasā.

### Group 3. Hymns 24-30, ascribed to Çunaḥçepa Ājigarti

1.24.3<sup>b</sup>: 1.5.2<sup>b</sup>, īṣānam vāryāṇam; 10.9.5<sup>a</sup>, īṣānā vāryāṇam; 8.71.13<sup>b</sup>, īṣe yó vāryāṇam.

[1.24.8<sup>b</sup>, sūryāya pānthām ānvetaṁ u: 7.44.5<sup>b</sup>, ṛtāsyā pānthām, &c.]

1.24.9<sup>c</sup> (Çunaḥçepa Ājigarti, alias Devarāta; to Varuṇa)

ṣatām te rājan bhiṣajāḥ sahāśram urvī gabhīrā sumatiḥ ṭe astu,  
bādhasva dūrē nīrṭtīm parācāiḥ kṛtām cid énaḥ prā mumugdhy asmāt.

6.74.2<sup>o</sup> (Bharadvāja; to Soma and Rudra)

sómārudrā ví vṛhataṁ viṣṭeṣm āmivā yā no gāyam āvivéça,  
āré bādhetḥām nīrṭtīm parācāir asmé bhadrā sauçravasāni santu.

Cf. bādhetḥām dūrām nīrṭtīm parācāiḥ, AV. 6.97.2<sup>o</sup>; 7.42.1<sup>o</sup>; āré bādhasva nīrṭtīm parācāiḥ, MS. 1.3.39<sup>o</sup>; 45.6; KS. 4.13<sup>o</sup>; and also, āré chātṛum āpa bādhasva dūrām, RV. 10.42.7<sup>a</sup>.

1.24.10<sup>c</sup> (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa. Cf. AB. 7.16)

amī yā ṛkṣā nihitāsa uccā nāktam dādṛṣe kūha cid divēyuh,  
ādabdhāni vāruṇasya vratāni vicākaṇac candrāmā nāktam eti.

3.54.18<sup>b</sup> (Prajāpati Vaiṣvāmītra, or Prajāpatya Vācyā ; to Viṣve Devāḥ,  
here Adityas)

aryamā ṇo āditir yajñīyasō 'dabdhāni vāruṇasya vratāni,  
yuyōtā no anapatyāni gāntoḥ prajāvān naḥ paṇumān astu gātuh.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable : 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day !' Aye, continues the poet, 'Varuṇa's laws are inviolable : the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetical and secondary : 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course ; rich in offspring, rich in cattle be our career !'<sup>1</sup> This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7<sup>b</sup> (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)

vēdā yō vinām padām antārikṣeṇa pātātām,  
vēda nāvāḥ samudrīyaḥ.

8.7.35<sup>b</sup> (Punarvatsa Kāṇva ; to Maruts)  
ākṣṇayāvāno vahanty antarikṣeṇa pātataḥ,  
dhātāra stuvaté vāyaḥ.

10.136.4<sup>a</sup> (Vṛṣanaka ; to the Keçinaḥ = Agni, Sūrya, Vāyu)  
antārikṣeṇa patati viçvā rūpāvacākaçat,  
mūnir devāsya-devasya sāukṛtyāya sākḥā hitāḥ.

For samudrīyaḥ, 1.25.7<sup>a</sup>, see Oldenberg, RV. Noten, p. 27 ; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is  
○○○○.

1.25.10<sup>c</sup> (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)

nī ṣasāda dhṛtāvratō vāruṇaḥ pastyāśv ā,  
sāmṛājyāya sukrātuh.

8.25.8<sup>b</sup> (Viṣvamanas Vāiṣya ; to Mitra and Varuṇa)  
ṛtāvānā nī ṣedatuḥ sāmṛājyāya sukrātū,  
dhṛtāvratā kṣatriyā kṣatrām ācatuh.

Pischel, Ved. Stud. ii. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the vivid stanza in the form of an unanswered riddle, 8.29.9, sīdo dvā cakrāte upamā divī samṛājā sarpiṛasutī, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water ; cf. Mahidhara to VS. 10.7 (TS. 1.8.12.1 ; MS. 2.6.8 ; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile' ; then next a Hindu commentator may remain well within the bounds of his

<sup>1</sup> Ludwig, 200, tries, ineffectively, to smooth out the roughness : 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) Varuṇa is described as surveying from there (*ātaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely Varuṇa in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the Rig-Veda, vol. ii, p. xxvi.

1.25.11<sup>b</sup> (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)

āto viçvāny ādbhuta cikitvān abhi paçyati,

ḥṛtāni yā ca kārtvā.

cf. 1.25.11<sup>c</sup>

8.6.29<sup>b</sup> (Vatsa Kāpva; to Indra)

ātaḥ samudrām udvātaç cikitvān āva paçyati,

yāto vipānā éjati.

For 8.6.29 see Geldner, Ved. Stud. iii. 56.

[1.25.11<sup>c</sup>, ḥṛtāni yā ca kārtvā : 8.63.6<sup>b</sup>, ḥṛtāni kārtvāni ca.]

1.25.15<sup>b</sup> (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)

utā yó mānuṣeṣv ā yāçaç cakré āsāmy ā,

asmākam udāreṣv ā.

10.22.2<sup>d</sup> (Vimada Āindra, or somebody else ; to Indra)

ihā ḥṛtā indro asmé adyā stāve vajry řeiṣamah,

mitró ná yó jāneṣv ā yāçaç cakré āsāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza : 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāçaç cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūryeṣv* : 'Der sich unter den menschen vollkomme herlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid *pāda* 1.25.15<sup>c</sup> shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that Varuṇa is unassailable and so on, the present stanza says : 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—Cf. Geldner, Rigveda-Kommentar, p. 5.

1.25.20<sup>b</sup> (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)

tvām viçvasya medhira divāç ca gmac ca řājasi,

sā yāmani prāti řudhi.

5.38.3<sup>d</sup> (Atri Bhāuma ; to Indra)

çūsmāso yé te adrivo mehanā ketasāpah,

ubhā devān abhiṣṭaye divāç ca gmac ca řājataḥ.

Grassmann, to 5.38.3 (following Sāyana) : 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to Sāyana, are the Maruts, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and Indra. In ZDMG. xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and Indra, or to the press-stones (*adrivah*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks : 'Welcher zweite Gott neben Indra gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess Varuṇa, if it were not for the very vague and commonplace quality of the formula *divāç ca*, &c. Therefore, perhaps better, Indra and Soma ; cf. 9.95.5, *indraç ca yāt kṣāyataḥ sāubhagāya*.

1.26.1<sup>c</sup>: 1.14.11<sup>c</sup>, sémān no adhvaram yaja.

1.26.4<sup>b+c</sup> (Çunahçepa Ājigarti, &c. ; to Agni)  
ā no barhī riçādaso vāruṇo mitró aryamā,  
sīdantu mānuṣo yathā.

1.41.1<sup>b</sup> (Kaṇva Ghāura ; to Varuṇa, Mitra Aryaman)  
yān rākṣanti prācetaso vāruṇo mitró aryamā,  
nū cit sá dabhyate jānaḥ.

4.55.10<sup>b</sup> (Vamadeva ; to Viçve Devāḥ)  
tāt sú naḥ savitā bhāgo, vāruṇo mitró aryamā, 4.55.10<sup>a</sup>  
īndro no rādhasā gamat.

5.67.3<sup>b</sup> (Yajata Atreya ; to Mitra and Varuṇa)  
viçve hí viçvāvedaso vāruṇo mitró aryamā,  
vratā padéva saçcīre pānti mártyaṁ riṣāḥ. 5.67.3<sup>a</sup>

8.18.3<sup>b</sup> (Irimbiṭhi Kaṇva ; to Ādityāḥ)  
tāt sú naḥ savitā bhāgo, vāruṇo mitró aryamā, 8.18.3<sup>a</sup>  
gārma yachantu saprátho yád īmahe. 8.18.3<sup>c</sup>

8.28.2<sup>a</sup> (Manu Vāivasvata ; to Viçve Devāḥ)  
vāruṇo mitró aryamā smādrātiṣāco agnāyāḥ,  
pātnivanto vāsaṭkṛtāḥ.

8.83.2<sup>b</sup> (Kusidin Kaṇva ; to Viçve Devāḥ)  
té naḥ santu yújaḥ sādā vāruṇo mitró aryamā,  
vṛdhāsaç ca prācetasah.

9.64.29<sup>a</sup> (Kaçyapa Mārīca ; to Pavamāna Soma)  
hinvāno hetṛbhīr yatā ā vājam vājy ākramīt,  
sīdanto vanūso yathā.

Ludwig, 251, and Grassmann render 1.26.4: 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, SBE. xlv. 13: 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory; it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das kraftross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the Pet. Lex. under 1. vanūs, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sīdanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanūso does not mean 'nach dem streit', though it may mean 'striving'; as regards Pet. Lex., 'Kampfbereite' is open to similar criticism. I believe that vanūso means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prā te (sc. indrasya) vanve vanūso haryatām mādām, 'I desire the golden drink of thee who (also) desire it.'

Considering, now, the facile interchange between m and v (cf. JAOS. xxix. 290 ff.), one of the two pādas 1.26.4<sup>c</sup> and 9.64.29<sup>c</sup> is pretty certainly patterned after the other. I incline to think that 1.26.4<sup>c</sup> is the model, 9.64.29<sup>c</sup> the imitation. Be this as it may, the construction of mānuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* insipidity: the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11<sup>a</sup> and TB. 2.7.12.6<sup>a</sup>, manuṣvād (TB. vanuṣvād) deva dhīmahi prācetasam. Here the commentary to TB., vanuṣvat paricaranavat, has in mind the same idea as ours in reference to vanuṣaḥ in RV. 9.64.29<sup>a</sup>. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3<sup>b-7</sup><sup>b</sup>; cf. vāruṇa mitrāryaman, under 5.67.1<sup>a</sup>; and see p. 11.

1.26.5<sup>c</sup> (Çunaḥçepa Ājigarti, &c. ; to Agni)  
pūrva hotar asyā no mādasva sakhyāsya ca,  
imā u śu ṛudhī girāḥ.

1.45.5<sup>b</sup> (Praskaṇva Kāṇva ; to Agni)  
ghṛtāhavana santyemā u śu ṛudhī girāḥ,  
yābhiḥ kāṇvasya sūnāvo hāvanté 'vase tvā.  
2.6.1<sup>c</sup> (Somāhuti Bhārgava ; to Agni)  
imām me agne samīdham imām upasādaṁ vaneḥ,  
imā u śu ṛudhī girāḥ.

1.26.10<sup>b</sup> (Çunaḥçepa Ājigarti, &c. ; to Agni)  
viçvebhīr agne agnībhīr imām yajñām idām vācaḥ,  
cāno dhāḥ sahaso yaho.

1.91.10<sup>a</sup> (Gotama Rahūgaṇa ; to Soma)  
imām yajñām idām vāco jujuṣāṇā upāgahi, ॐ 1.91.10<sup>b</sup>  
sōma tvām no vṛdhé bhava.  
10.150.2<sup>a</sup> (Mr̥ṣika Vāsistha ; to Agni)  
imām yajñām idām vāco jujuṣāṇā upāgahi, ॐ 1.91.10<sup>b</sup>  
mārtāsas tvā samidhāna havāmahe mr̥ṣikāya havāmahe.

Antecedently it is probable that 1.26.10<sup>b</sup> is borrowed from the compact distich of the two others.

1.27.1<sup>c</sup>, samrājantam adhvarāṇām: 1.1.8<sup>a</sup>; 45.4<sup>c</sup>, rājantam, &c.; 8.8.18<sup>c</sup>, rājantāv, &c.

1.28.1<sup>cd</sup>—4<sup>cd</sup>, ulūkhalasutanām āvéd v indra jalgulāḥ.

1.28.9<sup>b</sup> (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariṣcandra, or [Adhiṣavāna-] carmapraçaṁsā)  
ūc chiṣtām camvōr bhara sōmaṁ pavitra ā srja,  
nī dhehi gōr ādhi tvaci.

9.16.3<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)  
ānaptam apśū duṣtāraṁ sōmaṁ pavitra ā srja,  
punīhīndrāya pātave.] ॐ 9.16.3<sup>c</sup>

9.51.1<sup>b</sup> (Ucathya Āṅgīrasa; to Soma Pavamāna)  
 ādhvaryo ādriḥhiḥ sutaṁ sōmaṁ pavitra ā sṛja,  
 punhīndrāya pātave.]

9.16.3<sup>c</sup>

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1<sup>b</sup> (Ḣunaḥḥepa Ajigarti, &c.; to Indra)  
 yāc cid hī satya somapā anācastā iva smāsi,  
 ā tū na indra ḡaṁsaya gōṣv āḡveṣu ḡubhrīṣu saḡsreṣu tuvīmagma.

2.41.16<sup>c</sup> (Gṛtsamada; to Sarasvatī)  
 āmbitame nādrītame dēvitame sārāsvatī,  
 apraḡastā iva smasī prāḡastim amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form :

1.29.1, anācastāḥ : ā ḡaṁsaya =  
 2.41.16, apraḡastāḥ : prāḡastim kṛdhi.

[1.29.2<sup>a</sup>, ḡiprin vājānām pate : 6.45.10<sup>b</sup>, indra vājānām pate.]

1.30.7<sup>c</sup> (Ḣunaḥḥepa Ajigarti, &c.; to Indra)  
 yōge-yoge tavāstaram vāje-vāje havāmahe,  
 sākḡhāya indram ūtāye.

8.21.9<sup>c</sup> (Sobhari Kāṇva; to Indra)  
 yō na idām-idam purā prā vāsya ānināya tām u va stuṣe,  
 sākḡhāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8<sup>b</sup> (Ḣunaḥḥepa Ajigarti, &c.; to Indra)  
 ā ḡhā gamad yādi ḡrāvat sahasrīṇibhir ūtībhiḥ,  
 vājebhir ūpa no hāvam.

10.134.4<sup>d</sup> (Mādhātṛ Yāuvanāḡva; to Indra)  
 āva yāt tvām ḡatakrataḡv indra viḡvāni dhūnuṣe,  
 rayīm nā sunvatē sākā sahasrīṇibhir ūtībhir [devī jānitry ajījanad  
 bhadrá jānitry ajījanat.]

6<sup>c</sup> refrain, 10.134.1<sup>ef</sup>-6<sup>ef</sup>

1.30.9<sup>a</sup> (Ḣunaḥḥepa Ajigarti, &c.; to Indra)  
 ānu pratnāsyaūkasō huvē tuvipratīm nāram,  
 yām te pūrvam pitā huvē.

8.69.18<sup>a</sup> (Priyamedha Āṅgīrasa; to Indra)  
 ānu pratnāsyaūkasah priyāmedhāsa eṣām,  
 pūrvām ānu prāyatīm vṛktābarhiṣo hitāprayasa āḡata.

1.30.10<sup>c</sup> (Ḣunaḥḥepa Ajigarti, &c.; to Indra)  
 tām tvā vayām viḡvavārā ḡasmahe puruhūta,  
 sākḡhe vaso jaritḡbhyah.

3.51.6<sup>d</sup> (Viçvāmitra; to Indra)

túbhyaṁ brāhmaṇi gira indra túbhyaṁ satrá dadhire harivo juṣásva,  
bodhy āpír ávaso nūtanasya sákhe vaso jartírbhyo váyo dhāḥ.

8.71.9<sup>c</sup> (Suditi Āngirasa and Purumīḥa Āngirasa; to Agni)

sá no vásva úpa másy ūrjo napān máhinasya,  
sákhe vaso jaritírbhyaḥ.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritírbhyo váyo dhāḥ is the mother páda. See Part 2, chapter 2, class B 8.

1.30.18<sup>b</sup> (Çunaḥçepa Ājigarti, &c.; to Açvins)  
samānáyojano hí vām rátho dasrāv ámartyaḥ,  
samudré açvinéyate.

5.75.9<sup>d</sup> (Avasyu Ātreya; to Açvins)

ábhud uṣá rúcatpaçur ágnír adhāy rtvíyaḥ,  
áyoji vām vṣaṇvasū rátho dasrāv ámartyo

ḥmádhvi máma çrutam hávam.]

☞ refrain, 5.75.1<sup>e</sup>-9<sup>e</sup>

1.30.19<sup>b</sup> (Çunaḥçepa Ājigarti, &c.; to Açvins)  
ny aghnyásya mūrdhāni cakráṁ ráthasya yemathuḥ,  
pári dyām anyád iyate.

5.73.3<sup>b</sup> (Pāura Ātreya; to Açvins)

irmānyád vápuṣe vápuṣ cakráṁ ráthasya yemathuḥ,  
páry anyá náhuṣa yugá mahná rájaṁsi diyathah.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, *Ved. Stud.* i. 212 ff.; Ludwig, *Ueber Methode*, p. 30; Hillebrandt, *Ved. Myth.* iii. 384, note; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3<sup>c</sup> are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21<sup>c</sup> (Çunaḥçepa Ājigarti, &c.; to Uṣas)  
vayám hí te ámanmahy ántād á parākát,  
áçve ná citre aruṣi.

4.52.2<sup>a</sup> (Vāmadeva; to Uṣas)

áçveva citráruṣi mātá gāvām řtávarī,  
sákhahud açvinor uṣāḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Pischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very páda 1.30.21<sup>c</sup>. But he has failed to note the parallel, 4.52.2<sup>a</sup>, which stamps 1.30.21<sup>c</sup> as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one



more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2<sup>a</sup>, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, *āve nā* in 1.30.21 imitates *āveva* in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (∪ ∪ ∪ ∪), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22<sup>c</sup> (Çunaḥpepa Ājigarti, &c.; to Uṣas)  
tvām tyébhir ā gahi vājebhir duhitar divaḥ,  
asmé rayiṁ ní dhāraya.

10.24.1<sup>c</sup> (Vimada Āindra, or others; to Indra)  
[īndra sōmam imām piḥa, mādhumantaṁ camū sutām, cf. 8.17.1<sup>b</sup>  
asmé rayiṁ ní dhāraya ví vo mādē sahasrīṇaṁ purūvaso vívakṣase.

Cf. the pāda, guddhó rayiṁ ní dhāraya, 8.95.8<sup>c</sup>, also octosyllabic, which helps to show that 10.24.1<sup>c</sup> with refrain is secondary.

#### Group 4. Hymns 31-35, ascribed to Hiranyastūpa Āṅgīrasa

1.31.8<sup>d</sup> (Hiranyastūpa Āṅgīrasa; to Agni)  
tvām no agne sanāye dhānānām yaçāsaṁ kārūṁ kṛṇuhi stāvānaḥ,  
ṛdhyāma kármāpāsā návena devāir dyāvāprthivī prāvataṁ naḥ.

9.69.10<sup>d</sup> (Hiranyastūpa Āṅgīrasa; to Pavamāna Soma)  
īndav indrāya brhaté pavasva sumṛīko anavadyó riçādāḥ,  
bhārā candrūṇi grṇaté vāsūni devāir dyāvāprthivī prāvataṁ naḥ.

10.67.12<sup>d</sup> (Ayāsyā Āṅgīrasa; to Brhaspati)  
[īndro mahná maható arṇavāsya, ví mūrdhānam abhinad arbudāsya,  
[āhann āhim āriṇat saptā sīndhūn, devāir dyāvāprthivī prāvataṁ naḥ.  
cf. 10.67.12<sup>a</sup>  
cf. 4.28.1<sup>c</sup>

[1.32.1<sup>a</sup>, indrasya nú vīryāṇi prá vocam: 2.21.3<sup>d</sup>, indrasya vocaṁ prá kṛtāni vīryā.]

1.32.3<sup>b</sup> (Hiranyastūpa Āṅgīrasa; to Indra)  
vrṣāyāmāṇo 'vṛṇita sōmaṁ trikadrūkeṣv apibat sutásya,  
ā sūyakaṁ maghāvādatta vājram āhann enaṁ prathamajām āhinām.

2.15.1<sup>c</sup> (Grtsamada; to Indra)  
prá ghā nv āsya maható mahāni satyā satyāsya kárapāni vocam,  
trikadrūkeṣv apibat sutásyāsyā mādē āhim īndro jaghāna.

[1.32.4<sup>c</sup>, āt sūryam janāyan dyām uśāsam : 6.30.5<sup>d</sup>, sākām sūryam, &c.]

[1.32.5<sup>d</sup>, āhiḥ çayata upapfk prthivyāḥ : 10.89.14<sup>d</sup>, prthivyā āpfç amuyā çāyante.]

1.32.12<sup>d</sup> (Hiranyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra spké yāt tvā pratyāhan devā ékaḥ,  
ājayo gā ājayaḥ çūra sómam āvāsṛjaḥ sártave saptá síndhūn.

2.12.12<sup>b</sup> (Gr̥tsamada ; to Indra)

ṽyāḥ saptáraçmir vṛṣabhās tūviṣmān, avāsṛjat sártave saptá síndhūn,

cf. 2.12.12<sup>a</sup>

yó rāuhinām āsphuraḍ vájrabāhur dyām āróhantañ sá janāsa índraḥ.

Cf. Pischel, Ved. Stud. ii. 91 (improbable suggestion) ; Geldner, *ibid.* 183.—For echoes of 1.32.12 see perhaps AV. 2.29.7 ; TS. 6.5.5.2 ; TB. 1.1.8.3.

[1.32.15<sup>d</sup>, arān ná nemih pári tū babbhūva : 1.141.9<sup>d</sup>, arān ná nemih paribbhūr  
ajāyathāḥ.]

Cf. 5.13.6.

[1.33.5<sup>c</sup>, prā yād divó hariva sthātar ugra : 6.41.3<sup>c</sup>, etām piba hariva, &c.]

1.33.12<sup>c</sup> (Hiranyastūpa Āṅgīrasa ; to Indra)

ny āvidhyad ilibçasya dñhā ví çṛṅgīnam abhinac chūsnam índraḥ,  
yāvat táro maghavan yāvad ójo vājreṇa çātrum avadhīḥ prtanyūm.

7.91.4<sup>a</sup> (Vasiṣṭha ; to Indra and Vāyu)

yāvat táras tanvó yāvad ójo yāvan náraç cáksasā dīdhyanāḥ,  
çūcim sómam çucipā pātam asmé índravāyū sādatan barhīr édām.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem kelle tötetest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct : 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this : 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715 : 'Sovil die eigene rüri-keit, die [eigene] stärke so vil männer mit einsicht schauend [vermögen] ; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann : 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language : the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pāda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14<sup>a+b</sup> (Hiraṇyastūpa Āṅgīrasa ; to Indra)

āvaḥ kṛtsam indra yāsmiñ cākān prāvo yūdhyantaṁ vṛṣabhām dāḍadyum,  
caphācyuto reṇūr nakṣata dyām ūc chvāitreyo nṛṣūhyaya tasthāu.

1.174.5<sup>a</sup> (Agastya ; to Indra)

vāha kṛtsam indra yāsmiñ cākān syūmanyū rjṛā vātasyāḍvā,  
prā sūraḥ cakrām vṛhatād abhīke, 'bhī spṛdho yāsiṣad vājrabāhuḥ.

cf. 1.174.5<sup>c</sup>

6.26.4<sup>b</sup> (Bharadvāja ; to Indra)

tvām rāthanā prā bharo yodhām ṛṣvām āvo yūdhyantaṁ vṛṣabhām  
dāḍadyum,

tvām tūgrām vetasāve saccāhan tvām tūjīm gṛṇāntam indra tūtoḥ.

See Geldner, *Ved. Stud.* ii. 171 ; *Rigveda-Kommentar*, p. 7 ; and cf. under 1.174.5<sup>c</sup>.

1.34.10<sup>b</sup> (Hiraṇyastūpa Āṅgīrasa ; to Aṇvins)

ā nāsatyā gāchataṁ hūyāte havir mādhvah pibataṁ madhupébhir āsābhiḥ,  
yuvor hī pūrvam savitōśāso rāthanā rṭāya citrām ghṛtāvantaṁ īṣyati.

4.45.3<sup>a</sup> (Vāmadeva ; to Aṇvins)

mādhvah pibataṁ madhupébhir āsābhir utā priyām mādhone yuñjā-  
thanā rāthanā,

ā vartanīm mādhunā jinvathas pathó dṛtīm vahethe mādhumantam aṇvinā.

One may imagine the repeated pāda in 1.34.10 to have been borrowed from a madhu-  
stanza and a madhu-hymn like 4.45, and equally well one may imagine the same pāda  
expanded gloatingly into the theme of the four pādas of 4.45.3. For the connexion between  
Aṇvins and madhu see Hillebrandt, *Ved. Myth.* i. 239 ff.

[1.34.11<sup>a</sup>, ā nāsatyā tribhir ekādaḍāir ihā : 8.35.3<sup>a</sup>, viḍvair devāis tribhir, &c.]

1.34.11<sup>cd</sup> (Hiraṇyastūpa Āṅgīrasa ; to Aṇvins)

ā nāsatyā tribhir ekādaḍāir ihā, devébhir yātam madhupéyam aṇvinā,

cf. 1.34.11<sup>a</sup>

prāyus tāriṣtam ní rāpāṁsi mṛkṣataṁ sédhataṁ dvéṣo bhāvataṁ sacābhuvā.

1.157.4<sup>cd</sup> (Dirghatamas Āucathya ; to Aṇvins)

ā na ūrjam vahataṁ aṇvinā yuvām, mādhumatyā naḥ kāḍyā mimik-  
ṣatam,

cf. 1.92.17<sup>c</sup>

prāyus tāriṣtam ní rāpāṁsi mṛkṣataṁ sédhataṁ dvéṣo bhāvataṁ  
sacābhuvā.

1.34.12<sup>d</sup> (Hiraṇyastūpa Āṅgīrasa ; to Aṇvins)

ā no aṇvinā trivṛtā rāthenārvāñcam rayīm vahataṁ suvīram,  
gṛṇvāntā vām āvase johavīmi vṛdhé ca no bhavataṁ vājasātāu.

1.112.24<sup>d</sup> (Kutsa ; to Aṇvins)

āpnasvatīm aṇvinā vūcam asmé kṛtām no dasrā vṛṣanā mañiṣām,  
adyūtyé 'vase ní hvaye vām vṛdhé ca no bhavataṁ vājasātāu.

The word adyūtyā in 1.112.24<sup>d</sup> seems to me to mean 'darkness', or 'trouble', rather than  
'unlucky gambling', as the *Pet. Lexicons* and the translators assume.

[1.35.2<sup>c</sup>, hiranyāyena savitā rāthena: 4.44.5<sup>b</sup>, hiranyāyena suvītā rāthena; 8.5.35<sup>a</sup>, hiranyāyena rāthena.]

[1.35.8<sup>c</sup>, hiranyākṣāḥ savitā devā āgāt: 2.38.4<sup>d</sup>, arāmatih savitā, &c.]

[1.35.8<sup>d</sup>, dādhad rātnā dācūṣe vāryāni: see under 1.47.1<sup>b</sup>.]

[1.35.9<sup>b</sup>, ubhē dyāvāprthivī antār iyate: 1.160.1<sup>c</sup>, sujānmanī dhiṣāṇe antār iyate.]

See the context of each stanza.

1.35.10<sup>b</sup> (Hiranyastūpa Āṅgīrasa; to Savitar)

hīranyahasto āsuraḥ sunīthāḥ sumṛīkākḥ svāvāḥ yātv arvāṇ,  
apasēdhan rakṣāso yātudhānān āsthād devāḥ pratidoṣām grṇnāḥ.

1.118.1<sup>b</sup> (Kakṣivāt Dairghatamasa, son of Uçig; to Aṅvins)

ā vām rātho aṅvinā aṅyenāpatvā sumṛīkākḥ svāvāḥ yātv arvāṇ,

yó mātṛasya mánaso jāviyān trivandhuró vṛṣaṇā vātaranhāḥ.]

1.118.1<sup>d</sup>

The epithet 'tenderly merciful' (sumṛīkāk) is applied to Savitar in 1.35.10, to the Aṅvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit:

tām yuñjāthām mánaso yó jāviyān trivandhuró vṛṣaṇā yás tricakrāḥ,  
yēnopayāthāḥ sukṛto duroṣām tridhātunā patatho vir ná paṇāḥ.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1; the three stanzas therefore may involve a case of double relative age: 1.35.10; 1.118.1; 1.183.1.—For pratidoṣām in 1.35.10 see Ludwig, 131 (who suggests prāti doṣam); Bartholomae, Bezz. Beitr. xv. 198, note.

[1.35.11<sup>d</sup>, rākṣā ca no ādhi ca brūhi deva: 1.114.10<sup>c</sup>, mṛīā ca, &c.]

## Group 5. Hymns 36-43, ascribed to Kaṇva Ghāura

[1.36.3<sup>a</sup>, prā tvā dūtām vṛṇīmahe: 1.12.1<sup>a</sup>, agnīm dūtām vṛṇīmahe; 1.44.3<sup>a</sup>, adyā dūtām vṛṇī mahe.]

Cf. 8.102.18<sup>b</sup>.

1.36.3<sup>b</sup>: 1.12.1<sup>b</sup>; 1.44.7<sup>a</sup>, hótāraṁ viçvāvedasam.

[1.36.4<sup>a</sup>, devāsas tvā vāruṇo mitró aryamā: 1.40.5<sup>a</sup>, yásminn indro vāruṇo, &c.; 7.66.12<sup>c</sup>, yād óhate vāruṇo, &c.; 7.82.10<sup>a</sup>; 83.10<sup>a</sup>, asmé indro vāruṇo, &c.; 8.19.16<sup>a</sup>, yéna cáṣṭe vāruṇo, &c.; 8.26.11<sup>c</sup>, sajóṣasā vāruṇo, &c.; 10.36.1<sup>b</sup>, dyāvākṣāmā vāruṇo, &c.; 10.65.1<sup>a</sup>, agnir indro vāruṇo, &c.; 10.65.9<sup>b</sup>, indravāyú vāruṇo, &c.; 10.92.6<sup>c</sup>, tébhiç caṣṭe vāruṇo, &c.]

1.36.5<sup>b</sup> (Kaṇva Ghāura; to Agni)

mandró hótā grhāpatir āgne dūtó viçām asi,

tvé viçvā sámgatani vratā dhruvā yāni devā akrṇvata.

1.44.9<sup>b</sup> (Praskaṇva Kāṇva; to Agni)  
pātir hy ādhvarāṇām āgne dūtó viçám ási,  
uṣarbūdha á vaha sómapitaye devān adyá svardīṣaḥ.

For 1.44.9<sup>a</sup> cf. the pādas, rājantam adhvarāṇām, &c., under 1.1.8.

1.36.7<sup>ab</sup> (Kāṇva Ghāura; to Agni)  
tām ghem itthā namasvīna ūpa svarājam āsate,  
hótrābhīr agnīm mānuṣaḥ sām indhate titirvāṇso áti srīdhaḥ.

8.69.17<sup>ab</sup> (Priyamedha Āṅgīrasa; to Indra)  
tām ghem itthā namasvīna ūpa svarājam āsate,  
ārthañ cid asya súdhitam yád étava āvartáyanti dāvāne.

For 1.36.7<sup>c</sup> cf. 2.2.8<sup>c</sup>; 10.11.5<sup>b</sup>, hótrābhīr agne mānuṣaḥ svadhvarāḥ.

1.36.8<sup>b</sup> (Kāṇva Ghāura; to Agni)  
ghnānto vrtrām ataran ródasi apá urú kṣáyāya cakrire,  
bhúvat kāṇve vīṣā dyumny áhutaḥ krándad ácvo gáviṣṭiṣu.

7.60.11<sup>d</sup> (Vasiṣṭha; to Mitra and Varuṇa)  
yó bráhmane sumatīm ūyájate [vájasya sātāu paramásya rāyāḥ,  
sīkṣanta manyūm maghāvāno arýá urú kṣáyāya cakrire sudhātu. cf. 4.12.3<sup>b</sup>

Cf. 6.50.3; 8.68.12.

1.36.10<sup>b</sup> (Kāṇva Ghāura; to Agni)  
yám tvā devāso mánave dadhúr ihá yájiṣṭham havyavāhana,  
yám kāṇvo médhyaṭithir dhanaspītam yám vīṣā yám upastutāḥ.

1.44.5<sup>d</sup> (Praskaṇva Kāṇva; to Agni)  
stavīṣyāmi tvām ahām víçvayāmṛta bhojana,  
āgne trātāram amītam miyedhya yájiṣṭham havyavāhana.

7.15.6<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Agni)  
sémām vetu vāsatkṛtim agnir juṣata no girāḥ,  
yájiṣṭho havyavāhanāḥ.

8.19.21<sup>c</sup> (Sobhari Kāṇva; to Agni)  
īḷe girá mánurhitam yám devā dūtām aratīm nyeriré,  
yájiṣṭham havyavāhanam.

[1.36.12<sup>d</sup>, sá no mṛṣa mahān asi: 4.9.1<sup>a</sup>, āgne mṛṣa mahān asi.]

1.36.14<sup>c</sup> (Kāṇva Ghāura; to Agni)  
ūrdhvó naḥ pāhy ānhaso ní ketūnā víçvam sām atrīpam daha,  
kṛdhí na ūrdhvāñ carāthāya jīvāse vidā devēṣu no dūvaḥ.

1.172.3<sup>c</sup> (Agastya; to Maruts)  
tṛṇaskandúsya nú víçāḥ pári vr̥ṇkta sudānavāḥ,  
ūrdhvān naḥ karta jīvāse.

1.36.15<sup>ab</sup> (Kaṇva Ghāura; to Agni)  
 pāhī no agne rakṣásah pāhī dhūrtér árávṇah,  
 pāhī rísata utá vā jīghānsato bhādhbhāno yáviṣṭha.

7.1.13<sup>ab</sup> (Vasiṣṭha Maitravaruni; to Agni)  
 pāhī no agne rakṣáso ájuṣtāt pāhī dhūrtér áraruṣo aghāyóh,  
 tvá yujá prtanāyúnr abhí syām.

It seems pretty clear that the fuller form of the distich, 7.1.13<sup>ab</sup>, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15<sup>a</sup> (— — —) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13<sup>a</sup> is unexceptionable. In 1.36.15<sup>b</sup> árávṇah (catalectic dipody) cleverly takes the place of áraruṣo (— — —). In 8.60.10<sup>a</sup>, pāhī viṣvāsmād rakṣáso árávṇah, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15<sup>ab</sup>.

1.37.4<sup>c</sup> (Kaṇva Ghāura; to Maruts)  
 prá vaḥ cārdhāya ghṛṣvaye tveṣādyumnāya ṣuṣmīṇe,  
 deváttaṁ bráhma gāyata.

8.32.27<sup>c</sup> (Medhatithi Kaṇva; to Indra)  
 prá va ugrāya niṣṭuré 'ṣālhāya prasakṣīṇe,  
 deváttaṁ bráhma gāyata.

We render 1.37.4, 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty!' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4; 6.10.1; 16.22; 8.19.7; 62.16; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268). None of the translations do justice to this subtle idiom: see Grassmann, ii. 40; Ludwig, 673; Max Müller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vaḥ to take gāyata as passive: 'Eurer kúnen sehar, von blendender herlichkeit, der kraftvollen, soll ein von den gótttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition: 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra)!' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den gótttern entnommene brahma eurem gewaltigen', &c. Grassmann: 'Auf eurem starken . . . singt das gottverliebene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks: 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1<sup>a</sup>, 5<sup>b</sup>, kṛlám vaḥ cārdho (5<sup>b</sup>, kṛlám yác chārdho) mārutam.

[1.37.8<sup>c</sup>, bhīyá yámeṣu réjate (sc. prthiví) : 8.20.5<sup>c</sup>, bhúmir yámeṣu réjate.]

1.37.11<sup>c</sup> (Kaṇva Ghāura; to Maruts)  
 tyám cid ghā dṛghám prthúm mihó nápatam ámr̥dhram,  
 prá cyāvayanti yámabhiḥ.

5.56.4<sup>d</sup> (Çyāvaçva Ātreya; to Maruts)  
 nī yé riṇānty ōjaśa vīthā gāvo nā durdhūrah,  
 āçmānaṁ cit svaryāṁ pārvataṁ giriṁ prā cyāvayanti yāmaḥhiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For mihō nāpāt cp. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: āçmānaṁ cit svaryāṁ (also 5.30.8<sup>c</sup>), 'the heavenly stone' may be lightning; pārvataṁ giriṁ, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for pārvataṁ giriṁ cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang.' Max Müller, *ibid.* p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, vāpanti marūto miham prā vepayanti pārvatān, yād yāmaṁ yānti vāyūbhiḥ.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12<sup>a</sup> (Kaṇva Ghāura; to Maruts)  
 marūto yād dha vo bālaṁ jānān acucyavītana,  
 giriṁr acucyavītana.

8.7.11<sup>a</sup> (Punarvatsa Kaṇva; to Maruts)  
 marūto yād dha vo divāḥ sumnāyānto hāvāmahe,  
 ā tū na ūpa gantana.

The anacoluthic quality of 1.37.12<sup>a</sup> suggests the question whether its similarity to 8.7.11<sup>a</sup> is accidental, especially as several stanzas of 1.37; 1.38; and 1.39 have pādas repeated in 8.7 (1.38.1<sup>a</sup>: 8.7.31<sup>a</sup>; 1.39.5<sup>a</sup>: 8.7.4<sup>b</sup>; 1.39.6<sup>b</sup>: 8.7.28<sup>b</sup>). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlv. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12<sup>a</sup> and 8.7.11<sup>a</sup> is not, after all, fortuitous, the former, of course, is the epigonal pāda. Note the enclisis of acucyavītana after the relative pronoun yād, which heightens the anacoluthic effect.

1.38.1<sup>a</sup> (Kaṇva Ghāura; to Maruts)  
 kād dha nūnām kadhapiyaḥ pitā putrām nā hāstayoh,  
 dadhidhvē vṛktābarhiṣaḥ.

8.7.31<sup>a</sup> (Punarvatsa Kaṇva; to Maruts)  
 kād dha nūnām kadhapiyo yād indram ājahātana,  
 ko vaḥ sakhitvā oḥate.

Recent discussions of kadhapi, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Agvins' epithet adhapriyā (dual) seems to mean 'then-friends', something like 'reliable friends'; therefore kadhapiyaḥ means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 kadhapiye

(enclitic) seems to be vocative feminine singular of a transition form *kadhapriyā*, derived from *kadhapri*. In the stanzas above the repeated *pada* fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared.' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, *dadhidhvā* is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5<sup>a</sup>d (Kaṇva Ghāura; to Maruts)

prā vepayanti pārvatān vi viñcanti vānaspātīn,  
pró ārata maruto durmāda iva dēvāsaḥ sārvaṃ viṇā.

5.26.9<sup>c</sup> (Vasūyava Atreyāḥ; to Viṣve Devāḥ)  
édām marúto aṇvīnā mitráḥ sídantu vārunaḥ,  
dēvāsaḥ sārvaṃ viṇā.

8.7.4<sup>b</sup> (Punarvatsa Kaṇva; to Maruts)  
vāpanti marúto mihām prā vepayanti pārvatān,  
yád yāmam yānti vāyúbhiḥ.

Note that 1.39 and 8.7 share another *pāda*; see under 1.39.6<sup>b</sup>. For 8.7.4 see under 1.37.11<sup>c</sup>.

[1.39.6<sup>a</sup>, ūpo rátheṣu pṛṣṭatīr ayugdhvam: 1.85.5<sup>a</sup>, prā yád rátheṣu pṛṣṭatīr ayugdhvam.]

1.39.6<sup>b</sup> (Kaṇva Ghāura; to Maruts)

ūpo rátheṣu pṛṣṭatīr ayugdhvam, prāṣṭīr vahatī rōhitāḥ, § cf. 1.39.6<sup>a</sup>  
ā vo yāmāya pṛthivī cid aśrod ābībhayanta mānuṣāḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)  
yád eṣām pṛṣṭatī ráthe prāṣṭīr váhati rōhitāḥ,  
yānti ubhrā riṇānn apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot; a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened'. Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word *pṛṣṭatīr* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadaḥ*. See Bergaigne, ii. 378, and, very explicitly, Nāighaṇṭuka 1.15; Bhṛhad-devatā 4.144 (catalogue of the spans of the gods), where we have the express statement, *pṛṣatyo 'ḡvās tu marutām*. The word *prāṣṭī* (*pra* + *sti*, like *abhiṣṭī*, *ūpastī*, and *pāriṣṭī*) means literally 'being in front', 'leading horse'. It is the analogue of *purogavā*, and *πρῆστος*, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters



flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone vahati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6<sup>a</sup>, applies to the partial relation of 1.39.6<sup>a</sup> to 1.85.5<sup>a</sup> (in neither of which pādas, by the way, we should read ayugdhuam with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3<sup>d</sup>. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another pāda with 8.7; see under 1.39.5.

[1.39.7<sup>b</sup>, rūdrā āvo vṛṇīmahe: 1.42.5<sup>b</sup>, pūṣann āvo, &c.]

1.40.2<sup>b</sup> (Kaṇva Ghāura; to Brahmanaspati)  
tvām id dhī sahasas putra mātya upabrūtē dhané hité,  
suvīryam maruta ā svāgyam dādhita yó va acaké.

6.61.5<sup>b</sup> (Bharadvāja; to Sarasvatī)  
yās tvā devi sarasvaty upabrūtē dhané hité,  
indram ná vṛtrātūrye.

1.40.4<sup>a+b+d</sup> (Kaṇva Ghāura; to Brahmanaspati)  
yó vāghāte dādāti sūnāram vāsu sá dhatte áksiti grāvaḥ,  
tāsmāi ilāṁ suvīram ā yajāmahe supratūrtim aneḥāsam.

5.34.7<sup>b</sup> (Samvarana Prājāpatya; to Indra)  
sām im paṇér ajati bhojanam muṣé ví dāḡuṣe bhajati sūnāram vāsu,  
durgé canā dhriyate viṣva ā purú jāno yó asya táviṣim ácukrudhat.  
8.103.5<sup>b</sup> (Sobhari Kaṇva; to Agni)  
sá dr̥dhé cid abhī tr̥ṇatti vājam árvata sá dhatte áksiti grāvaḥ,  
tvé devatrā sādā purūvaso víḡvā vāmāni dhīmahe. 5.82.6<sup>a</sup>  
9.66.7<sup>c</sup> (Çatañ Vāikhānasāḥ; to Pavamāna Soma)  
prā soma yāhi dhūrāyā sūtā indrāya matsarāḥ,  
dādhāno áksiti grāvaḥ.  
3.9.1<sup>d</sup> (Viḡvāmītra Gāthina; to Agni)  
sākhāyas tvā vavṛmahe devāni mātāsa ūtāye, 1.144.5<sup>b</sup>  
ḡpām nāpātam subhāgam sudīditiṁ, supratūrtim aneḥāsam. 3.9.1<sup>c</sup>

Ludwig, 723, ad 1.40.4<sup>d</sup>, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1<sup>d</sup>, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet supratūrti should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, tvām (sc. āgne) hī supratūr āsi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5<sup>c</sup>, yásminn índro váruṇo mītró aryamáḥ : see under 1.36.4<sup>a</sup>.]

1.40.8<sup>c</sup> (Kaṇva Ghāura ; to Brahmanaspati)

úpa kṣatráṁ pñcītā hānti rájabhir bhayé cit suksítīm dadhe,  
náśya vartā ná tarutá mahādhané nárbhe asti vajríṇaḥ.

6.66.8<sup>a</sup> (Bharadvāja ; to Maruts)

náśya vartā ná tarutá nv àsti māruto yám ávatha vājasātau,

cf. 6.66.8<sup>b</sup>

toké vā goṣu tánaye yám apsu, sá vrajáṁ dārtā párye ádha dyóh.

cf. 6.25.4<sup>c</sup>

Cf. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8. I cannot believe that rájabhiḥ is here kenning for Ádityas. The stanza is addressed to Brahmanaspati, who secures kṣatráṁ, slays in his capacity of Purohita in the company of, or through the agency of kings (rájabhiḥ), furnishes security in times of danger (bhayé), and is armed with the vāja, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati : Indra = Purohita : Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pādas.

1.41.1<sup>b</sup> : 1.26.4<sup>b</sup> ; 4.55.10<sup>b</sup> ; 5.67.3<sup>b</sup> ; 8.18.3<sup>b</sup> ; 28.2<sup>a</sup> ; 83.2<sup>b</sup> ; 10.126.3<sup>b</sup>—7<sup>b</sup>, váruṇo mītró aryamáḥ.

1.41.2<sup>b+c</sup> (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yám bāhūteva píprati pānti mártyaṁ riṣáh,  
ářiṣṭaḥ sárva edhate.

5.52.4<sup>d</sup> (Çyāvāvya Ātreya ; to Maruts)

marútsu vo dadhmāhi stómaṁ yajñám ca dhṛṣṇuyā,

cf. 5.52.4<sup>b</sup>

viḡve yé mánuṣā yugá pānti mártyaṁ riṣáh.

5.67.3<sup>d</sup> (Yajata Ātreya ; to Mitra and Varuṇa)

viḡve hí viḡvāvedaso váruṇo mītró aryamá,

cf. 1.26.4<sup>b</sup>

vratá padéva saḡcire pānti mártyaṁ riṣáh.

8.27.16<sup>d</sup> (Manu Vāivasvata ; to Viḡve Devāḥ)

prá sá kṣáyam tirate ví mahír īso yó vo várāya dáḡcati,

cf. 7.59.2<sup>ed</sup>

prá prajābhir jāyate dhármaṇas páry, ářiṣṭaḥ sárva edhate. cf. 6.70.3<sup>c</sup>

10.63.13<sup>a</sup> (Gaya Plāta ; to Viḡve Devāḥ, here Ádityas)

ářiṣṭaḥ sá mārto viḡva edhate, prá prajābhir jāyate dhármaṇas pári,

cf. 6.70.3<sup>c</sup>

yám ádityāso náyathā sunithibhir áti viḡvāni duritá svastāye.

In 10.63.13<sup>a</sup>, ářiṣṭaḥ sá mārto viḡva edhate, we have an imperfect pāda, because the caesura is after ářiṣṭaḥ, the third syllable, and because the pāda is one syllable short. Arnold's suggestion, VM. 321, to change mārto to mártio, does not really cure the line. Moreover ářiṣṭaḥ sá [mārto viḡ]va edhate is obviously a mechanical extension of ářiṣṭaḥ sárva edhate ; see Part 2, chapter 2, class B II. We may be certain that the distich 10.63.13<sup>ab</sup> is a later imitation of 8.27.16<sup>d</sup>.—For the meaning of sárva and viḡva in these passages see Zubaty, IF. xxv. 202.

[1.41.6<sup>b</sup>, viḡvaṁ tokám utá tmānā : 8.84.3<sup>c</sup>, rákṣā tokám, &c.]

1.43.3<sup>a</sup> (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)  
yāthā no mitró váruṇo yāthā rudráç cīketati,  
yāthā viçve sajośasaḥ.

3.4.6<sup>e</sup> (Viçvāmitra Gāthina ; Aprī, to Uśāsā-Nakta)  
ā bhādamāne uśāsā ūpāke utā smayete tanvā vírūpe,  
yāthā no mitró váruṇo jújośad indro marútvañ utā vā máhobhiḥ.

From the point of view of metre the repeated pāda is better in 3.4.6 than in 1.43.3.  
See Part 2, chapter 2, class B 8.

## Group 6. Hymns 44-50, ascribed to Praskaṇva Kāṇva

1.44.2<sup>b</sup> (Praskaṇva Kāṇva ; to Agni)  
jūsto hí dūtó āsi havyavāhanó 'gne rathír adhvarāṇām,  
sajūr aṇvibhyām uśāsā suvíryam asmé dhehi çrávo brhát.] 1.9.8<sup>a</sup>

8.11.2<sup>c</sup> (Vatsa Kāṇva ; to Agni)  
tvām asi praçāsyo vidātheṣu sahanitya,  
ágne rathír adhvarāṇām.

The pāda 1.44.2<sup>e</sup> is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, *Prol.* 262, and cf. p. xv, tenth line from bottom.

1.44.2<sup>d</sup> : 1.9.8<sup>a</sup> ; 8.65.9<sup>c</sup>, asmé dhehi çrávo brhát.

[1.44.3<sup>a</sup>, adyā dūtām vṛṇīmahe : 1.12.1<sup>a</sup>, agnīm dūtām vṛṇīmahe ; 1.36.3<sup>a</sup>, prá  
tvā dūtām vṛṇīmahe.]

Cf. 8.102.18<sup>b</sup>.

1.44.5<sup>d</sup> : 1.36.10<sup>b</sup>, yājīṣthanī havyavāhana ; 7.15.6<sup>c</sup>, yājīṣtho havyavāhanaḥ ;  
8.19.21<sup>c</sup>, yājīṣthanī havyavāhanam.

1.44.7<sup>a</sup> : 1.12.1<sup>b</sup> ; 36.3<sup>b</sup>, hótāraṁ viçvāvedasam.

1.44.9<sup>b</sup> : 1.36.5<sup>b</sup>, ágne dūtó viçām asi.

1.44.11<sup>a</sup> (Praskaṇva Kāṇva ; to Agni)  
ní tvā yajñāsya sādhanam ágne hótāraṁ ṛtvijam,  
manuṣvād deva dhīmahi prācetasuḥ jīraṁ dūtām āmartyam.

3.27.2<sup>b</sup> (Viçvāmitra ; to Agni)  
īle agnīm vipaçcītaṁ girā yajñāsya sādhanam,  
çruṣṭivānaṁ dhītāvānam.

8.6.3<sup>b</sup> (Vatsa Kāṇva ; to Indra)  
kāṇvā indraṁ yád ākrata stómāir yajñāsya sādhanam,  
jāmi bruvata āyudham.

8.23.9<sup>b</sup> (Viçvamanas Vaiyaçva; to Agni)  
 ṛtāvānam ṛtāyavo yajñāsya sādhanam girā,  
 ūpo enam jujuṣur nāmasas padé.

Cf. 3.27.8<sup>c</sup>, vipro yajñāsya sādhanah (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanah with Agni (cf. also 1.96.3; 145.3); it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8; and, again, under 7.11.1. Cf. Oldenberg, Prol. 262.

1.44.14<sup>b+d</sup> (Praskaṇva Kāṇva; to Agni! In reality Maruts)  
 ṛṇvāntu stōman marūtaḥ sudānavo agnirjihvā ṛtāvīdhaḥ,  
 pībatu sōman vāruṇo dhṛtāvratō 'ṇvibhyām uśāsā sajuh.

7.66.10<sup>b</sup> (Vasiṣṭha; to Ādityāḥ)  
 bahāvah sūracakṣaso 'gnirjihvā ṛtāvīdhaḥ,  
 trīni yé yemūr vidāthāni dhṛtibhir viçvāni pāribhūtibhiḥ.  
 10.65.7<sup>a</sup> (Vasukarṇa Vasukra; to Viçve Devāḥ)  
 divākṣaso agnirjihvā ṛtāvīdhā ṛtasya yōnim vimṛṇanta āsate,  
 dyām skabhitvy āpā ā cakrur ojasā yajñān janitvī tanvī nī māmṛjuḥ.  
 5.51.8<sup>b</sup> (Svastyātreyā Ātreya; to Viçve Devāḥ)  
 sajuh viçvebhīr devēbhīr aṇvibhyām uśāsā sajuh,  
 ā yāhy agne atrivāt sūtē raṇa. ॥ refrain, 5.51.8<sup>c</sup>—10<sup>c</sup>

The pāda aṇvibhyām uśāsā sajuh suits best in 5.51.8, because Agni, the Aṇvins, and Uśas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods; it is a good guess that the longer form, divākṣaso agnirjihvā ṛtāvīdhaḥ, 10.65.7<sup>a</sup>, is a secondary and later expansion of agnirjihvā ṛtāvīdhaḥ.

1.45.4<sup>b</sup> (Praskaṇva Kāṇva; to Agni)  
 māhikerava utāye priyāmedhā ahūṣata,  
 ॥ rājantam adhvarāṇām ॥ agnīm çukreṇa çocīṣā. ॥ c: 1.1.8<sup>a</sup>; d: cf. 1.12.12<sup>a</sup>

8.8.18<sup>b</sup> (Sadhvaṇsa Kāṇva; to Aṇvins)  
 ॥ vām viçvābhīr utībhiḥ, priyāmedhā ahūṣata, ॥ 7.24.4<sup>a</sup>  
 ॥ rājantāv adhvarāṇām, aṇvīnā yāmahūtiṣu. ॥ 1.1.8<sup>a</sup>  
 8.87.3<sup>b</sup> (Dyumnika Vasiṣṭha, or others; to Aṇvins)  
 ॥ vām viçvābhīr utībhiḥ, priyāmedhā ahūṣata, ॥ 7.24.4<sup>a</sup>  
 ॥ tā vartir yātam ūpa vṛktābarhiṣo juṣṭam yajñān diviṣṭiṣu.

For the most recent discussion of the ἄπ. λεγ. māhikeravaḥ (with bibliography) see Oldenberg, RV. Noten, p. 44.

1.45.4<sup>c</sup>: 1.1.8<sup>a</sup>, rājantam adhvarāṇām; 8.8.18<sup>b</sup>, rājantāv adhvarāṇām; 1.27.1<sup>c</sup>, samrājantam adhvarāṇām.

[1.45.4<sup>d</sup>, agnīm çukreṇa çocīṣā: āgne, &c.; see under 1.12.12.]

1.45.5<sup>b</sup>: 1.26.5<sup>c</sup>; 2.6.1<sup>c</sup>, imā u śū çrudhī girah.

1.45.6<sup>d</sup> (Praskaṇva Kāṇva ; to Agni)  
tvām citraçravastama hávante vikṣú jantávaḥ,  
çocīṣkeçam purupriyāgne havyāya vólhave.

3.29.4<sup>d</sup> (Viçvāmitra ; to Agni)  
īlayās tvā padé vayām lñábhā prthivyá ádhi,  
játavedo ní dhimāhy āgne havyāya vólhave.

ॐ 2.3.7<sup>d</sup>

Cf. 5.14.3<sup>e</sup>, agním havyāya vólhave.

1.45.7<sup>c</sup> (Praskaṇva Kāṇva ; to Agni)  
ní tvā hótāram ṛtvijām dadhiré vasuvíttamam,  
çrútkarṇam sapráthastamam víprā agne dívīṣṭiṣu.

10.140.6<sup>c</sup> (Agni Pāvaka ; to Agni)  
ṛtāvānam mahīśam viçvādarçatam lagnīm summāya dadhire puró jánāḥ,  
çrútkarṇam sapráthastamam tvā girá dáivyaṁ mánuṣā yugá.

ॐ 3.2.5<sup>a</sup>

The composite character of the repeated pāda in 10.140.6 shows that the stanza is late ; see under 3.2.5<sup>a</sup>.

[1.45.8<sup>d</sup>, āgne mártāya dāçūṣe : 1.84.7<sup>b</sup> ; 9.98.4<sup>b</sup>, vāsu mártāya dāçūṣe : 8.1.22<sup>b</sup>,  
devó mártāya dāçūṣe.]

1.46.2<sup>b</sup> (Praskaṇva Kāṇva ; to Açvins)  
yá dasrá síndhumātara manotārā rayīnām,  
dhiyá devá vasuvída.

8.8.12<sup>b</sup> (Sadhvāṇsa Kāṇva ; to Açvins)  
l purumandrā purúvástu manotārā rayīnām,  
stóman me açvínāv imām abhí váhni anuṣātām.

ॐ 8.5.4<sup>b</sup>

1.46.3<sup>c</sup> (Praskaṇva Kāṇva ; to Açvins)  
vacyānte vām kakuhāso jurnāyām ádhi viṣṭāpi,  
yád vām rátho víbhiṣ pátāt.

8.5.22<sup>c</sup> (Brahmātithi Kāṇva ; to Açvins)  
kadá vām tāugryó vidhat samudré jahitó narā,  
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyó pūṣann iṣukṛteva devá násatyā vahatūm sūryāyāḥ, vacyānte vām kakuhā apsu játá yugá jurnéva várūṇasya bhūreḥ, '(Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Násatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb ní 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvinā prchāmānā áyātām tricakreṇa vahatūm sūryāyāḥ . . . putráḥ pitārāv avṛñīta pūṣā, 'When,

O Aṅvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr didhiṣū (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render iṣukṭā by 'arrow-maker', in part because VS. 16.46 has nāma iṣukṭdbhyo dhanuṣkṭdbhyaḥ ca. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this ṣatarudriya formula in TS. 4.5.4.2, nāmo mṛgayūbhyah gvanibhyaḥ ca vo nāmāḥ (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both iṣukṭ and dhanuṣkṭ (dhanvakṭ); cf. German 'Pfeilschütz' and 'Bogenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṅvins, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that jūrṇā viṣṭāp, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain jūrṇā. The only point in 1.46.3 that is clear is that yād vām rātho vibhiṣ pātāt means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den beflügelten flöge.' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Männer, dass euer Wagen flöge rossbespannt?' It will be observed that both translators render the third pāda here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of brahmodya in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunaek, KZ. xxxv. 489f., and especially 506.

#### 1.46.7<sup>c</sup> (Praskarva Kārva; to Aṅvins)

ā no nāvā matinām yātām pārāya gāntave,  
yuñjāthām aṅvinā rātham.

8.73.1<sup>b</sup> (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṅvins)  
ud nrthām rṭayātē yuñjāthām aṅvinā rātham,

ḥanti śād bhūtu vām āvah.]

refrain, 8.73.1<sup>c</sup>—18<sup>c</sup>

#### 1.47.1<sup>b</sup> (Praskarva Kārva; to Aṅvins)

ayām vām mādhumattamaḥ sutāḥ sōma rṭāvṛdhā,  
tām aṅvinā pibataḥ tirōahnyam dhattām rātnāni dāḡṣe.]

refrain, 8.35.22<sup>e</sup>—24<sup>e</sup>

2.41.4<sup>b</sup> (Grtsamada; to Mitra and Varuṇa)

ayām vām mitrāvaruṇaḥ sutāḥ sōma rṭāvṛdhā,  
māméd ihā ḡṛtaḥ hāvam.

For 1.47.1<sup>d</sup> cf. dādhad rātnāni dāḡṣe under 4.15.3, and the pādas, dādhad rātnā dāḡṣe vāryāni, 1.35.8<sup>d</sup>; and, dādhad rātnā vi dāḡṣe, 8.93.26<sup>b</sup>.

1.47.2<sup>b</sup> (Praskaṇva Kāṇva; to Aṇvins)  
trivandhurēṇa trivīṭā supēśa rāthenā yātam aṇvinā,  
kāṇvāso vām brāhma kṛṇvanti adhvarē tēṣāṃ sū cṛṇutam hāvam.

8.8.11<sup>ab</sup> (Sadhvaṇsa Kāṇva; to Aṇvins)  
ātaḥ sahāsrānirpijā rāthenā yātam aṇvinā,  
vatsō vām mādhumad vācō 'caṇst kavīyāḥ kavīḥ.

8.8.14<sup>cd</sup> (Sadhvaṇsa Kāṇva; to Aṇvins)

īyān nāsatiyā parāvāti yād vā sthō ādhy āmbare,

cf. 1.47.7<sup>ab</sup>

ātaḥ sahāsrānirpijā rāthenā yātam aṇvinā.

The word ātaḥ in 8.8.11<sup>a</sup> does not mean quite the same thing as in 8.8.14<sup>c</sup> (or in 1.47.7<sup>c</sup>, q.v.); in 8.8.11<sup>a</sup> it is temporal 'then'; in 8.8.14<sup>c</sup> and 1.47.7<sup>c</sup> it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3<sup>b+d</sup> (Praskaṇva Kāṇva; to Aṇvins)  
aṇvinā mādhumattamaṃ pātām sōmam ṛtāvṛdhā,  
āthādyā dasrā vāsu bibhratā rāthe dācvaṇsam ūpa gachatam.

1.47.5<sup>d</sup> (Praskaṇva Kāṇva; to Aṇvins)

yābhiḥ kāṇvam abhiṣṭibhiḥ prāvataṃ yuvām aṇvinā,

ītibhiḥ sv āsmān avataṃ cūbhas patiḥ pātām sōmam ṛtāvṛdhā,

cf. 1.47.5<sup>c</sup>

3.62.18<sup>c</sup> (Viṇvāmitra, or Jamadagni; to Mitra and Varuṇa)

īgrānā jamādagninā yōnāv ṛtāsyā sdatam,

cf. 3.62.18<sup>a</sup>

pātām sōmam ṛtāvṛdhā.

7.66.19<sup>c</sup> (Vasiṣṭha; to Mitra and Varuṇa)

ā yātaṃ mitravaruṇa juṣānāv āhutiṃ narā,

pātām sōmam ṛtāvṛdhā.

8.87.5<sup>d</sup> (Dyumnika Vasiṣṭha; to Aṇvins)

ī nūnām yātam aṇvinācvebhiḥ prūṣitāpsubhiḥ,

cf. a: 8.8.2<sup>a</sup>; b: 8.13.11<sup>b</sup>

īdāsrā hiraṇyavartanī cūbhas patiḥ pātām sōmam ṛtāvṛdhā. cf. 1.92.18<sup>b</sup>

4.46.5<sup>b</sup> (Vāmadeva; to Indra and Vāyu)

īrāthēna prthupājasā dācvaṇsam ūpa gachatam,

cf. 4.46.5<sup>a</sup>

indravāyū īhā gatam.

1.47.3<sup>c</sup>, 6<sup>a</sup>, āthādyā (6<sup>a</sup>, sudāse) dasrā vāsu bibhratā rāthe.

[1.47.4<sup>b</sup>, mādhvā yajñām mimikṣatam: 1.22.3<sup>c</sup>, tāyā yajñām, &c.]

1.47.4<sup>d</sup> (Praskaṇva Kāṇva; to Aṇvins)

triśadhasṭhē barhiṣi viṇvavedasā mādhvā yajñām mimikṣatam,

cf. 1.22.3<sup>c</sup>

kāṇvāso vām sūtāsomā abhiḍyavo yuvām havante aṇvinā.

8.5.17<sup>c</sup> (Brahmatīthi Kāṇva; to Aṇvins)

jānāso vṛktābarhiṣo haviṣmanto arāṇkīṭaḥ,

cf. 1.14.5<sup>c</sup>

yuvām havante aṇvinā.

Note the repetition, vām—yuvām, in 1.47.4, as a possible sign of its later date.

[1.47.5<sup>c</sup>, tābhiḥ śv āsmān avataṁ ṣubhas patī : 8.59 (Val. 1.11).3<sup>c</sup>, tābhir dācāvānsam avataṁ, &c.]

1.47.5<sup>d</sup> : 1.47.3<sup>d</sup> ; 3.62.18<sup>c</sup> ; 7.66.19<sup>c</sup> ; 8.87.5<sup>d</sup>, pātāṁ sōmam ṛtāvṛdhā.

1.47.7<sup>ab+d</sup> (Praskarva Kāṇva : to Aṇvins)

yān nāsatiyā parāvātī yād vā sthó ādhi turvāce,

áto ráthena suvṛta ná á gataṁ sākāṁ sūryasya raçmibhiḥ.

8.8.14<sup>ab</sup> (Sadhvaṁsa Kāṇva ; to Aṇvins)

yān nāsatiyā parāvātī yād vā sthó ādhy āmbare,

átaḥ sahásranirñijā ráthená yātam aṇvinā.]

8.8.14<sup>ab</sup>

1.137.2<sup>e</sup> (Parucechepa Dāivodāsi ; to Mitra and Varuṇa)

imā á yātam indavaḥ sōmāso dādhyāçirah, sutāso dādhyāçirah,

1.5.3<sup>c</sup>

utā vām uśāso budhī sākāṁ sūryasya raçmibhiḥ,

sutó mitráya varuṇāya pitāye cārur ṛtāya pitāye,

1.137.2<sup>e</sup>

5.79.8<sup>c</sup> (Satyaçravas Atreya ; to Uśas)

utā no gōmatr īṣa, á vahā duhitar divah,

5.79.8<sup>a</sup>

sākāṁ sūryasya raçmibhiḥ çukráñḥ çócadbhir arcibhiḥ, sujāte aṇvasūnṛte,

refrain, 5.79.1<sup>e</sup>—10<sup>e</sup>

8.101.2<sup>d</sup> (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vārsiṣṭhaksatrá urucākṣasā nārā rájanā dīrghaçrūtāmā,

5.65.2<sup>b</sup>

tā bāhūtā ná dānsānā ratharyataḥ sākāṁ sūryasya raçmibhiḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word āmbare in 8.8.14. The Pet. Lex. started by giving the word, which is ἀμ.αεγ. in the RV., the meaning 'umkreis', 'ungebung' (with a fanciful derivation from anu-var). Ludwig, 60, renders the two words ādhy āmbare by 'oben im luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ādhi turvāce in 1.47.7 by 'über dem Turvaça', he would have rendered, in accord with his usual habits, ādhy āmbare 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7<sup>b</sup>, 'ob ihr bei Turvaça verweilt'; but 8.8.14<sup>a</sup>, 'wenn in der Nähe ihr verweilt'. Again the parallelism between ādhi turvāce and ādhy āmbare is obliterated.

The Nighaṇṭvas have played mischief with āmbara. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (antarikṣa). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (antika). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also turvaçe, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvātī 'at a distance'. The enticement lies in the frequent contrast between parāvātī and arvāvātī; e.g. 8.97.4, yāc çhakrāsi parāvātī yād arvāvātī vṛtrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both āmbaram (sic) and turvaçe were adverbs = antike 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvātī). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṇṭu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turvāçe is beyond doubt an ethnical or geographical term, then āmbare also is the name of a people or a land ('Ye stand over Turvaça, or Ambara'). As such it occurs in the Bṛhatsaṁhitā and elsewhere. See Böhlingk's Lexicon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of āmbare. With āmbare in an ethnical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.



1.47.8<sup>ab+c+d</sup> (Praskaṇva Kāṇva; to Aṇvins)

arvāñcā vām sāptayo 'dhvaraṇiyo vāhantu sāvanéd ūpa,  
iṣaṁ pñicāntā sukṛte sudānava ā barhiḥ sīdataṁ narā.

8.4.14<sup>cd</sup> (Devātithi Kāṇva; to Indra)

ūpa bradhnām vāvātā vīṣaṇā hārī indram apāsu vakṣataḥ,  
arvāñcām tvā sāptayo 'dhvaraṇiyo vāhantu sāvanéd ūpa.

1.92.3<sup>c</sup> (Gotama Rāhugaṇa; to Uṣas)

ārcanti nārīr apāso nā viṣṭibhiḥ samānēna yōjanenā parāvātāḥ,  
iṣaṁ vāhantiḥ sukṛte sudānave vīḡvéd āha yājanānāya sunvaté.

8.87.2<sup>b</sup> (Dyumnika Vasiṣṭha, or others; to Aṇvins)

ḷpibataṁ gharmanā mādhumantam aṇvinjā barhiḥ sīdataṁ narā,

8.87.2<sup>a</sup>

ḷtā mandasānā mānuṣo duroṇā ā, nī pātām védasā vāyaḥ.

8.87.2<sup>c</sup>

8.87.4<sup>b</sup> (The same)

ḷpibataṁ sōmanā mādhumantam aṇvinjā barhiḥ sīdataṁ sumāt,

8.87.2<sup>a</sup>

tā vāvṛdhānā ūpa suṣṭutīm divo gantām gaurāv ivérinam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that *adhvaraṇi* means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlv. 37, 40. In 8.4.14<sup>ab</sup> Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual *hārī* are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural *sāptayaḥ*, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary *ūha* (*arvāñcām tvā*, in place of *arvāñcā vām*), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of *vāvātā* to *vāvātuh* in 8.4.14<sup>a</sup> (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated *pāda*, ā *barhiḥ sīdataṁ narā* (or, *sumāt*) cf. 1.142.7<sup>d</sup>, *sīdataṁ barhīr ā sumāt*.

1.47.9<sup>a+b</sup> (Praskaṇva Kāṇva; to Aṇvins)

tēna nāsatyā gataṁ rāthēna sūryatvacā,

yēna ṇṇvad ūhāthur dāṇuṣe vāsu ḷmādhvaḥ sōmasya pītāye.

8.85.1<sup>c-9<sup>c</sup></sup>

8.22.5<sup>d</sup> (Sobhari Kāṇva; to Aṇvins)

ḷrātho yō vām trivandhurō hīraṇyābhīṇur aṇvinā,

8.5.22<sup>ab</sup>

pāri dyāvaprthivī bhūṣati ṇrutās tēna nāsatyā gatam.

8.8.2<sup>b</sup> (Sadhvaṇsa Kāṇva; to Aṇvins)

ā nūnām yātam aṇvinā rāthēna sūryatvacā,

bhūji hīraṇyapeṇasā kāvī gāmbhīracetasā.

1.47.9<sup>d</sup>: 8.85.1<sup>c-9<sup>c</sup></sup>, *mādhvaḥ sōmasya pītāye*.

1.48.1<sup>b</sup> (Praskaṇva Kāṇva; to Uṣas)

sahā vāmēna na uṣo vy ūchā dūhitar divaḥ,

sahā dyumnēna brhataḥ vibhāvāri rāyā devī dūsvati.

5.79.3<sup>b</sup> (Satyaçravas Atreya ; to Uṣas)

sā no adyābharādvasur vy ūchā duhitar divaḥ,

yó vy ūchaḥ sāhiyasi [satyaçravasi vāyyé,] [sūjāte āçvasūnṛte.]

☞ d : refrain, 5.79.1<sup>d-3<sup>d</sup></sup>; e : refrain, 5.79.1<sup>e-10<sup>e</sup></sup>

5.79.9<sup>a</sup> (The same)

vy ūchā duhitar divo mā cirām tanuthā āpaḥ,

nét tvā stenām yāthā ripūm tāpāti sūro arcīṣā [sūjāte āçvasūnṛte.]

☞ refrain, 5.79.1<sup>e-10<sup>e</sup></sup>

Cf. 5.79.2<sup>b</sup>, vy ūcho duhitar divaḥ.

1.48.2<sup>d</sup> (Praskaṇva Kāṇva ; to Uṣas)

āçvāvatiṛ gómatīṛ viçvasuvido bhūri cyavanta vāstave,  
úd iraya prāti mā sūnṛtā uṣaḥ cōda rādho maghónām.

7.96.2<sup>d</sup> (Vasiṣṭha ; to Sarasvatī)

ubhé yāt te mahinā çubhre āndhasi adhikṣiyānti pūrāvaḥ,

sā no bodhy avitrī marūtsakhā cōda rādho maghónām.

The Padapāṭha treats the awkward compound viçvasuvido as viçva-suvido, but suvid does not occur in the language. The word is probably a haplogological contraction for viçva-va(su)-vido ; cf. vasutvanām in the related stanza 7.81.6, or such an expression as utōṣo vāsva īçīse, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, ‘anarchy’, for a-ppatisa(va)-vāsa, Ulūka-Jātaka; and maṇḍukaṇṭaka, ‘thorn from the maṇḍuka plant’, for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546; and cf. under 5.6.10.—For the repeated pāda cf. pārṣi rādho maghónām, under 8.103.7<sup>d</sup>.

1.48.8<sup>b+d</sup> (Praskaṇva Kāṇva ; to Uṣas)

viçvam asyā nānāma cākṣase jāgaj jyótiṣ kṛṇoti sūnāri,  
āpa dvēṣo maghóni duhitā divā uṣā uchad āpa sridhaḥ.

7.81.1<sup>d</sup> (Vasiṣṭha ; to Uṣas)

[prāty u adarçy āyaty] ūchānti duhitā divāḥ,

☞ cf. 7.81.1<sup>a</sup>

āpo māhi vyayati cākṣase tāmo jyótiṣ kṛṇoti sūnāri.

7.81.6<sup>d</sup> (Vasiṣṭha ; to Uṣas)

çrāvah sūribhyo amṛtaṁ vasutvanām vājān asmābhyam gómataḥ,

codayitrī maghónaḥ sūnṛtāvaty uṣā uchad āpa sridhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divāḥ, &c.). But the workmanship is equally good in both.

1.48.13<sup>b</sup> (Praskaṇva Kāṇva ; to Uṣas)

yāsyā ruçanto arcāyā prāti bhadrā ādrkṣata,

sā no rayīm viçvāvāram supéçasam uṣā dadātu sūgmyam.

4.52.5<sup>a</sup> (Vāmadeva ; to Uṣas)

prāti bhadrā ādrkṣata gāvām sargā ná raçmāyaḥ,

oṣā aprā urī jrāyaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14<sup>ab+d</sup> (Praskaṇva Kāṇva ; to Uṣas)

yé cid dhī tvām řṣayaḥ pūrva ūtāye juhūrē 'vase mahi,  
sā na stōmān abhi gr̥thi rādhasósah çukrēṇa çociśā.

8.8.6<sup>ab</sup> (Sadhvaṇsa Kāṇva ; to Aṇvins)

yác cid dhī vām purá řṣayo juhūrē 'vase narā,  
ā yātam aṇvinā gatam, ūpēmām suṣṭutīm māmā.

c : refrain, 8.35.22<sup>c</sup>—24<sup>c</sup> ; d : 8.5.30<sup>c</sup>

4.52.7<sup>c</sup> (Vāmadeva ; to Uṣas)

ā dyām tanoṣi raçmibhir ūntāriksam urū priyām,  
ūṣah çukrēṇa çociśā.

For the construction of 1.48.14<sup>ab</sup>, and its relation to 8.8.6<sup>ab</sup>, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pādas similar to ūṣah çukrēṇa çociśā see under 1.12.12.

1.48.15<sup>c</sup> (Praskaṇva Kāṇva ; to Uṣas)

ūṣo yād adyā bhanūnā vī dvārāv ṛṇāvo divāh,  
prā ṇo yachatād avrkām prthū chardīh prā devi gomatīr iṣah.

8.9.1<sup>c</sup> (Çaçakarna Kāṇva ; to Aṇvins)

ā nūnām aṇvinā yuvām vatsāsya gantam āvase,  
prāsmāi yachatam avrkām prthū chardīr yuyutām yā ārātayaḥ.

The archaic form yachatād in 1.48.15<sup>c</sup>, as over against yachatam in 8.9.1<sup>c</sup> (cf. Whitney, Skt. Gr. § 571 ; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15 ; see Oldenberg, ProL 262.—Unmetrical chardīh for earlier chadih is, I take it, a later blend-word of chadiś and çarma which had arisen between the period of the composition of the hymns and that of the diaksensis. See the full discussion of this point under 6.15.3.— Cf. the pāda 8.27.4<sup>d</sup>, yāntā no 'vrkām chardīh.

1.49.1<sup>b</sup> (Praskaṇva Kāṇva ; to Uṣas)

ūṣo bhadrebhir ā gahi divāç cid rocanād ādhi,  
vāhantv aruṇāpsava ūpa tvā somīno grhām.

5.56.1<sup>d</sup> (Çyāvāçva Ātreya ; to Maruts)

āgne çārdhantam ā gaṇām piṣṭām rukmēbhir añjībhiḥ,  
viço adyā marūtām āva hvaye divāç cid rocanād ādhi.

8.8.7<sup>a</sup> (Sadhvaṇsa Kāṇva ; to Aṇvins)

divāç cid rocanād ādhy ā no gantām svarvidā,  
dhibhir vatsapracetasā, stōmēbhir havanaçrutā.

6.59.10<sup>b</sup>

Cf. also the pāda, divō vā rocanād ādhi 1.6.9<sup>b</sup>, and related matter in 8.1.18 ; 7.7.

1.49.4<sup>b</sup> (Praskaṇva Kāṇva ; to Uṣas)

vyuchānti hī raçmibhir viçvam ābhāsi rocanām,  
tām tvām ūsar vasūyāvo girbhīh kāṇvā ahuṣata.

1.50.4<sup>c</sup> (Praskaṇva Kāṇva ; to Surya)

tarānīr viçvādarçato jyotiṣkīd asi sūrya,  
viçvam ā bhāsi rocanām.

3.44.4<sup>b</sup> (Viṣvāmitra ; to Indra)

jajñānó hārīto vīṣā vīṣvam ā bhāti rocanām,

hāryaṣvo hārītaṁ dhātā āyudham ā vājraṁ bāhvōr hārīm.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4<sup>c</sup>, vīṣvam ā bhāsi rocanām : 1.49.4<sup>b</sup>, vīṣvam ābhāsi rocanām ; 3.44.4<sup>b</sup>, vīṣvam ā bhāti rocanām.

## Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3<sup>a</sup> (Savya Āṅgīrasa ; to Indra)

tvām gotrām āṅgīrobhīyo 'vṛṇor āpotātraye ṣatādureṣu gātuvīt,  
sasēna cid vimadāyāvalho vāsy ājāv ādriṁ vāvasānāsya nartāyan.

9.86.23<sup>d</sup> (Prçenayāḥ, alias Ajā Rṣiganāḥ ; to Pavamāna Soma)

ādribhiḥ sutāḥ pavase pavitra ān indav indrasya jathāreṣv āviçān,

tvām nṛcākṣā abhavo vicakṣaṇa sōma gotrām āṅgīrobhīyo 'vṛṇor āpa.

Cf. 1.132.4<sup>b</sup>, yād āṅgīrobhīyo 'vṛṇor āpa vrajām, which shows that the verb vṛṇor in both stanzas is to be regarded as augmented ('vṛṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6<sup>b</sup>, ārandhayo 'tithigvāya ṣāmbaram : 1.130.7<sup>d</sup>, atithigvāya ṣāmbaram.]

[1.51.8<sup>c</sup>, ṣākī bhava yājamānasya coditā : 10.49.1<sup>c</sup>, ahām bhuvaṁ yāja-  
mānasya, &c.]

1.51.18<sup>d</sup> (Savya Āṅgīrasa ; to Indra)

ādada ārbhām mahatē vacasyāve kakṣivāte vṛcayām indra sunvatē,  
ménābhavo vṛṣaṇaṣvāsyā sukrato vīṣvét tā te sāvaneṣu pravācyā.

8.100.6<sup>a</sup> (Nema Bhārgava ; to Indra)

vīṣvét tā te sāvaneṣu pravācyā yā cakārtha maghavann indra sunvatē,  
pūrāvataṁ yāt purusaṁbhṛtām vāsv apāvṛṇoḥ ṣarabhāya ṣṣibandhave.

10.39.4<sup>d</sup> (Ghoṣā Kākṣivati ; to Aṣvins)

yuvām cyāvānaṁ sanāyaṁ yāthā rātham pūnar yūvānaṁ carāthāya  
takṣathuḥ,

niṣ tāugryām ūhathur adbhyaṣ pari vīṣvét tā vām sāvaneṣu pravācyā.

Cf. 4.22.5<sup>b</sup>, vīṣveṣv it sāvaneṣu pravācyā.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indragācha.

[1.52.1<sup>d</sup>, éndraṁ vavṛtyām āvase suvṛktibhiḥ : 1.168.1<sup>d</sup>, mahe vavṛtyām, &c.]

[1.52.2<sup>c</sup>, indro yād vṛtrām āvadhīn nadivṛtām : 8.12.26<sup>ab</sup>, yadā vṛtrām nadivṛtām  
cāvāsā vajrinn āvadhīḥ.]

1.52.5<sup>a</sup>, 14<sup>c</sup>, abhi (14<sup>c</sup>, nótā) svāvṛṣṭīm māde asya yūdhyataḥ.

1.52.15<sup>b</sup> (Savya Āṅgīrasa ; to Indra)

ārcann ātra marūtaḥ sāsminn ājāu viḥve devāso amadann ānu tvā,  
vṛtrasya yād bhr̥ṣṭimātā vadhēna nī tvām indra prāty anān̄ jaghāntaḥ.

1.103.7<sup>d</sup> (Kutsa ; to Indra)

tād indra prēva viryaṁ cakārtha yāt sasāntaṁ vājrenābodhayō 'him,  
ānu tvā pātñr hr̥ṣṭām vāyaç ca viḥve devāso amadann ānu tvā.

Cf. the similar pāda 7.18.12<sup>d</sup>, tvāyānto yē āmadann ānu tvā.

1.53.11<sup>cd</sup> (Savya Āṅgīrasa ; to Indra)

yā udr̥cindra devāgopāḥ sākḥāyas te çivātama āsāma,  
tvām stoṣāma tvāyā suvirā drāghīya āyuḥ pratarām dādḥānāḥ.

10.115.8<sup>cd</sup> (Upastuta Vārṣṭihavya ; to Agni)

ūrjo napāt sahasāvann iti tvopastutāsya vandate viṣā vāk,  
tvām stoṣāma tvāyā suvirā drāghīya āyuḥ pratarām dādḥānāḥ.

[1.54.3<sup>b</sup>, svākṣatraṁ yāsya dhṛṣatō dhṛṣān mānaḥ : 5.35.4<sup>c</sup>, svākṣatraṁ te dhṛṣān mānaḥ.]

1.54.4<sup>b</sup> (Savya Āṅgīrasa ; to Indra)

tvām divō bṛhatāḥ sānu kopayō 'va tmānā dhṛṣatā çāmbaram bhinat,  
yān māyīno vrandīno mandīna dhṛṣāc chitām gābhastim açānīm prtanyāsi.

7.18.20<sup>d</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

nā ta indra sumatāyo nā rāyah samcākṣe pūrvā usāso nā nūtnāḥ,  
devakam̄ cin mānyamānām jaghānthēva tmānā bṛhatāḥ çāmbaram̄ bhet.

Ludwig, 453, renders 1.54.4<sup>ab</sup>: 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen'; 7.18.20<sup>cd</sup>, at 1005: 'Manyamāna's sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen.' As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nābhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nābhantām anyaké same, 'may the others, confound them (anyaké), our rivals, burst!' We may note that tmānā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that bṛhatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20: 'thou didst by thyself cast down Çambara from high heaven'; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20<sup>d</sup> by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmānā, but in 1.57.4<sup>b</sup> he has: 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11<sup>c</sup> (Savya Āṅgīrasa ; to Indra)

sā çévr̥dham ādhi dhā dyumnām asmé māhi kṣatraṁ janāsāḥ indra tāvyam,  
rākṣā ca no maghōnāḥ pāhi sūrīn rāyē ca naḥ svapatyā iṣē dhāḥ.

10.61.22<sup>c</sup> (Nābhānediṣṭha Mānava ; to Viḥve Devāḥ, here Indra)

ādha tvām indra viddhy āsmān mahō rāyē nr̥pate vājrabahuḥ,  
rākṣā ca no maghōnāḥ pāhi sūrīn anehāsas te harivo abhiṣṭāu.

1.55.2<sup>c</sup> (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyāḥ samudriyāḥ prāti grbhnāti viçrītā vārmabhiḥ,  
indrah sómasya pītāye vṛṣāyate sanāt sá yudhmā ójasā panasyate.

8.12.12<sup>b</sup> (Parvata Kāṇva ; to Indra)

sanír mitrásya papratha indrah sómasya pītāye,  
prāci vāçiva sunvaté mīmīta it.

Cf. indrah sómasya pītāye, under 1.16.3 ; and indra sómasya pītāye, 8.65.3.

1.56.2<sup>b</sup> (Savya Āṅgīrasa ; to Indra)

tām gūrtāyo nemannīṣaḥ páriṇasaḥ sámudraṁ ná saṁcāraṇe saniṣyāvaḥ,  
pātiṁ dākṣasya vidāthasya nū sáho girīm ná venā ádhi roha téjasā.

4.55.6<sup>c</sup> (Vāmadeva ; to Viçve Devāḥ)

nū rodasī áhinā budhnyēna stuvitá devī ápyebhir iṣṭāiḥ,

samudrām ná saṁcāraṇe saniṣyávo gharmásvaraso nadyó ápa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pádas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6<sup>c</sup> (jagati among triṣṭubhs) betrays the páda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, *ibid.* ii. 205, 472 ; iii. 24.

[1.56.4<sup>b</sup>, indrah siṣakty uśásam ná sūryaḥ : 9.84.2<sup>d</sup>, induh siṣakty uśásam, &c.]

1.56.5<sup>d</sup> (Savya Āṅgīrasa ; to Indra)

ví yát tiró dharúṇam ácyutaṁ rájó 'tiṣṭhipo divá átāsu barhāṇa,  
svārmīḥ yān máda indra hársyāhan vṛtrám nír apām āubjo arṇavám.

1.85.9<sup>d</sup> (Gotama Rāhugaṇa ; to Maruts, but here Indra)

tvāṣṭa yád vájraṁ súkṛtaṁ hiranyáyaṁ sahasrabhr̥ṣṭīm svápā ávartayat,  
dhattá índro nárya apāṁsi kártavé 'han vṛtrám nír apām āubjad  
arṇavám.

In 1.85.9<sup>c</sup> (as in 8.96.19) Grassmann, s. v. nárya, very properly corrects nárya apāṁsi to náryāpāṁsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

## Group 8. Hymns 58-64, ascribed to Nodhas Gāutama

1.58.2<sup>d</sup> (Nodhas Gāutama : to Agni)

ā svām ádma yuvámāno ajáras triṣv áviṣyānn atasēsu tiṣṭhati,  
átyo ná pr̥sthāṁ prusítasya rocate divó ná sánu stanáyann acikradat.

9.86.9<sup>a</sup> (Akṛṣṭāḥ, alias Māṣā R̥ṣigaṇāḥ ; to Pavamāna Soma)

divó ná sánu stanáyann acikradad dyáuç ca yásya pr̥thiví ca dhārmabhiḥ,  
indrasya sakhyām pavate vivévidat sómāḥ punanāḥ kalāçesu sídati.

Even so simple-looking a páda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2<sup>d</sup>, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

lato, 876, to 9.86.9<sup>a</sup>, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, Ved. Myth. i. 349, to 9.86.9<sup>a</sup>, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, SBE. xvi. 45, to 1.58.2<sup>a</sup>, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2<sup>c</sup> see last Pischel, Ved. Stud. i. 107.

**1.58.4<sup>d</sup>** (Nodhas Gāutama; to Agni)

vī vātājūto atasēsu tiṣṭhate vṛthā juhūbhiḥ sṛṇyā tuviṣvāṇiḥ,  
trṣṇi yād agne vanīno vṛṣāyāse kṛṣṇām ta éma rūcādūrme ajara.

**4.7.9<sup>a</sup>** (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta éma rūcataḥ puró bhāç carisṇv ārcīr vāpuṣām id ékam,  
yād āpravitā dādhathe ha gārbhaṁ sadyāç cij jātō bhāvasīd u dutāḥ.

The unusual accent of the vocative rūcādūrme (Oldenberg, RV. Noten, p. 58) may perhaps be due to infection from rūcataḥ in 4.7.9. Note also the cadence of 1.58.4<sup>d</sup>. For 4.7.9 cf. Oldenberg, *ibid.* 273.

**1.58.7<sup>b+d</sup>** (Nodhas Gāutama; to Agni)

hótāraṁ sapṭā juhvō yajīṣṭhaṁ yām vāghátō vṛṇáte adhvaréṣu,  
agnīṁ viçveṣāṁ aratīm vāsūnām saparyāmi prāyasā yāmi rātnam.

**10.30.4<sup>b</sup>** (Kavaṣa Āiluṣa; to Apah, or Aponaptar)

yó anidhmó dīdayad apsv antār yām viprāsa īlate adhvaréṣu,  
āpām napān mādhumatīr apó dā yābhir indro vāvrdhé vṛyāya.

**3.54.3<sup>d</sup>** (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)

yuvór ṛtām rodasi satyām astu mahé śu ṇaḥ suvitāya prā bhūtam,  
idām divé nāmo agne prthivyāi saparyāmi prāyasā yāmi rātnam.

On the synonymy of roots *īd* and *vṛ* (*īd* = *iṣ-d*, from root *iṣ* 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root *īd*', in 'Studies in Honour of Basil L. Gildersleeve, p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, Ved. Stud. ii. 113; Oldenberg, RV. Noten, p. 58 (where older literature on the stanza).

[**1.58.8<sup>a</sup>**, āchidrā sūno sahaso no adyā: 4.2.2<sup>a</sup>, ihā tvām sūno, &c.; 6.50.9<sup>a</sup>, utā tvām sūno, &c.]

**1.58.9<sup>d</sup>**; 60.5<sup>d</sup>; 61.16<sup>d</sup>; 62.13<sup>d</sup>; 64.15<sup>d</sup>; 8.80.10<sup>d</sup>; 9.93.5<sup>d</sup>, prātār makṣū dhiyāvasur jagamyāt.

**1.59.3<sup>c</sup>** (Nodhas Gāutama; to Vaiçvānara)

ā sūrye nā raçmāyo dhruvāso vaiçvānaré dadhire 'gnā vāsūni,  
yā párvateṣv oṣadhiṣv apsú yā mánuseṣv āsi tāsya rájá.

**1.91.4<sup>b</sup>** (Gotama Rāhugaṇa; to Soma)

yā te dhāmāni divi yā prthivyām yā párvateṣv oṣadhiṣv apsú,  
tébhir no viçvāṇi sumānā āheḷan [rájan soma prāti havyā grbhāya.]

§ cf. 1.91.4<sup>d</sup>

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vaiçvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgni divi śtho yāt prthivyām yāt pārvateṣv ṣadhiṣv apṣū; iii. 22.2, āgne yāt te divi vāreṣv prthivyām yād ṣadhiṣv apṣv ā yajatra; 10.51.3, āchāma tvā bahudhā jātavedaḥ praviṣtam āgne apṣv ṣadhiṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity cf. the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, yé krimayaḥ pārvateṣv vāneṣv ṣadhiṣv paṇḍv apṣv antāḥ.'

[1.59.5<sup>c</sup>, rājā kṛṣṭinām asi mānuṣinām: 3.34.2<sup>c</sup>, indra kṣitinām asi, &c.]

1.59.5<sup>d</sup> (Nodhas Gāutama; to Vaiṣvānara)

divāḥ cit te bṛhatō jātavedo vaiṣvānara prā ririce mahitvām,

rājā kṛṣṭinām asi mānuṣinām, yudhā devēbhyo vārivaḥ cakārtha. Cf. 1.59.5<sup>c</sup>

7.98.3<sup>d</sup> (Vasiṣṭha; to Indra)

jajūnānāḥ sōman sāhase papātha prā te mātā mahimānam uvāca,

endra paprāthorv antāriksam yudhā devēbhyo vārivaḥ cakārtha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7<sup>b</sup>, yudhēndro mahnā vārivaḥ cakāra devēbhyah sātpatiḥ ṛṣaṇiprāh. Thus, since 1.59.5<sup>c</sup> is similar to 3.34.2<sup>c</sup>, st. 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4<sup>d</sup> (Nodhas Gāutama; to Agni)

uḥik pāvako vāsor mānuṣeṣu vāreṇyo hōtādhāyi vikṣū,

dāmūnā grhāpatir dāma ān agnir bhuvad rayipātī rayinām.

1.72.1<sup>c</sup> (Parācāra Caktya; to Agni)

nī kūvyā vedhāṣaḥ ṣācvatas kar hāste dādhanō nāryā purūṇi, 7.45.1<sup>c</sup>  
agnir bhuvad rayipātī rayinām satrā cakrāṇō amṛtāni vīgva.

We render 1.60.4, 'The Uḥij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uḥij, like the Aṅgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythology. St. 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlii. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1<sup>c</sup>:

ā devō yātu savitā surātno 'ntarikṣaprā vāhamāno ācvāñ,  
hāste dādhanō nāryā purūṇi niveṣyāñ ca prasuvāñ ca bhūma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24<sup>c</sup>, dvitā bhuvad rayipātī rayinām.

[1.61.5<sup>a</sup>, asmā id u sāptim iva ṛavasyā: 9.96.16<sup>c</sup>, abhī vūjam sāptir iva ṛavasyā.]



1.62.2<sup>c</sup> (Nodhas Gāutama; to Indra)

prā vo mahé māhi nāmo bharadvham āngūṣyaṁ ṇavasāntya sāma,  
yēnā naḥ pūrve pitāraḥ padajñā arcanto āngiraso gā āvindaṇ.

9.97.39<sup>c</sup> (Parācara Čaktya; to Pavamāna Soma)

sā vardhitā vārdhanaḥ puyāmānaḥ sómo mṛdhvān abhī no jyōtiṣāvīt,  
yēnā naḥ pūrve pitāraḥ padajñāḥ svarvīdo abhī gā ādrim uṣṇān.

SV. 2.709 has iṣṇān for uṣṇān of RV. 9.97.39<sup>c</sup>; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested muṣṇān; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, *RV. Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of uṣṇān, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyōtiṣā uṣ is natural at any time, and does not really bear upon the expression abhī gā ādrim (m)uṣṇān. I still think that we must read muṣṇān, and that the change from ādrim muṣṇān to ādrim uṣṇān was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words iṣṇān and muṣṇān followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣṇān (above) is really due to interchange between iṣṇān and muṣṇān, and not between iṣṇān and uṣṇān. In other words RV. 9.97.39 seems still to have read muṣṇān at the time when the SV. variant arose.

1.62.3<sup>c</sup> (Nodhas Gāutama; to Indra)

indrasyāṅgirasāṁ ceṣṭāu vidāt sarāmā tānayāya dhāsim,  
bṛhaspātir bhinād ādrim vidād gāḥ sām usryābhir vāvaṇanta nāraḥ.

10.68.11<sup>d</sup> (Ayāsa Āngirasa; to Bṛhaspati)

abhī gṇavām ná kṛṇanebhir ācvaṁ nākṣatrebhiḥ pitāro dyām apiṇcan,  
rātryām tāmo ādadhur jyōtir āhan bṛhaspātir bhinād ādrim vidād gāḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Fischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āngiras, Saramā, and Bṛhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bṛhaspati the repeated pāda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Bṛhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth pāda, to obtain connexion, something like Bṛhaspati cleaving the rock of darkness in order to get out the light cows. The pāda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bṛhaspati's) conquest of the cows that are confined by Vala, or the Panis. It seems, in fact, that 10.68.11<sup>d</sup> repeats 1.62.3<sup>c</sup>.

1.62.12<sup>d</sup> (Nodhas Gāutama; to Indra)

sanād evā tāva rāyo gābhastāu ná kṣīyante nōpa dasyanti dasma,  
dyumān asi krātumān indra dhīraḥ cīkṣā caoīvas tāva naḥ cācībhiḥ.

8.2.15<sup>c</sup> (Medhatithi Kāṇva, and Priyamedha Āngirasa; to Indra)

mā na indra priyatnāve mā cārdhate pārā dah,  
cīkṣā caoīvaḥ cācībhiḥ.

On the face of it the metre is in favour of the priority of the long pāda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9<sup>d</sup>.

1.63.7<sup>d</sup> (Nodhas Gāutama ; to Indra)

tvām ha tyād indra saptā yūdhyan pūro vajrin purukūtsāya dardah,  
barhir nā yāt sudāse vīthā vārg aṅhó rājan vāriṇaḥ pūrāve kaḥ.

4.21.10<sup>b</sup> (Vāmadeva ; to Indra)

evā vásva indraḥ satyāḥ samrād̐ dhántā vītrām vāriṇaḥ pūrāve kaḥ,  
puruṣṭuta krátvā naḥ ṣagdhī rāyó bhakṣiyā té 'vaso dāivyasya.]

cf. 4.21.10<sup>d</sup>

For 1.63.7 see Roth, Zur Litteratur, p. 132; Benfey, Orient und Occident, i. 590; Muir, OST. i. 330; Oldenberg, ZDMG. xlii. 219; Geldner, Ved. Stud. i. 153; Hillebrandt, Ved. Myth. i. 112; Foy, KZ. xxxiv. 242; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pāru.' Pāda 4.21.10<sup>b</sup> repeats only part of 1.63.7<sup>d</sup>, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4<sup>b</sup>, vākṣassu rukmān ādhi yetire ṣubhé: 5.54.11<sup>b</sup>, vākṣassu rukmā maruto  
ráthe ṣubhaḥ.]

[1.64.6<sup>d</sup>, utsām duhanti stanāyantam ākṣitam: 9.72.6<sup>a</sup>, aṅṣum duhanti, &c.]

1.64.12<sup>b</sup> (Nodhas Gāutama ; to Maruts)

ghṛṣum pāvakām vanīnam vicarṣaṇīm rudrāsya sūnūm havāsā gr̥ṇimasi,  
rajastūram tavāsam mārutaṁ gaṇām r̥jīṣīnam vīṣaṇam ṣaccata ṣriyē.

6.66.11<sup>b</sup> (Bharadvāja ; to Maruts)

tām vṛdhāntām mārutaṁ bhrājadr̥ṣṭīm rudrāsya sūnūm havāsā  
vivāse,

divāḥ ṣardhāya ṣucayo manīṣā girāyo nāpa ugrā aspr̥dhran.

Cf. Max Müller, ZDMG. xxxii. 372; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13<sup>b</sup>, tasthāu va utī maruto yām āvata: 1.166.8<sup>b</sup>, pūrbbī rakṣatā maruto, &c.]

1.64.13<sup>c</sup> (Nodhas Gāutama ; to Maruts)

prā nū sá mārtaḥ ṣavasā jānān āti tasthāu va utī maruto yām āvata,]

cf. 1.64.13<sup>b</sup>

ārvadbhir vājam bharate dhānā n̥bbhir āpr̥chyaṁ krátum ā kṣeti pūṣyati.

2.26.3<sup>b</sup> (Gr̥tsamada ; to Brahmanaspati)

sá īj jānena sá viṣā sá jānmanā sá putrāir vājam bharate dhānā n̥bbhiḥ,  
devānam yāḥ pitāram āvivāsati ṣraddhāmanā havīṣā brāhmaṇas pātīm.

10.147.4<sup>d</sup> (Suedas Čairīṣi ; to Indra)

sá in nū rāyāḥ sūbhṛtasya cākanan mādam yó asya rānhyaṁ ciketati,  
tvāvṛdho maghavan dāṣvādhvaro makṣū sá vājam bharate dhānā n̥bbhiḥ.

## Group 9. Hymns 65-73, ascribed to Parāçara Çäktya

1.66.9, 10<sup>d</sup> (Parāçara Çäktya ; to Agni)

tām vaç carāthā vayān vasatyāstān nā gāvo nākṣanta iddhām,  
sindhur nā kṣōdah prā nētr ānon nāvanta gāvaḥ svār dṛçike.

1.69.9, 10<sup>d</sup> (The same)

uṣō nā jārō vibhūvosrāḥ sāmjñātarūpaç ciketad asmāi,  
tmānā vāhanto dūro vy ṇvan nāvanta viçve svār dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65-70 in *dvipadā virāj* metre are not repeated in the other *Samhitās*; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as 'rubbish'. For both these difficult stanzas see Oldenberg's translation with notes in SBE. xlv; RV. Noten, p. 67.

[1.68.9, 10<sup>a</sup>, pitūr nā putrāḥ krātum juṣanta : 9.97.30<sup>c</sup>, pitūr nā putrāḥ krātubhir  
yatānāḥ.]

[1.69.7<sup>a</sup>, nākṣiṣ ṭa etā vratā minanti : 10.10.5<sup>c</sup>, nākṣiṣ asya prā minanti vratāni.]

1.69.9, 10<sup>d</sup> : see 1.66.9, 10<sup>d</sup>.1.70.5, 6<sup>a</sup> (Parāçara Çäktya ; to Agni)

sā hi kṣapāvān agni rayinām dāçad yō asmā āraṁ sūktāih,  
etā cikitvo bhūmā nī pahi devānām jānma mātāṇ ca vidvān.

7.10.5<sup>c</sup> (Vasiṣṭha Maitravaruni ; to Agni)

mandrām hōtāraṁ uçjo yāvīṣṭham agnīḥ viça ṇate adhvarēsu,  
sā hi kṣapāvān ābhavad rayinām ātandro dutō yajāthāya devān.

I render 1.70.5, 'For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns', &c. Here the artificial metre (*dvipadā virāj*) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated pāda is in unquestionable surroundings: 'The Uçjīs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.'—The differing accents of *kṣapāvān* are according to the text.

1.71.4<sup>a</sup> (Parāçara Çäktya ; to Agni)

māthīd yād īm vibhṛto mātariçvā grhē-grhe çyetō jēnyo bhūt,  
ād īm rājñe nā sāhyase sācā sānn ā dutyān bhāgavaṇo vivāya.

1.148.1<sup>a</sup> (Dirghatamas Aucathya ; to Agni)

māthīd yād īm viṣṭō mātariçvā hōtāraṁ viçvāpsuṁ viçvādevyam,  
nī yām dadhūr manuṣyēsu vikṣū svār ṇā citrān vāpuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pādas vary: *vibhṛto* in 1.71.4; *viṣṭō* in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, *viṣṭō*; Ludwig, vi. 92, *viṣpito*, or *viṣṛto*, and, finally, *viṣṭhito*); see Oldenberg, SBE. xlv. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original: as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭo in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

### 1.71.9<sup>c</sup> (Parāçara Çaktya; to Agni)

māno nā yó 'dhvanah sadyā éty ékaḥ satrá súro vásva içe,  
rājānā mitrávárūṇa supāṇi goṣu priyām amṛtaṁ rākṣamāṇa.

3.56.7<sup>b</sup> (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ,  
here Savitar)

trīr ā divāḥ savitā soṣavīti rājānā mitrávárūṇa supāṇi,  
āpaç cid aśya ródasī cid urvī rātnam bhikṣanta savitīḥ savītya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlv. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit: 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

### 1.71.10<sup>b</sup> (Parāçara Çaktya; to Agni)

mā no agne sakhyā pītryāṇi prā marṣiṣṭhā abhī viduṣ kavīḥ sán,  
nābho ná rūpām jarimā mināti purā tāsya abhiçaster ādhihi.

7.18.2<sup>b</sup> (Vasiṣṭha Māitrāvaruṇi; to Indra)

rājaiva hí janibhiḥ kṣéṣy evāva dyūbhir abhī viduṣ kavīḥ san,  
piçā giro maghavan góbhir āçvāis tvāyatāḥ çigṇi rāyē asmān.

Ludwig, 266, to 1.71.10, translates the words abhī viduṣ kavīḥ sán 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10<sup>c</sup> nābho ná rūpām is surely = nābhaso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note; Oldenberg, SBE. xlv. 75.

### 1.72.1<sup>b</sup> (Parāçara Çaktya; to Agni)

ní kāvya vedhāsaḥ çāvatas kar hāste dādhanō nāryā purūṇi,  
agnir bhuvaḍ rayipāti rayiṇām, satrá cakrāṇó amṛtāni víçva.

1.60.4<sup>d</sup>

7.45.1<sup>c</sup> (Vasiṣṭha; to Savitar)

ā devó yātu savitā surātno 'ntariksaprá váhamāno āçvāiḥ,  
hāste dādhanō nāryā purūṇi niveçāyaṇ ca prasuvāṇ ca bhúma.

See under 1.60.4<sup>d</sup>.—See also the pāda, nṛvād dādhanō nāryā purūṇi, 3.34.5<sup>b</sup>, and cf. 8.96.21<sup>c</sup>; TB. 2. 5.8.8<sup>c</sup>.

1.72.1<sup>c</sup>: 1.60.4<sup>d</sup>, agnir bhuvad rayipāti rayīmām.

1.72.3<sup>c</sup> (Parāçara Çaktya; to Agni)

tisró yád agne çarādas tvām ic chūcin̄ ghrtēna çucayaḥ saparyān,  
nāmāni cid dadhire yajñīyāny āsūdayanta tanvāḥ sūjātāḥ.

6.1.4<sup>e</sup> (Bharadvāja Bārhaspatya; to Agni)

padām devāsya nāmasā vyāntaḥ çravasyāvaḥ çrāva āpann āmr̥ktam,  
nāmāni cid dadhire yajñīyāni bhadrāyām te raṇayanta saṁdr̥ṣṭāu.

See Hillebrandt, Ved. Myth. iii. 323, note; Pischel, Ved. Stud. i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', AV. xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4<sup>d</sup>, agnīm padé paramé tasthivānsam: 2.35.14<sup>a</sup>, asmín padé, &c.]

1.72.5<sup>c</sup> (Parāçara Çaktya; to Agni)

saṁjanānā ūpa sīdann abhijñū pātnivanto namasyām namasyan,  
ririkvānsas tanvāḥ kṛṇvata svāḥ sākha sākhyur nimīṣi rākṣamāṇāḥ.

4.24.3<sup>b</sup> (Vāmadeva; to Indra)

tām in nāro ví hvayante samiké ririkvānsas tanvāḥ kṛṇvata trām,  
mithó yāt tyāgām ubhāyāso āgman [nāras tokāśya tānayasya sātāu.]

4.24.3<sup>d</sup>

The second of these stanzas is perfectly clear: 'That very one (namely, Indra) men call to both sides in battle; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (saṁsava) for Indra's favour, like countless other competitions in the Vedic literature; see my article, 'On Conflicting Prayers and Sacrifices', Johns Hopkins University Circulars, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5<sup>c</sup> svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, SBE. xlv. 84, notes the parallel and remarks pertinently: 'Should svāḥ have supplanted another word, for instance trām? As the pronoun svā very frequently stands in apposition with tanú, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and of the curious variant, smane smānam for tmane tmānam, MS. 4.8.7; see the author, Am. Journ. Phil. xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267): 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73): 'hingebend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza: 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated pāda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother pāda is the impeccable 4.24.3<sup>b</sup>; cf. the cadence kṛṇvata trām also in 1.100.7<sup>b</sup>.

1.72.9<sup>b</sup> (Parāçara Çaktya; to Agni)

ā yé viçvā svapatyāni tasthūḥ kṛṇvānāso amṛtatvāya gātum,  
mahná mahādbhiḥ prthivī ví tasthe mātā putráir āditir dhāyase vēḥ.

3.31.9<sup>b</sup> (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)  
 nī gavyatā mānasā sedur arkūḥ kṛvānāso amṛtatvāya gātum,  
 idām cin nū śadanam bhūry eṣām yēna māsān āśiṣasann rtēna.

For 1.72.9 see Pischel, Ved. Stud. i. 217; Oldenberg, SBE. xlvī. 83, 86; RV. Noten, p. 76.

### 1.73.2<sup>a</sup> (Parāçara Çaktya; to Agni)

devō nā yāḥ savitā satyāmanmā krátvā nipāti vṛjānāni viçvā,  
 purupraçastō amātir nā satyā ātmēva çévo didhiṣāyyo bhūt.

9.97.48<sup>d</sup> (Kutsa Āṅgīrasa; to Pavamāna Soma)

nū nas tvām rathirō deva soma pāri srava camvōḥ pūyāmānaḥ,  
 apsū svādiṣṭho mādhumān rtāvā devō nā yāḥ savitā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, SBE. xlvī. 88; Foy, KZ. xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word rtāvā (rtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yāḥ, is shown by the first distich of 1.73.2 (nipāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharmā, occurs in 10.34.8, and 10.139.3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

### 1.73.3<sup>abc</sup> (Parāçara Çaktya; to Agni)

devō nā yāḥ pṛthivīm viçvādhāyā upakṣēti hitāmitro nā rājā,  
 puraḥśadaḥ çarmāsado nā vīrā anavadyā pātiḥṣṭeva nāri.

3.55.21<sup>abc</sup> (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ,  
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣēti hitāmitro nā rājā,  
 puraḥśadaḥ çarmāsado nā vīrā mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1<sup>d</sup>—22<sup>d</sup>

Ludwig, 268, renders 1.73.3: 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21: 'und auf diser unserer erde wont der allernürer, als ein könig der gute freunde hat; in des guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vaiçvāmītra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

**1.73.8<sup>d</sup>** (Parāçara Çaktya ; to Agni)

yān rāyē mārtaṇ sūśūdo agne té syāma mágghavāno vayāñ ca,  
chāyēva viçvañ bhūvanam sisakṣy āpaprivān ródasī antárikṣam.

10.139.2<sup>b</sup> (Viçvāvasu Devagandharva ; to Sūrya)

nṛcákṣa eśá divó mādhyā āsta āpaprivān ródasī antárikṣam,  
sá viçvācīr abhī caṣṭe ghṛtācīr antarī pūrvam āparam ca ketum.

The metre of 1.73.8<sup>a</sup> is dubious (virāj); see Arnold, VM. p. 292; Oldenberg, RV. Noten, p. 76.—For the cadence mágghavāno vayāñ ca see 1.136.7; 141.13; 7.78.5.

**1.73.10<sup>a</sup>** (Parāçara Çaktya ; to Agni)

etā te agna ucāthāñi vedho jūṣṭāñi santu mánase hṛdé ca,  
çakéma rāyāñ sudhūro yāmañ té 'dhi çrávo devābhaktañ dādhanāñ.

4.2.20<sup>a</sup> (Vāmadeva Gāutama ; to Agni)

etā te agna ucāthāñi vedhó 'vocāma kavāye tá juṣasva,  
ñc chocasva kṛṇuhí vásyaso no, mahó rāyāñ puruvāra prā yandhi.

cf. 4.2.20<sup>c</sup>

Expressions closely parallel to 1.73.10<sup>c</sup> at 2.5.1; 3.27.3. Pāda 4.2.20<sup>c</sup> has a parallel at 8.48.6<sup>b</sup>, prā cakṣya kṛṇuhí vásyaso nañ, which amounts almost to perfect repetition.

## Group 10. Hymns 74–93, ascribed to Gotama Rāhūgana

**1.74.3<sup>c</sup>** (Gotama Rāhūgana ; to Agni)

utā bruvantu jantāva úd agnir vṛtrahājani,  
dhanamjayó ráne-rāne.

6.16.15<sup>c</sup> (Bharadvāja ; to Agni)

tām u tvā pāthyó víśā sám idhe dasyuhántamam,  
dhanamjayāñ ráne-rāne.

1.74.7<sup>c</sup>: 1.12.4<sup>b</sup>, yād agne yāsi dūtyam.

**1.75.4<sup>c</sup>** (Gotama Rāhūgana ; to Agni)

tvāñ jāmīr jānānam āgne mitró asi priyāñ,  
sákhā sákhībhya ídyañ.

9.66.1<sup>c</sup> (Çatañ Vāikhānasāñ ; to Pavamāna Soma)

pāvasva viçvacarṣane 'bhí viçvāni kāvya,  
sákhā sákhībhya ídyañ.

cf. 9.23.1<sup>c</sup>

1.76.4<sup>c</sup> (Gotama Rāhugaṇa; to Agni)

prajāvatā vācasā vāhnir āsī ca huvé nī ca satsihā devāñih,  
véši hotrām utā potrām yajatra bodhī prayantar janitar vāsūnām.

10.2.2<sup>a</sup> (Trita Āptya; to Agni)

véši hotrām utā potrām jānānām mandhātāsi draviṇodū ṛtāvā,  
svāhā vayām kṛnāvāmā havīñsi 1 devō devān yajatv agnir ārhan.

☞ 2.3.1<sup>d</sup>

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233; xviii. 321; xx. 69; xxvii. 266; xxx. 317; Oldenberg, SBE. xlii. 98; RV. Noten, p. 77. It is interesting to observe that subjunctival véši in 1.76.4 is followed by the imperative bodhī; in 10.2.2 by the indicative āsī. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1<sup>c</sup> (Gotama Rāhugaṇa; to Agni)

kathā dāḥemāgnāye kāsmāi devājūṣṭocyate bhāmīne gñh,  
yō mārtyeṣv amṛta ṛtāvā hótā yājiṣṭha it kṛṇóti devān.

4.2.1<sup>n</sup> (Vāmadeva Gautama; to Agni)

yō mārtyeṣv amṛta ṛtāvā devō devēṣv aratir nidhāyi,  
hótā yājiṣṭho mahnā cūcādhyāi havyāñir agnir mānuṣa trayādhyāi.

[1.77.4<sup>d</sup>, vūjaprasūta iṣāyanta mánma : 7.87.3<sup>d</sup>, prācetaso yā iṣāyanta mánma.]

1.78.1<sup>a+b</sup> (Gotama Rāhugaṇa; to Agni)

abhi tvā gótamā girā jātavedo vīcarṣaṇe,  
1 dyumnāir abhi prā ṇonumaḥ.

☞ refrain, 1.78.1<sup>c</sup>—5<sup>c</sup>

4.32.9<sup>a</sup> (Vāmadeva; to Indra)

abhi tvā gótamā girānūṣata prā dāvāne,  
īndra vūjāya gñhṣvaye.

6.16.29<sup>b</sup> (Bharadvāja; to Agni)

suvīram rayīm ā bhara jātavedo vīcarṣaṇe,  
1 jahī rākṣāñsi sukrato.

☞ 6.16.29<sup>c</sup>

6.16.36<sup>b</sup> (Bharadvāja; to Agni)

brāhma prajāvad ā bhara jātavedo vīcarṣaṇe,  
āgne yād dīdāyad divi.

8.43.2<sup>b</sup> (Virūpa Aṅgīrasa; to Agni)

āsmāi te pratihāryate jātavedo vīcarṣaṇe,  
āgne jānāmi suṣṭutīm.

We may render 1.78.1: 'O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).' Cf. Oldenberg, SBE. xlii. 102. I feel as though there ought to be somewhere in the stanza the word vayām, 'we', especially as the third pāda is a refrain (1.78.1<sup>c</sup>—5<sup>c</sup>). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit: 'The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.'



1.78.1<sup>c</sup>-5<sup>c</sup>, dyumnāir abhī prā ṇonumaḥ.

1.79.3<sup>c</sup> (Gotama Rāhūgaṇa ; to Agni)

yád im ṛtasya pāyasā piyāno nāyann ṛtasya pathibhi rājīṣṭhāih,  
aryamā mitrō várūṇaḥ párijmā tvācam prīcanty úparasya yónāu.

8.27.17<sup>c</sup> (Manu Vāivasvata ; to Viṣve Devāḥ)

ṛtē sá vindate yudhāḥ sugēbhir yāty ádhvanah,

aryamā mitrō várūṇaḥ sárātayo yām tráyante sajósasah.

10.93.4<sup>b</sup> (Tánva Pārtha ; to Viṣve Devāḥ)

tē ghā rājāno amṛtasya mandrá, aryamā mitrō várūṇaḥ párijmā,

cf. 1.122.11<sup>b</sup>

kád rudrō nṛnām stutó marútaḥ pūṣāno bhāgaḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505 ; Pischel, Ved. Stud. i. 109 ; Hillebrandt, Ved. Myth. i. 182 ; Geldner, Ved. Stud. iii. 47 ; Oldenberg, SBE. xlii. 103, 106 ; RV. Noten, p. 79.

1.79.4<sup>b</sup> (Gotama Rāhūgaṇa ; to Agni)

ágne vājasya gómata ícānaḥ sahaso yaho,

asmé dhehi jātavedo máhi ṇrávaḥ.

7.15.11<sup>b</sup> (Vasiṣṭha Maitravaruni ; to Agni)

sá no rādhānsi á bharecānaḥ sahaso yaho,

bhāgaḥ ca datu vāryam.

Note that 1.79.12<sup>b</sup> = 7.15.10<sup>c</sup>.—For 1.79.4<sup>c</sup> cf. the close parallel, asmé dhehi ṇrávo brhát, under 1.9.8.

1.79.5<sup>b</sup> (Gotama Rāhūgaṇa ; to Agni)

sá idhānó vásuḥ kavír agnír ilényo girá,

revád asmábhyam purvaníka dīdhi.

10.118.3<sup>b</sup> (Urukṣaya Āmahīyava ; to Agni Rakṣohan)

sá áhuto ví rocate 'gnír ilényo girá,

srucā prátikam ajyate.

1.79.8<sup>b</sup> (Gotama Rāhūgaṇa ; to Agni)

á no agne rayīm bhara satrásāham vāreṇyam,

viṇvāsu prtsū duṣṭāram.

3.34.8<sup>a</sup> (Viṣvāmitra ; to Indra)

satrásāham vāreṇyam sahodām 'sasavānsam svār apác ca devīḥ,

śasāna yāḥ prthivīm dyām utémām, indram madanty ānu dhīranāsaḥ.

cf. 3.32.8<sup>c</sup>

Oldenberg, SBE. xlii. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, prtanāśāham rayīm . . . á bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23<sup>d</sup>). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 satrāsāh and satrāsāhī are invariably epithets of Indra : see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11 : pāvamāna vidā rayīm asmābhyam soma duṣṭāram, yó dūnāḡo vanuṣyātā, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

**1.79.9<sup>b</sup>** (Gotama Rāhugaṇa ; to Agni)

ā no agne sucetūnā rayīm viṇvāyupoṣasam,  
mārdikām dhehi jivāse.

6.59.9<sup>d</sup> (Bharadvāja ; to Indra and Agni)  
indrāgni yuvór āpi vāsu divyāni pāthiva,  
ā na ihā prā yachataṁ rayīm viṇvāyupoṣasam.

**1.79.12<sup>b</sup>** (Gotama Rāhugaṇa ; to Agni)

sahasrākṣó vícarsanir agnī rákṣāṁsi sedhati,  
hótā grṇīta ukthyāḥ.

7.15.10<sup>a</sup> (Vasiṣṭha Maitrāvaruṇi ; to Agni)  
agnī rákṣāṁsi sedhati ṣukráḡocir āmartyāḥ,  
[cūciḥ pāvakā īdyāḥ.]

☞ 2.7.4<sup>a</sup>

Note that 1.79.4<sup>b</sup> = 7.15.11<sup>c</sup>.

**1.80.1<sup>e</sup>–16<sup>e</sup>**, ārcann ānu svarājyam.

**1.80.6<sup>b</sup>** (Gotama Rāhugaṇa ; to Indra)

ādhi sūnāu ní jighnate vājreṇa ṣatāparvanā,  
mandāná indro āndhasaḥ sākhibhyo gātum ichaty [ārcann ānu svarājyam.]

☞ refrain, 1.80.1<sup>e</sup>–16<sup>e</sup>

8.6.6<sup>b</sup> (Vatsa Kāṇva ; to Indra)

ví cid vṛtráśya dódhato vājreṇa ṣatāparvanā,  
ḡíro bibheda vṛṣṇínā.

8.76.2<sup>c</sup> (Kurusuti Kāṇva ; to Indra)

ayám indro marútsakhā ví vṛtráśyābhinac chiráḥ,  
vājreṇa ṣatāparvanā.

8.89.3<sup>d</sup> (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)

prā va indráya bṛhaté marúto brāhmārcata,  
vṛtrám hanati vṛtrahā ṣatákratur vājreṇa ṣatāparvanā.

Note the correspondence of 8.6.38<sup>e</sup> with 8.76.11<sup>a</sup>, and also the occurrence of the expression vṛtráśya dódhataḥ in 1.80.5 as well as in 8.6.6.

[1.80.8<sup>c</sup>, mahát ta indra víryam : 8.55 (Vál. 7).1<sup>c</sup>, bhūríd indrasya víryam.]

1.80.9<sup>d</sup> (Gotama Rāhugaṇa ; to Indra)

sahāsraṁ sākāṁ arcata pāri śṭobhata viṅcatiḥ,

ṇatāīnam ānv anonavur indrāya brāhmōdyatam [ārcann ānu svarājyām.]

☞ refrain, 1.80.1<sup>e</sup>–16<sup>e</sup>

8.69.9<sup>d</sup> (Priyamedha Āṅgīrasa ; to Indra)

āva svarāti gārgaro godhā pāri sanisvanat,

pīṅgā pāri canīṣkadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67 ; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10<sup>e</sup>, mahāt tād asya pāuṁsyam : 8.63.3<sup>e</sup>, stuśé tād, &c.]

1.80.10<sup>d</sup> (Gotama Rāhugaṇa ; to Indra)

indro vṛtrāsya tāviśm nir ahan sāhasā sāhaḥ,

[mahāt tād asya pāuṁsyam] vṛtrām jaghanvān asṛjad [ārcann ānu svarājyām.]

☞ c: cf. 1.80.10<sup>e</sup> ; e: refrain, 1.80.1<sup>e</sup>–16<sup>e</sup>

4.18.7<sup>d</sup> (Samvāda Indrādītivāmādevānām)

kim u śvid asmāi nivīdo bhanantēndrasya vadyām didhiṣanta āpaḥ,

māmāitān putrō mahatā vadhēna vṛtrām jaghanvān asṛjad ví sindhūn.

4.19.8<sup>b</sup> (Vāmādeva ; to Indra)

pūrvīr uśasāḥ ṇarādaḥ ca gūrtā vṛtrām jaghanvān asṛjad ví sindhūn,

pāriṣthitā atṛṇad badbadhānāḥ sīrū indraḥ srāvitave prthivīā.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10<sup>d</sup> fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtragetötet liess er fliessen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely sindhūn ; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5<sup>a</sup>, ā paprāu pāṛthivāṁ rājāḥ : 6.61.11<sup>ab</sup>, āpaprūṣī pāṛthivāny urū rājō antāriḁṣam.]

1.81.5<sup>d</sup> (Gotama Rāhugaṇa ; to Indra)

[ā paprāu pāṛthivāṁ rājō] badbadhé rocanā divī,

☞ cf. 1.81.5<sup>a</sup>

nā tvāvān indra kāc canā ná jātó ná janīṣyató [ti viḁvāṁ vavakṣitha.]

☞ cf. 1.81.5<sup>e</sup>

7.32.23<sup>ab</sup> (Vasiṣṭha ; to Indra)

nā tvāvān anyó divyó ná pāṛthivo ná jātó na janīṣyate,

aḁvāyānto maghavann indra vājino gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5<sup>d</sup> is closely parallel also to 1.102.8<sup>ad</sup>, ātīdām viḁvāṁ bhūvanāṁ vavakṣithācātrū indra jānuṣā sanād asi, which again makes ātī viḁvāṁ vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5<sup>a</sup>, āti viçvaṁ vavakṣitha: 1.102.8<sup>c</sup>, ātīdām viçvaṁ bhūvanam vavakṣitha.]

[1.81.8<sup>a</sup>, āthā no 'vitā bhava: see under 1.91.9<sup>a</sup>.]

1.81.9<sup>b+e</sup> (Gotama Rāhugaṇa; to Indra)

etē ta indra jantāvo viçvaṁ puṣyanti vāryam,

antār hī khyō jānānam aryō vēdo ādācuṣām tēsām no vēda ā bhara.

5.6.6<sup>b</sup> (Vasucruta Ātreya; to Agni)

prō tyē agnāyo 'gnīṣu viçvaṁ puṣyanti vāryam,

tē hinvire tā invire tā iṣanyanti anuṣāg iṣam stoṭibhya ā bhara.

<sup>337</sup> 9.20.4<sup>c</sup>; also refrain, 5.6.1<sup>e</sup>-10<sup>e</sup>

10.133.2<sup>d</sup> (Sudās Pāijavana; to Indra)

tvām sindhūn āvārjo 'dharāco āhann āhim,

açatrūr indra jajñīse viçvaṁ puṣyasi vāryam [tām tvā pāri ṣvajāmahe  
nābhantām anyakēṣām jyākā ādhi dhānavasu.]

<sup>338</sup> efg: refrain in 10.133.1 ff.

8.45.15<sup>e</sup> (Triçoka Kāṇva; to Indra)

yās te revāñ ādācūriḥ pramamārṣa maghātṭaye,

tāsyā na vēda ā bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved. Stud. iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that etē ta indra jantāvaḥ refers to worshippers or adherents of Indra. Therefore viçvaṁ puṣyanti vāryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōṣyā vāryāni, 1.113.15; pōṣyaṁ rayīm, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Fischel, Ved. Stud. ii. 127, 'sie schaffen güter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xlv. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = pōṣyanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pflegest du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhugaṇa borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2<sup>c</sup> see under 8.21.13<sup>b</sup>.

1.82.1<sup>e</sup>-5<sup>e</sup>, yōjā nv indra te hāri.

1.82.2<sup>d</sup> (Gotama Rāhugaṇa; to Indra)

ākṣann āmīmadanta hy āva priyā adhūṣata,

āstoṣata svābhānavo viprā nāviṣṭhayā matī jyōjā nv indra te hāri.]

☞ refrain, 1.82.1e-5e

8.25.24<sup>b</sup> (Viṣvamanas Vāiṣaṇva; to Mitra and Varuṇa, here Dānastuti)

smādabhiṣṭa kácavanta viprā nāviṣṭhayā matī,

mahó vājīnāv ārvanta śácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Sāyaṇa the sense of 1.82.2 is: yajamānā bhuktavantaḥ tṛptāḥ cāsan svakiyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaram svayattadīptayo viprā medhāvinas naviṣṭhayā utyā astavan. But in 7.66.8 the words matir viprā show that viprā nāviṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3<sup>a</sup> (Gotama Rāhugaṇa; to Indra)

susamīdṣaṁ tvā vayāṁ māvahan vandiṣmāhi,

prā nūnāṁ pūrnāvandhura stutó yāhi vācāṁ ānu jyōjā nv indra te hāri.]

☞ refrain, 1.82.1e-5e

10.158.5<sup>a</sup> (Cakṣus Sāurya; to Sūrya)

susamīdṣaṁ tvā vayāṁ prāti paçyema sūrya,

☞ cf. 10.37.7<sup>d</sup>

vī paçyema nrcákṣasaḥ.

For 10.158.5<sup>b</sup> cf. 10.37.7<sup>d</sup>, with prefixed four syllables, jyōg jīvāḥ prāti paçyema sūrya.

[1.83.1<sup>a</sup>, āçvāvati prathamó goṣu gachati: 2.25.4<sup>b</sup>, śá sātvaḥbhiḥ prathamó, &c.]

[1.84.2<sup>c</sup>, řṣīnām ca stutír ūpa: 8.17.4<sup>b</sup>, asmákāṁ suṣtutír ūpa.]

SV. 2.380 reads řṣīnām suṣtutír ūpa, as its version of 1.84.2.

1.84.3<sup>c</sup> (Gotama Rāhugaṇa; to Indra)

ā tiṣṭha vṛtrahan ráthan yuktā te brāhmaṇā hāri,

arvácīnaṁ sú te máno grāvā kṛṇotu vagnūnā.

3.37.2<sup>a</sup> (Viṣvāmitra; to Indra)

arvácīnaṁ sú te mána utá cákṣuḥ çatakrato,

indra kṛṇvāntu vāghátaḥ.

1.84.4<sup>a</sup> (Gotama Rāhugaṇa; to Indra)

imām indra sutāṁ piba jyēṣṭham āmartyaṁ mādām,

çukráśya tvābhy ākṣaran dhāra řtāśya sūdane.

8.6.36<sup>c</sup> (Vatsa Kāpva; to Indra)

ā no yāhi parāvāto hāribhyām haryatābhyām,  
imām indra sūtām piba.

Note the pādas, 8.17.1<sup>b</sup>, indra sōmam pibā imām; 8.32.19<sup>c</sup>, indra piba sūtānām; and, 10.24.1<sup>a</sup>, indra sōmam imām piba.

1.84.7<sup>b</sup> (Gotama Rāhūgana; to Indra)

yā ēka id vidāyate vāsu mātāya dāṇuṣe,

īcāno āpratiṣkuta indro aṅgā.

§ 1.7.8<sup>c</sup>

9.98.4<sup>b</sup> (Ambarīṣa Vārsāgira, and Rjçvan Bhāradvāja; to Pavamāna Soma)

sā hī tvām deva cāçvate vāsu mātāya dāṇuṣe,  
indo sahasrīṇām rayīm çatātmanām vivāsasi.

See under 1.7.8<sup>c</sup>.—Cf. āgne mātāya dāṇuṣe, 1.45.8; and, devō mātāya dāṇuṣe, 8.1.22.

1.84.7<sup>c</sup>, īcāno āpratiṣkuta indro aṅgā: 1.7.8<sup>c</sup>, īcāno āpratiṣkutaḥ.

1.84.9<sup>b</sup> (Gotama Rāhūgana; to Indra)

yāç cid dhī tvā bahūbhya ā sūtāvān āvivāsati,

ugrām tāt patyate çāva indro aṅgā.

8.97.4<sup>d</sup> (Rebha Kāçyapa; to Indra)

īyāç çakrāsi parāvāti yād arvāvāti vṛtrahan,

§ 8.13.15<sup>ab</sup>

ātas tvā grbhīr dyugād indra keçibhiḥ sūtāvān ā vivāsati.

See under 1.7.8<sup>c</sup>.

1.84.10<sup>e</sup>–12<sup>e</sup>, vāsuvīr ānu svarājyam.

1.84.11<sup>b</sup> (Gotama Rāhūgana; to Indra)

tā asya pṛṇāyūvāḥ sōmān çṛṇanti pṛṇayaḥ,

priyā indrasya dhenāvo vājraṁ hinvanti śūyakaṁ vāsuvīr ānu svarājyam.

§ refrain, 1.84.10<sup>e</sup>–12<sup>e</sup>

8.69.3<sup>b</sup> (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasaḥ sōmān çṛṇanti pṛṇayaḥ,

jānman devānām viças triṣv ā rocané divāḥ.

§ 1.105.5<sup>b</sup>

Sāyaṇa, at 8.69.3, following Nighantavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasadrçadohanāḥ, i. e. 'flowing like a well'. In the light of the aṇvamedha formula, VS. 22.25; TS. 7.4.13.1; KSA. 4.2, this is possible. There sūdyābhyāḥ svāhā, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömend süsse Milch', however, is equally possible; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyaṇa at 1.84.11 renders pṛṇāyūvāḥ by sparçanakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons; Ludwig, 464; Grassmann, i. 85). Bergaigne also points that way: see the passages in my Index to Bergaigne, under 1.84.11; Grassmann's Lexicon, under pṛṇā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the *ān. λεγ. pṛṇāyūvāḥ* (Padap. pṛṇāna-yūvāḥ). Note the pun: pṛṇāyūvāḥ:

pṛṇayaḥ. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣṭv ā rocané divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (góḥiḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānāḥ viṣas (thus! not viṣas) also remains unintelligible to me, even after the translations of Śāyana; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13<sup>c</sup>, jaghāna navatīr náva: 9.61.1<sup>c</sup>, avāhan navatīr náva.]

1.84.14<sup>b</sup> (Gotama Rāhugaṇa; to Indra)  
ichānā ācvasya yāc chirāḥ pārvateṣv āpaçritam,  
tād vidac charyañvati.

5.61.19<sup>c</sup> (Çyāvāçva Ātreya; to Rathavīti Dārḥya)  
eṣā kṣeti rāthavītir maghāvā gōmatir ānu,  
pārvateṣv āpaçritam.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañe). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19<sup>c</sup>, ná tvād anyō maghavann asti marditā: 8.66.13<sup>cd</sup>, nahī tvād anyāḥ  
puruhūta kāç canā maghavann āsti marditā.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2<sup>a</sup>, tā ukṣitāso mahimānam āçata: 8.59 (Vāl. 11).2<sup>b</sup>, īndrāvaruṇā mahimānam  
āçata.]

[1.85.5<sup>a</sup>, prā yād rātheṣu pṛṣatir āyugdhvam: 1.39.6<sup>a</sup>, ūpo rātheṣu pṛṣatir  
ayugdhvam.]

1.85.8<sup>c</sup> (Gotama Rāhugaṇa; to Maruts)  
çūṛā ivéd yūyudhaya ná jāgmayaḥ gravasyāvo ná pṛtanāsu yetire,  
bhāyante viçvā bhūvanā marúdbhyo rājāna iva tveṣāsamrḍço nārah.

1.166.4<sup>c</sup> (Agastya Maitrāvaruṇi; to Maruts)  
ā yé rājānsi tāviṣibhir āvyata prā va évāsaḥ svāyatāso adhrajan,  
bhāyante viçvā bhūvanāni harmyā citró vo yāmaḥ prāyatāsv rṣṭiṣu.

1.85.9<sup>d</sup>, āhan vṛtrām nīr apām āubjad arṇavām: 1.56.5<sup>d</sup>, āhan vṛtrām nīr apām  
āubjo arṇavām.

[1.86.3<sup>c</sup>, sā gāntā gōmati vrajé: 7.32.10<sup>d</sup>, gāmat sā gōmati vrajé; 8.46.9<sup>d</sup>;  
51 (Vāl. 3).5<sup>d</sup>, gaméma gōmati vrajé.]

1.86.4<sup>b+c</sup> (Gotama Rāhugaṇa; to Maruts)  
asyā vīrāsya barhiṣi sutāḥ sómo diviṣṭiṣu,  
ukthām mádaç ca çasyate.

- 8.76.9<sup>b</sup> (Kurusuti Kāva; to Indra)  
 pibéd indra marútsakhā sutám sómam diviṣṭiṣu,  
 [vájraṁ śiśāna ójasā.]  
 4.49.1<sup>c</sup> (Pratiprabha Ātreya; to Viṣve Devāḥ)  
 idám vām āsyē haviḥ priyám indrābhraspati,  
 ukthám mádaç ca çasyate.

8.76.9<sup>c</sup>

For diviṣṭi see Oldenberg, SBE. xlv. 44; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

- 1.86.5<sup>b</sup> (Gotama Rāhūgaṇa; to Maruts)  
 asyá çroṣantv á bhūvo viçvā yáç carṣaṇír abhí,  
 sūram cit sasrúṣir iṣaḥ.

- 4.7.4<sup>b</sup> (Vamadeva Gāutama; to Agni)  
 ācūm dutám vivāsvato viçvā yáç carṣaṇír abhí,  
 á jabhruḥ ketúm āyāvo bhṡgavānaṁ viçé-viçé.  
 5.23.1<sup>c</sup> (Dyumna Viçvacarṣaṇi Ātreya; to Agni)  
 āgne sáhantam á bhara dyumnāsya prāsāhā rayim,  
 viçvā yáç carṣaṇír abhy āsā vājeṣu sāsāhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. i. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.—Cf. under 7.15.2<sup>a</sup>.

- 1.87.4<sup>c</sup> (Gotama Rāhūgaṇa; to Maruts)  
 sā hí svasít pṡsadaçvo yúvā gaṇò 'yā iṡānās táviṣiḥbhir āvṛtaḥ,  
 āsi satyá ṛṇayāvānedyo 'syā dhiyāḥ pravitāthā vṡṣā gaṇāḥ.

- 2.23.11<sup>c</sup> (Ḡṛtsamada; to Brahmanaspati)  
 anānudo vṡṣabhó jāgmir āhavám niṡtaptā çātruṁ pṡtanāsu sāsahfḥ,  
 āsi satyá ṛṇayā brahmanas pata ugrāsya cid damitā viḡuharṡiṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6; 6.47.16.

- [1.89.7<sup>d</sup>, viçve no devā ávasā gamann ihā: 10.35.13<sup>c</sup>, viçve no devā ávasā gamantu.]

Cf. 1.107.2<sup>a</sup>, ūpa no devā ávasā gamantu.

- 1.91.3 (Gotama Rāhūgaṇa; to Soma) =.

- 9.88.8 (Uçanas Kāva; to Pavamāna Soma)  
 rájño nú te varuṇasya vratāni bṡhád gabhírām táva soma dhāma,  
 çúciṡ ṡvām asi priyó ná mitró dakṡāyyo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

- 1.91.4<sup>b</sup>: 1.59.3<sup>c</sup>, yā párvateṡv ósadhiṡv apṡú.

- [1.91.4<sup>d</sup>, rájan soma práti havýā ḡṡbhāya: 6.47.28<sup>d</sup>, déva ratha práti, &c.]

- [1.91.6<sup>c</sup>, priyāstotro vānaspatih: 9.12.7<sup>a</sup>, nityastotro vānaspatih.]



1.91.8<sup>a</sup> (Gotama Rāhugaṇa ; to Soma)

tvām naḥ soma viçvāto rākṣā rājann aghāyatāḥ,  
nā riṣyet tvāvataḥ sākḥa.

10.25.7<sup>a</sup> (Vimada Āindra, or others ; to Soma)

tvām naḥ soma viçvāto gopā ādabhyo bhava,  
sédha rājann āpa sridho ví vo mādē [mā no duḥçānsa içatā vívakṣase.]

1.23.9<sup>c</sup>

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain pāda 10.25.7 is certainly secondary : see under 1.23.9<sup>c</sup>.

[1.91.9<sup>c</sup>, tábhīr no 'vitā bhava : 7.96.5<sup>c</sup>, tébhīr no 'vitā bhava.] Cf. 1.81.8<sup>e</sup>,  
āthā no, &c.

1.91.10<sup>ab</sup> : 10.150.2<sup>a</sup>, imām yajñām idām vāco jujuṣaṇā upāgahi ; 1.26.10<sup>b</sup>, imām  
yajñām idām vācaḥ.

[1.91.11<sup>c</sup>, sumṛīkó na ā viça : 1.139.6<sup>c</sup>, sumṛīkó na ā gahi.]

1.91.12<sup>b</sup> : 1.18.2<sup>b</sup>, vasuvīt puṣṭivārdhanaḥ.

1.91.13<sup>b</sup> (Gotama Rāhugaṇa ; to Soma)

sóma rārandhi no hrđi gāvo ná yāvaseṣv ā,  
mārya iva svā okyē.

8.92.12<sup>b</sup> (Çrutakakṣa Āṅgīrasa ; or Sukakṣa Āṅgīrasa ; to Indra)  
vayām u tvā çatakrato gāvo ná yāvaseṣv ā, ukthēsu ranayāmasi.

Cf. the pāda, rāpan gāvo ná yāve, under 5.53.16<sup>b</sup>. Stanza 1.91.13 is to be translated : 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt !' Cf. Max Müller, SBE. xxxii. 87, 111 ; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated pāda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhugaṇa ; to Soma) =

9.31.4 (Gotama Rāhugaṇa ; to Soma Pavamāna)  
ā pyāyasva sám etu te viçvātaḥ soma vṛṣṇyam,  
bhāvā vājasya saṅgathé.

Aside from the series 1.74-93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhugaṇa Gotama) ; cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303 ; ii. 225, 227.

1.91.17 (Gotama Rāhugaṇa ; to Soma)

ā pyāyasva madintama sóma viçvebhīr aṇçúbhiḥ,  
bhāvā naḥ suçrávastamaḥ sākḥa vṛdhé.

9.67.28<sup>b</sup> (Pavitra Āṅgīrasa, or Vasiṣṭha ; to Pavamāna Soma),  
prā pyāyasva prā syandasva sóma viçvebhīr aṇçúbhiḥ,  
devébhya uttamām havīḥ.

Cf. Hillebrandt, Ved. Myth. i. 303 ; ii. 225.

[1.91.23<sup>d</sup>, ubhāyebhyaḥ prā cikitsā gāviṣṭāu : 6.47.20<sup>c</sup>, bhāspate prā, &c.]

1.92.3<sup>c</sup>, iṣaṁ vāhanṭiḥ sukṛte sudānave : 1.47.8<sup>c</sup>, iṣaṁ prīcānta sukṛte sudānave.

1.92.4<sup>c</sup> (Gotama Rāhūgaṇa ; to Uṣas)

ādhi pēcāṁsi vapate nṛtūr ivāpornute vākṣa usréva bārjaham,  
jyōtir viçvasmāi bhūvanāya kṛṇvatī gāvo na vrajān vy uṣā āvar tāmah.

4.14.2<sup>b</sup> (Vamadeva Gāutama ; to Liṅgoktadevatāḥ, here Savitar)

urdhvām ketūm savitā devō açrej, jyōtir viçvasmāi bhūvanāya kṛṇvān,

4.6.2<sup>c</sup>

āpra dyāvāprthivī antāriṣaṁ, vī sūryo raçmibhiḥ cēkitanaḥ.

1.115.1<sup>c</sup>

For 1.92.4 cf. Hillebrandt, Ved. Myth. ii. 38 ; Pischel, Ved. Stud. ii. 120 ; Geldner, *ibid.*, p. 286 ; Oldenberg, RV. Noten, p. 91 (where other references).

1.92.6<sup>a</sup> (Gotama Rāhūgaṇa ; to Uṣas)

ātāriṣma tāmasas pārām asyōṣā uchāntī vayūnā kṛnoti,  
çriyē chāndo nā smayate vibhātī supratīkā sāumanasāyājgaḥ.

1.183.6<sup>a</sup> (Agastya ; to Açvins) =

1.184.6<sup>a</sup> (The same)

ātāriṣma tāmasas pārām asyā prāti vām stōmo açvināv adhāyi,

1.183.6<sup>b</sup>

lēhā yātān pathibhir devayānāir vidyāmesān vrjānaṁ jṛādānum.

1.183.6<sup>c</sup>

7.73.1<sup>a</sup> (Vasiṣṭha ; to Açvins)

ātāriṣma tāmasas pārām asyā prāti stōmaṁ devayānto dādhanāḥ,  
purudāṁsā purutāmā purājāmartya havate açvinā gīḥ.

For 1.92.6 see Bloomfield, Religion of the Veda, p. 66 ; Pischel, Ved. Stud. i. 299 ; Oldenberg, RV. Noten, p. 91.

1.92.7<sup>a</sup> (Gotama Rāhūgaṇa ; to Uṣas)

bhāsvatī netrī sūnṛtānām divā stave duhitā gótamebbhiḥ,  
prajāvato nrvāto açvabudhyān uṣo góagraṇ ūpa māsi vājān.

1.113.4<sup>a</sup> (Kutsa ; to Uṣas)

bhāsvatī netrī sūnṛtānām āceti citrī vī dūro na āvaḥ,

prāpyā jágad vy ū no rāyó akhyad uṣā ajgar bhūvanāni viçvā.

Of. Oldenberg, RV. Noten, p. 91, who seems to me a little over-cautious in refusing to regard açvabudhyān as metrical or phonetic equivalent of açvabudhyān ; cf. the author, Indogermanische Forschungen, xxv. 195, and Concordance under, annāṁ me budhya.

1.92.11<sup>c</sup> and 1.92.12<sup>c</sup> (Gotama Rāhūgaṇa ; to Uṣas)

vyūrvatī divō āntān abodhy āpa svāsāraṁ sanutār yuyoti,  
praminatī manuṣyā yugāni yōṣā jarāśya cāksasā vī bhāti.  
paçtūn nā citrā subhāgā prathānā sindhur nā kṣōda urviyā vy açvāt,  
āminatī dāivyāni vratāni sūryasya ceti raçmibhir dṛçānā.

1.124.2<sup>ab</sup> (Kakṣivāt Dāirghatamasa ; to Uṣas)

áminatī dáivyaṇi vratāni praminatī manuṣyā yugāni,

īyūṣṇām upamā śácvatinām āyatinām prathamóśā vy ádyāt.

1.113.5<sup>cd</sup>

There can be no question that 1.124.2 is the source of the repeated pádas in 1.92.11 and 12. The antithesis between áminatī and praminatī, and īyūṣṇām and āyatinām cannot but be intentional and primary. Note also the parallelism between áminatī and āyatinām ; and praminatī and īyūṣṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11 : 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugá 'age', i. e. 'period of time', see Bäl Gangādhara Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātínām for āyatinām, and aṁvāt for ádyāt (cf. aṁvāt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātínām disturbs the antithesis between īyūṣṇām and āyatinām, and because the connexion between its two distichs is sufficiently loose :

āvāhanti pōgyā vāryāni citráñ ketúm kṛpate cékítānā,  
īyūṣṇām upamā śácvatinām vibhātínām prathamóśā vy ágvāt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses áminatī . . . praminatī and īyūṣṇām . . . āyatinām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion : áminatī : āyatinām = praminatī : īyūṣṇām. That is to say : The dawns preserve the laws of the gods (áminatī) by their regular appearance (āyatinām) ; the ages of men waste away (praminatī) as the dawns fade day by day (īyūṣṇām). Or by the diagram :

áminatī	. . . . .	praminatī
	. . . . .	
	. . . . .	
	. . . . .	
	. . . . .	
	. . . . .	
īyūṣṇām	. . . . .	āyatinām

1.92.13<sup>btc</sup> (Gotama Rāhugana ; to Uṣas)

úṣas tác citráñ á bharāsmábhyañ vājínivati,  
yéna tokám ca tánayañ ca dhámahe.

4.55.9<sup>e</sup> (Vāmadeva ; to Viṣve Devāḥ, here Uṣas)

úṣo maghony á vaha sūṇṇte vāryā purú,  
asmábhyañ vājínivati.

9.74.5<sup>d</sup> (Kakṣivāt Dāirghatamasa ; to Pavamāna Soma)

árāvid añṇúḥ śácamaṇa ūrmiṇā devāvyāñ mānuṣe pinvati tvácam,  
dādhati gārbham áditer upásttha á yéna tokám ca tánayañ ca dhámahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, Bezz. Beitr. vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure ; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity ? The word citrá is a kind of a kenning in the Ríg-Veda ; a glance at Grassmann's article (citrá 4) shows that some such word as rayí, rádhas, drávinam, or the like, must be understood with it. Similarly grútya is a kenning of rayí in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of ā bhara. This parallel shows the extraneous character of the appendage, 1.92.13<sup>c</sup>. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yēna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sōmo retodhāḥ, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79; iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16<sup>c</sup> (Gotama Rāhūgaṇa; to Aṇvins)

āṇvinā vartīr asmād ā gōmad dasrā hiraṇyavat,  
arvāg rātham sāmanasā nī yachatam.

7.74.2<sup>c</sup> (Vasiṣṭha; to Aṇvins)

yuvām citrām dadathur bhōjanam narā cōdethām sūntāvate,  
arvāg rātham sāmanasā nī yachataṁ pibatam somyām mādhu.

cf. 6.60.15<sup>d</sup>

8.35.22<sup>a</sup> (Ḷyāvāṇva Ātreya; to Aṇvins)

arvāg rātham nī yachataṁ pibatam somyām mādhu, ā yātam aṇvinā gatam avasyūr vām ahām huve dhattām rātnāni dāḡṣe.

cf. 6.60.15<sup>d</sup>

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17<sup>c</sup> (Gotama Rāhūgaṇa; to Aṇvins)

yāv itthā ḡlōkam ā divō jyōtīr jānāya cakrāthuh,  
ā na ūrjam vahatam aṇvinā yuvām.

1.157.4<sup>a</sup> (Dirghatamas Āucathya; to Aṇvins)

ā na ūrjam vahatam aṇvinā yuvām mādhumatyā nah kāḡayā mimik-  
satam,

prāyus tāriṣṭam nī rāpānsi mrkṣatam sēdhatam dvēṣo bhāvataṁ sacā-  
bhūvā.

cf. 1.34.11<sup>cd</sup>

For 1.157.4<sup>b</sup> cf. the entire stanza 1.22.3.

1.92.18<sup>b</sup> (Gotama Rāhūgaṇa; to Aṇvins)

ēhā devā mayobhūvā dasrā hiraṇyavartanī,  
uṣarbūdho vahantu sōmapīṭaye.

cf. 1.92.18<sup>c</sup>

5.75.2<sup>c</sup> (Avasyu Ātreya; to Aṇvins)

atyāyātam aṇvinā tirō vīḡvā ahām sānā,  
dāsra hiraṇyavartanī sūṣumnā sindhuvāhasā mādhuvi māma ḡrutam  
hāvam.

cf. refrain, 5.75.1<sup>a-9</sup>

8.5.11<sup>b</sup> (Brahmatīthi Kāṇva; to Aṇvins)

vāvṛdhānā ḡubhas patī dāsra hiraṇyavartanī,  
pibatam somyām mādhu.

cf. 6.60.15<sup>d</sup>

8.8.1<sup>c</sup> (Sadhvaṇsa Kāṇva ; to Aṇvins)

ā no viṇvabhīṛ utibhīṛ āṇvinā gāchataṁ yuvām,

¶ a : 7.24.4<sup>a</sup> ; b : 5.75.3<sup>b</sup>

dāsā hīraṇyavartanī pībataṁ somyām mādhu,

¶ 6.60.15<sup>d</sup>

8.87.5<sup>c</sup> (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā nūnām yātam aṇvināṇvabhīṛ prūṣitāpsubhīṛ,

¶ a : 8.8.2<sup>a</sup> ; b : 8.13.11<sup>b</sup>

dāsā hīraṇyavartanī gubhas patī pātām sōmam ṛtāvṛdhā,

¶ 1.47.3<sup>b</sup>

Cf. rūdrā hīraṇyavartanī 5.75.3<sup>c</sup>. There can be no doubt that the composite pāda 8.87.5<sup>c</sup> marks the stanza as late. Note the enclisis of gubhas patī, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18<sup>c</sup>, uṣarbūdho vahantu sōmapītaye : 8.1.24<sup>d</sup>, vāhantu sōmapītaye.]

1.93.2<sup>d</sup> (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yō adyā vām idām vācaḥ saparyāti,

tāsmāi dhātām suvīryam gāvām pōṣam svāṇvyam.

9.65.17<sup>b</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

ā na indo ṣatagvinām gāvām pōṣam svāṇvyam,

vāhā bhāgattim itāye.

1.93.3<sup>d</sup> (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yā āhutiṁ yō vām dāṣād dhaviṣṛtim,

sā prajāyā suvīryam viṇvām āyur vy āṇnavat.

8.31.8<sup>b</sup> (Manu Vāivasvata ; Dāmpatyor āṇiṣaḥ)

putrīṇā tā kumārīṇā viṇvām āyur vy āṇnutāḥ,

ubhā hīraṇyapeṇasā.

10.85.42<sup>b</sup> (Sūryā Savitrī ; to Sūryā)

ihāivā stam mā vī yāuṣṭām viṇvām āyur vy āṇnutam,

krīṇtāu putrāir nāpṛbhīṛ mōdamānau svē grhē.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viṇvām āyur, &c.

[1.93.4<sup>a</sup>, āgniṣomā cēti tād vīryām vām : 3.12.9<sup>c</sup>, tād vām cēti prā vīryām.]

1.93.6<sup>d</sup> (Gotama Rāhugaṇa ; to Agni and Soma)

ānyām divō mātariṇvā jabhārāmāthnād anyām pāri cyeṇō ādreh,

āgniṣomā brāhmaṇā vāvṛdhanōrūm yajñāya cakrathur u lokām.

7.99.4<sup>a</sup> (Vasiṣṭha ; to Indra and Viṣṇu)

urūm yajñāya cakrathur u lokām janayāntā sūryam uṣāsam agnīm.

dāsasya cid vṛṣaṇiprāsya mayā jaghnāthur narā pṛtanājyeṣu.

1.93.8<sup>d</sup> (Gotama Rāhugaṇa ; to Agni and Soma)

yó agnīśómā haviṣā saparyād devadrīcā mánasā yó ghr̥tēna,  
tāsyā vratām rakṣatām pātām ānhaso viçé jánāya máhi çárma yachatam.

7.82.1<sup>b</sup> (Vasiṣṭha ; to Indra and Varuṇa)

indrāvaruṇā yuvām adhvarāya no viçé jánāya máhi çárma yachatam,  
dirghāprayajyum āti yó vanuṣyāti vayām jayema p̥tanāsu dūḍhyāh.

## Group 11. Hymns 94–115, ascribed to Kutsa Āngirasa

1.94.1<sup>d</sup>–14<sup>d</sup>, āgne sakhyé mā riṣāmā vayām tāva.

1.94.3<sup>b</sup> (Kutsa Āngirasa ; to Agni)

çakēma tvā samídham sādhyā dhīyas tvé devā havir adanty āhutam,  
tvām ādityān ū vaha tām hy ūçnāsy āgne sakhyé mā riṣāmā vayām tāva.]

657 refrain, 1.94.1<sup>d</sup>–14<sup>d</sup>

2.1.13<sup>d</sup> (Gr̥tsamada Bhārgava Çaunaka, formerly Āngirasa Çaunahotra ; to Agni)

tvām agna ādityāsa aśyām tvām jihvām çucayas cakrire kave,  
tvām rātiṣāco adhvarēsu saçcire tvé devā havir adanty āhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viçve am̐tāso adrūha āsā) devā havir adanty āhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrūhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13<sup>c</sup>, çárman syāma tāva saprāthastame : 5.65.5<sup>b</sup>, syāma saprāthastame.]

1.94.16<sup>cd</sup> ; 95.11<sup>cd</sup> ; 96.9<sup>cd</sup> ; 98.3<sup>cd</sup> ; 100.19<sup>cd</sup> ; 102.11<sup>cd</sup> ; 103.8<sup>cd</sup> ; 105.19<sup>cd</sup> ; 106.7<sup>cd</sup> ; 107.3<sup>cd</sup> ; 108.13<sup>cd</sup> ; 109.8<sup>cd</sup> ; 110.9<sup>cd</sup> ; 111.5<sup>cd</sup> ; 112.25<sup>cd</sup> ; 113.20<sup>cd</sup> ; 114.11<sup>cd</sup> ; 115.6<sup>cd</sup> ; 4.97.58<sup>cd</sup>, tām no mitró varuṇo māmahantām āditiḥ sindhuḥ prthivī utā dyāuḥ.

[1.95.5<sup>b</sup>, jihmánām ūrdhvāḥ svāyaçā upāsthe : 2.35.9<sup>b</sup>, jihmánām ūrdhvō vidyūtām vāsānaḥ.]

1.95.8<sup>a</sup> (Kutsa Āṅgīrasa ; to Agni)

tveśāṁ rūpāṁ kṛṇṭa ūttaraṁ yāt saṁpr̥cānāḥ śādane gōbhīr adbhīḥ,  
kavīr budhnāṁ pāri marmṛjyate dhīḥ sá devātātā sāmītir babhūva.

9.71.8 (Ṛṣabha Vaiçvāmītra ; to Pavamāna Soma)

tveśāṁ rūpāṁ kṛṇṭe vārṇo asya sá yātrāçayat sāmṛtā sēdhati sridhāḥ,  
apsā yāti svadhāyā dāivyaṁ jānaṁ sām suṣṭutī nāsate sām góagrāyā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67 ; Oldenberg, SBE. xlv. 115, 118 ; RV. Noten, 95 ; for 9.71.8, Bergaigne, i. 162, 176, 189 ; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pādas. In 1.95.8<sup>a</sup> 'sage prayer' (kavīr . . . dhīḥ, hendia-dyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devātātā). In 9.71.8<sup>a</sup> Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutī . . . góagrāyā, pendant to kavīr . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa ; to Agni)

evā no agne samīdhā vṛdhānó revāt pāvaka grāvase ví bhāhi,  
tān no mitró vārṇo māmahantām ādītiḥ sīndhuḥ pṛthivī utā dyāuḥ.

The second hemistich is refrain in i. 94.16<sup>cd</sup> ff.

1.96.1<sup>d-7</sup><sup>d</sup>, devā agnīm dhārayan dravinodām.

1.96.6<sup>a</sup> (Kutsa Āṅgīrasa ; to Agni)

rāyó budhnāḥ saṁgámano vāsūnām yajñāsya ketúr manmasādhano vēḥ,  
amṛtatvaṁ rākṣamāṇāsa enaṁ [devā agnīm dhārayan dravinodām.]

refrain, 1.96.1<sup>d-7</sup><sup>d</sup>

10.139.3<sup>a</sup> (Viçvāvasu Devagandharva ; to Sūrya)

rāyó budhnāḥ saṁgámano vāsūnām viçvā rūpābhī caṣṭe çacīrbhīḥ,  
[devā iva savitā satyādharmē ndro ná tasthāu samarā dhānānām.]

10.34.8<sup>b</sup>

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2<sup>a</sup>.

1.96.8<sup>a</sup>, dravinodā drāvīṇasas turāsya : 1.15.7<sup>a</sup>, dravinodā drāvīṇasah.

1.96.9 = 1.95.11.

1.97.1<sup>a</sup>, 10-8<sup>c</sup>, āpa naḥ çoçucad aghām.

[1.97.3<sup>b</sup>, prāsmākāsaç ca sūrāyah : 5.10.6<sup>c</sup>, asmākāsaç ca sūrāyah.]

1.97.6<sup>b</sup> : 1.1.4<sup>b</sup>, viçvātāḥ paribhūr asi.

1.98.2<sup>a+d</sup> (Kutsa Āṅgīrasa; to Agni, or Agni Vaiṣvānara)  
 prṣṭō divī prṣṭō agnīḥ pṛthivyām prṣṭō viçvā ōsadhī ā viveça,  
 vaiçvānarāḥ sāhasā prṣṭō agnīḥ sá no divā sá riçāḥ pātu náktam.

7.5.2<sup>a</sup> (Vasiṣṭha; to Vaiṣvānara)

prṣṭō divī dhāyī agnīḥ pṛthivyām nēta sindhūnām vṛṣabhā stīyānām,  
 6.44.21<sup>b</sup>

sá mānuṣīr abhi víço ví bhāti vaiçvānarō vāvṛdhānō vāreṇa.

10.87.1<sup>d</sup> (Payu Bhāradvāja; to Agni Rakṣoḥan)

rakṣohānam vajīnam ā jigharmi mitrām prāthiṣṭham úpa yāmi çarma,  
 çīçāno agnīḥ krātubhiḥ sámiddhaḥ sá no divā sá riçāḥ pātu náktam.

Note that a variant of 7.5.2<sup>b</sup>, vṛṣā sindhūnām vṛṣabhā stīyānām, is addressed in 6.44.21<sup>b</sup>, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95; and note AV. 2.2.2<sup>a</sup>, divī prṣṭō yajātāḥ sūryatvak.

[1.99.1<sup>c</sup>, sá naḥ parṣad āti durgāni viçvā : 1.89.2<sup>b</sup>; 10.56.7<sup>d</sup>, svastibhir āti, &c.]

1.100.1<sup>d-15</sup><sup>d</sup>, marūtvan no bhavatv indra utī.

1.100.11<sup>c</sup> (Rjraçva, or others; to Indra)

sá jāmibhir yāt samājati mīlḥē jāmibhir va puruhūtā évāiḥ,  
 apām tokāsyā tánayasya jeṣé marūtvan no bhavatv indra utī,

6.44.18<sup>c</sup> (Çamyu Bārhaspatya; to Indra)

6.44.18<sup>c</sup> (Çamyu Bārhaspatya; to Indra)

āsū smā no maghavann indra pṛtsv āsmābhyām māhi vāriṇaḥ sugām  
 kaḥ,  
 1.102.4<sup>c</sup>

apām tokāsyā tánayasya jeṣā indra sūrīn kṛṇuhī smā no ardhām.

For the meaning of the repeated pāda see Bergaigne, ii. 177, note, 185, note; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12<sup>b</sup> (Rjraçva Varsāgira, and others; to Indra)

sá vajrabhīd dasyuhī bhīmā ugrāḥ sahāsracetāḥ çatānītha fḥbhvā,  
 camriṣō nā çāvāsā pāñcajanyo marūtvan no bhavatv indra utī,

6.44.18<sup>c</sup> (Çamyu Bārhaspatya; to Indra)

10.69.7<sup>b</sup> (Sumitra Badhryaçva; to Agni)

dirghātantur brhādūkṣayām agnīḥ sahāsrastarīḥ çatānītha fḥbhvā,  
 dyumān dyumātsu nḥbhir mḥjyamānaḥ sumitrēṣu didayo devayātsu.

If we compare 1.100.12<sup>b</sup> with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahāsracetāḥ çatānīthaḥ in 1.100.12 is superior and prior to the insipid sequence sahāsrastarīḥ çatānīthaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of brhādūkṣā in pāda a. The case is one of the clearest in relative chronology.

[1.100.15<sup>b</sup>, apāç canā çāvāso āntam āpūḥ : 1.167.9<sup>b</sup>, ārāttac cic chāvāso, &c.]



1.100.19 (Rjāṇva; to Indra) =

1.102.11 (Kutsa; to Indra)

viṣvāhéndro adhvaktā no astv āparihvṛtāḥ sanuyāma vājam,  
tān no mitrō vāruṇo māmahantām āditiḥ sindhur pṛthivī utā dyāuḥ.]

cf. refrain, 1.94.16<sup>ed</sup> ff.

For pāda b cf. 1.101.11<sup>b</sup>, vājam indreṇa sanuyāma vājam.

1.101.1<sup>d-7<sup>d</sup></sup>, marūtvantām sakhyāya havāmahe.

1.101.8<sup>d</sup>, 9<sup>b</sup>, tvayā haviḥ cakrmā satyarādhaḥ (9<sup>b</sup>, brahmavāhaḥ).

1.102.4<sup>c</sup> (Kutsa; to Indra)

vayām jayema tvāya yujā vītam asmākam āṇam úd avā bhāre-bhare,  
asmābhyam indra vārivaḥ sugām kṛdhi prā cātṛuṇām maghavan vīṣṇya ruja.

6.44.18<sup>b</sup> (Çamyu Bārhaspatya; to Indra)

āsū smā no maghavan indra pṛtsv āsmābhyam māhi vārivaḥ sugām  
kaḥ,

apām tokāsyā tānayasya jeśā, indra sūrīn kṛnuhi smā no ardhām.

cf. 1.100.11<sup>c</sup>

[1.102.8<sup>c</sup>. ātridām viṣvam bhūvanam vavakṣitha: 1.81.5<sup>e</sup>, āti viṣvam vavakṣitha.]

1.102.8<sup>d</sup> (Kutsa; to Indra)

triviṣṭidhātū pratimānam ōjasas tisrō bhūmīr nrpate trīni rocanā,  
ātridām viṣvam bhūvanam vavakṣith ācātṛūr indra janūṣā sanād asi.

cf. 1.102.8<sup>c</sup>

8.21.13<sup>b</sup> (Sobhari Kāṇva; to Indra)

abhrātṛvyō anā tvām ānāpir indra janūṣā sanād asi,  
yudhéd āpitvām ichase.

RV.10.133.2<sup>c</sup> (Sudās Pāijavana; to Indra)

tvām sindhuir āvāsṛjo 'dharāco āhann āhim,

acātṛur indra jajñīṣe viṣvam puṣyasi vāryam, tān tvā pāri ṣvajamahe  
nābhantām anyakēṣām jyākā ādhi dhānvasu.]

d: 1.89.9<sup>b</sup>; fg: refrain, 10.133.1<sup>fg</sup>

Grassmann renders 8.21.13: 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra, und Verwandtschaft auch; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nämlich, ohne genossen, Indra, bist du von jeher; im kampf suchst du den geführten'; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent: ānāpiḥ, as well as acātṛūḥ, expresses Indra's solitary greatness as a warrior god from his birth on; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13<sup>c</sup> as irony. This is quite unnecessary; the stanza continues the thought very aptly and effectively: 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8<sup>ed</sup> see under 1.81.5<sup>ed</sup>; for the repeated pāda cf. also 8.15.10<sup>b</sup>, māñhiṣṭha indra jajñīṣe.

1.102.11 = 1.100.19.

1.103.2<sup>a</sup> (Kutsa ; to Indra)

sá dhārayat pr̥thivīm paprāthac ca vājreṇa hatvā nīr apāḥ sasari,  
āhann āhim ābhinad rāuhinaṁ vy āhan vyāṁsaṁ maghāvā cācibhiḥ.

2.15.2<sup>c</sup> (Gṛtsamada ; to Indra)

avañcē dyām astabhāyad bhāntam ā ródasi apr̥nad antāriksam,  
sá dhārayat pr̥thivīm paprāthac ca sómasya tā māda indraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhina ; Maghavan slew Vyāṁsa with might.' The theme of the first pāda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard fallings of the RV. But the other stanza shows the same pāda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2: 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antāriksam, pr̥thivīm intentional and original.

1.103.7<sup>d</sup>: 1.52.15<sup>b</sup>, viçve devāso amadann ānu tvā.1.104.1<sup>a</sup> (Kutsa ; to Indra)

yōṇiḥ ṭa indra niśāde akāri tám ā nī śīda svānó nārvā,  
vimúcya vāyo 'vasūyāçvān doṣā vāstor vāhiyasah prapitvé.

7.24.1<sup>a</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

yōṇiḥ ṭa indra sādane akāri tám ā nībhīḥ puruhūta prā yāhi,  
āso yāthā no 'vitā vṛdhē ca dādo vāsūni mamādaç ca sómāiḥ.

On sundry aspects of 1.104.1 (especially the word prapitvé) see Geldner, Ved. Stud. ii. 177 ; Bloomfield, JAOS. xvi. 31 ; Bartholomae, Bezz. Beitr. xv. 206 ; Oldenberg, RV. Noten, p. 98.

1.104.8<sup>a</sup> (Kutsa ; to Indra)

mā no vadhīr indra mā pārā dā mā naḥ priyā bhojanāni prā moṣiḥ,  
añḍā mā no maghavañ chakra nīr bhen mā naḥ pātrā bhet sahājanuṣāṇi.

7.46.4<sup>a</sup> (Vasiṣṭha ; to Rudra)

mā no vadhī rudra mā pārā dā mā te bhūma prāsītāu hṛitāsyā,  
ā no bhaja barhiṣi jivaçaṁsē juyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20<sup>d</sup> ff.

One may fancy that the repeated pāda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the pāda 10.128.8<sup>d</sup>, indra mā no rīriṣo mā pārā dāḥ.

[1.104.9<sup>c</sup>, uruvyācā jathāra ā vṛṣasva ; 10.96.13<sup>d</sup>, satrā vṛṣaṇ jathāra, &c.]1.105.1<sup>e</sup>-18<sup>e</sup>, vittām me asyā rodasi.

15 [u.o.s. 10]

1.105.5<sup>b</sup> (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amí yé devā sthána triṣṭv á rocané diváh,

kád va řtám kád áñrtám kvā prātnā va āhutir ṽittām me asyā rodasī.]

☞ refrain, 1.105.1<sup>e</sup>—18<sup>e</sup>

8.69.3<sup>d</sup> (Priyamedha Āngirasa; to Indra)

tā asya sūdadohasaḥ ṽsomañ ṇṇanti pñṇayaḥ.]

☞ 1.84.11<sup>b</sup>

jānman devānām viṣas triṣṭv á rocané diváh.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané diváh is frequent cadence, 8.10.1; 8.2.4; 97.5; 9.86.27.

1.105.8<sup>ab+cd</sup> (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sām mā tapanty abhitaḥ sapātnīr iva pārcavaḥ,

mūṣo ná ṇṇā vy ādanti mādhyā stotāram te ṇṇakrato ṽittām me asyā rodasī.]

☞ refrain, 1.105.1<sup>e</sup>—18<sup>e</sup>

10.33.2<sup>ab</sup> (Kavaṣa Āliṣa; to Indra)

sām mā tapanty abhitaḥ sapātnīr iva pārcavaḥ,

nī bād hate āmatir nagnātā jāsur vér ná veviyate matīḥ.

10.33.3<sup>ab</sup> (The same)

mūṣo ná ṇṇā vy ādanti mādhyā stotāram te ṇṇakrato,

sakṛt sū no maghavann indra mṛṇayādha pītēva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kurugravaṇa has a Purohita, named Kavaṣa Āliṣa. The king dies. His wicked heir, Upamaṇavaṣ, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kurugravaṇa is dead; he is 'out of a job', and therefore appeals to Upamaṇavaṣ, the son and successor of Kurugravaṇa, to remember that he was his father's devoted priest (stanzas 7-9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmins in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Guṇādhyā et la Bṛhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17-19) of the same hymn. To me, as to Oldenberg, RV. Noten, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifex could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet :

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god) Indra, who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me.'

Ludwig, Nachrichten des Rig- und Atharvaveda, p. 16, 'wie die mäuse çignafrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, Bezz. Beitr. xxvi. 107 ff., takes çignā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains çignā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçām eṣa svabhāvo yac chepaṁ bhakṣayanti. Cf. Zimmer, Altindisches Leben, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912) :

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13<sup>b</sup> (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

agne tāva tyād ukthyaṁ devéṣv asty āpyam,

sá naḥ sattó manuṣvād á devān yakṣi viduṣṭaro vittaṁ me asya rodasi.]

§ refrain, 1.105.1<sup>a</sup>—18<sup>e</sup>

8.10.3<sup>d</sup> (Pragātha Kāṇva; to Açvins)

tyā nv açvinā huve sudānsasā gṛbhé kṛtā,

yāyor āsti prā naḥ sakhyaṁ devéṣv ádhy āpyam.

Cf. the pāda 8.27.10<sup>b</sup>, devāso ásty āpyam.

1.105.14<sup>cd</sup> (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

sattó hotā manuṣvād á devān áchā viduṣṭarah,

agnír havyā suṣūdati devó devéṣu médhiro vittaṁ me asyā rodasi.]

§ refrain, 1.105.1<sup>a</sup>—18<sup>e</sup>

1.142.11<sup>d</sup> (Dirghatamas Āucathya; to Agni)

avasṛjānn ūpa tmānā devān yakṣi vanaspate,

agnír havyā suṣūdati devó devéṣu médhirah.

1.188.10<sup>c</sup> (Agastya; Āpra, here to Vanaspati)  
 ūpa tmányā vanaspate pātho devébhyaḥ sṛja,  
 agnīr havyāni siṣṭadat.

For pāda 1.105.14<sup>d</sup> cf. 8.29.2<sup>b</sup>, antār devēsu médhiraḥ.

1.105.16<sup>b</sup> (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

asāu yāḥ pānthā ādityō divī pravācyam kṛtāḥ,

nā sā devā atikrame tān martāso nā paçyatha vittaṁ me asyā rodasī,

☞ refrain, 1.105.1<sup>c</sup>–18<sup>c</sup>

2.22.4<sup>c</sup> (Grtsamada; to Indra)

tāva tyān nāryam nṛtō 'pa indra prathamām pūrvyām divī pravācyam  
 kṛtām,

yād devāsya çavasā prāriṇā āsum riṇān apāḥ,

bhūvad viçvam abhy ādevam ójasā vidād ūrjam çatākratur vidād iṣam.

For the metre of 2.22.4 see Oldenberg, *Prol.* 115; RY. *Noten*, p. 206; Arnold, *VM.* § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divī pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, *Über Kritik*, pp. 22, 36, 37, 50.

Geldner, *Ved. Stud.* iii. 173, renders 1.105.16: 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, *Ueber die neusten Arbeiten*, p. 117, translates, without bias: 'jener pfad des Āditya am himmel ist zu etwas berühmendem gemacht; ihr götter, ihr überschreitet ihn nicht; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise': 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pañca ukṣāno . . . devatrā nū pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1<sup>cd</sup>–6<sup>cd</sup>, rātham nā durgād vasavaḥ sudānavo viçvasmān no ānhaso niṣ  
 pipartana.

1.106.2<sup>a</sup> (Kutsa; to Viṣve Devāḥ)

tā ādityā ā gatā sarvātātaye bhūtā devā vṛtratrūryeṣu çambhūvaḥ,

rātham nā durgād vasavaḥ sudānavo viçvasmān no ānhaso niṣ pipartana.]

☞ refrain, 1.106.1<sup>cd</sup>–6<sup>cd</sup>

10.35.11<sup>a</sup> (Luça Dhanāka; to Viṣve Devāḥ)

tā ādityā ā gatā sarvātātaye vṛdhē no yajñām avatā sajōsasaḥ,

bḥaspātīm pūṣānam açvinā bhāgam svasty āgnīm samidhanām īmahe.

1.106.7<sup>ab</sup> (Kutsa; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,

tān no mitrō vāruṇo māmahantām āditih sindhuḥ prthivī utā dyāuḥ.]

☞ refrain, 1.94.16<sup>cd</sup> ff.

4.55.7<sup>ab</sup> (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir ni pātu devās trātā trāyatām āprayuchan,  
 1 nahī mitrāśya vāruṇasya dhasīm, ārhāmāsi pramīyaṁ sāv agnēh.

cf. 4.55.7<sup>c</sup>

[1.107.2<sup>a</sup>, ūpa no devā āvasā gamantu : 10.35.13<sup>c</sup>, viṣve no devā, &c.]

Cf. 1.89.7<sup>d</sup>.

1.107.2<sup>d</sup> (Kutsa ; to Viṣve Devāḥ)

1 ūpa no devā āvasā gamantv, āṅgīrasām sāmabhi stūyamānāh, cf. 1.107.2<sup>a</sup>  
 1 indra indriyāir marūto marūdbhir ādityāir no āditiḥ çarma yaṁsat.

4.54.6<sup>d</sup> (Vāmadeva ; to Savitar)

yé te trir āhan savitaḥ savāso divé-dive sāubhagam āsuvānti,  
 indro dyāvaprthivī sindhur adbhīr ādityāir no āditiḥ çarma yaṁsat.

10.66.3<sup>b</sup> (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

indro vāsuhbhiḥ pāri pātu no gāyam ādityāir no āditiḥ çarma yachatu,  
 rudrō rudrēbhir devō mṛāyāti nas tvāṣṭā no gnābhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to ā suvānti : 'die trankopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like; cf. yaṁsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated pāda cf. 4.25.5<sup>b</sup>, urv āsmā āditiḥ çarma yaṁsat.

1.107.3<sup>b</sup> (Kutsa ; to Viṣve Devāḥ)

tán na indras tát vāruṇas tát agnīs tát aryamā tat savitā cāno dhāt,  
 1 tán no mitrō vāruṇo māmahantām āditiḥ sindhuḥ prthivī utā dyāuḥ.]

cf. refrain, 1.94.16<sup>cd</sup> ff.

6.49.14<sup>b</sup> (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)

tán nō 'hir budhnyō adbhīr arkāis tát pārvatas tát savitā cāno dhāt,  
 tát ōṣadhībhir abhī rātiṣāco bhāgaḥ pūramdhir jinvatu prā rāyē.

1.108.1<sup>b</sup> (Kutsa ; to Indra and Agni)

yā indrāgni citrātamo rātho vām abhī viçvāni bhūvanāni cāṣṭe,  
 tenā yātām sarātham tasthivāns, āthā sōmasya pibatām sutāsya.]

cf. refrain, 1.108.6<sup>d</sup>—12<sup>d</sup>

7.61.1<sup>c</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām cākṣur varuṇa supratīkam devāyor eti sūryas tatanvān,  
 abhī yō viçvā bhūvanāni cāṣṭe sá manyūm mārtyeṣv ā ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii, 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18, *vīṇvāny anyo bhūvanābhiṣṭe*.

1.108.1<sup>d</sup>, 6<sup>d</sup>–12<sup>d</sup>, ātha sómasya pibatam sutásya; 1.108.5<sup>d</sup>, tébhiḥ sómasya, &c.

1.108.3<sup>d</sup> (Kutsa; to Indra and Agni)

cakráthe hí sadhryān náma bhadrām sadhricnā vṛtrahanā utá sthaḥ,  
tāv indrāgni sadhryāñcā niśádyā vṛṣṇaḥ sómasya vṛṣṇā vṛṣethām.

6.68.11<sup>b</sup> (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mádhumattamasya vṛṣṇaḥ sómasya vṛṣṇā vṛṣethām,  
idám vām ándhaḥ páriṣiktam asmé śásádyāsmin barhiṣi mádayethām.

6.52.13<sup>d</sup>

1.108.4<sup>d</sup> (Kutsa; to Indra and Agni)

sámiddheṣv agniṣv ānajanā yatásrucā barhír u tistirāṇá,  
tivrāñi sómāñi páriṣiktebhír arvāg éndrāgni sāumanasāya yātam.

7.93.6<sup>b</sup> (Vasiṣṭha; to Indra and Agni)

imám u śu sómasutim úpa na éndrāgni sāumanasāya yātam,  
nú cid dhí parimamnāthe asmán ā vām ṇāvadbhir vavṛṭiya vājñiḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7<sup>c</sup>–12<sup>c</sup>, átaḥ pári vṛṣṇāv ā hí yātam.

1.108.12<sup>b</sup> (Kutsa; to Indra and Agni)

yád indrāgni údita sūryasya mádhye divāñ svadháyā mādáyethe,  
átaḥ pári vṛṣṇāv ā hí yātam átha sómasya pibatam sutásya.

10.8.14<sup>b</sup> (Çaṅkha Yāmāyana: to the Fathers)

yé agnidagdhá yé ānagnidagdhá mádhye divāñ svadháyā mādáyante,  
tébhiḥ svarāñi ásunṭim etám yathāvācam tanvam kalpayasva.

Possibly, though by no means certainly, the repeated páda is secondary in 1.108.12, because, as a rule, svadhā is *leitmotif* of pitṛah, rather than devāñ, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7<sup>c</sup> (Kutsa; to Rbhus)

rbhúr na indraḥ ṇavasā nāvṛyān rbhúr vājebhir vásubhir vásur dadíḥ,  
yuṣmákam devā ávasāhani priyē 'bhi tiṣṭhema pṛtsutír ásunvatām.

7.59.2<sup>a</sup> (Vasiṣṭha; to Maruts)

yuṣmákam devā ávasāhani priyá tjanás tarati dvīṣaḥ,  
prá śá ksáyam tirate ví mahír īṣo yó vo várāya dūcati.

7.59.2<sup>od</sup>

[1.110.9<sup>a</sup>, vājebhir no vājasatāv aviddhi: 6.44.9<sup>d</sup>, dhānasya sātāv asmān aviddhi.]

Cf. 2.30.8.

1.112.1<sup>d</sup>–23<sup>d</sup>, tābhir ū śū ūtibhir aṇvinā gatam.

1.112.5<sup>b</sup> (Kutsa ; to Aṇvins)

yābhi rebhām nīvṛtaṁ sitāṁ adbhya ūd vāndanam āirayataṁ svār dṛṣṭé,  
yābhih kāpvaṁ prā sisāsantam āvataṁ tābhir ū śū ūtibhir aṇvinā gatam.]

☞ refrain, I.112.1<sup>d</sup>–23<sup>d</sup>

1.118.6<sup>a</sup> (Kakṣivat Dairghatamasa ; to Aṇvins)

ūd vāndanam āirataṁ daṁśānābhir ūd rebhām dasrā vīṣaṇā ṣācībhih,  
niṣ ṭaugryām pārayathaḥ samudrāt pūnaṣ cyāvanam cakrathur yūvanam.

[1.112.8<sup>c</sup>, yābhir vārtikāṁ grasiṭāṁ āmuñcatam: 10.39.13<sup>d</sup>, yuvām ṣācībhir  
grasiṭāṁ amuñcatam.]

1.112.20<sup>b</sup> (Kutsa ; to Aṇvins)

yābhih ṣāmtāti bhāvatho dadaṇṣe bhujoyūṁ yābhir āvatho yābhir ādhrigum,  
omyāvataṁ subhārām ṛstastūbham tābhir ū śū ūtibhir aṇvinā gatam.]

☞ refrain, I.112.1<sup>d</sup>–23<sup>d</sup>

8.22.10<sup>a</sup> (Sobhari Kāpva ; to Aṇvins)

yābhih pakthām āvatho yābhir ādhrigum yābhir babhruṁ vijoṣasam,  
tābhir no maksū tūyam aṇvinā gataṁ bhiṣajyātaṁ yād āturam.

1.112.24<sup>d</sup>: 1.34.12<sup>d</sup>, vṛdhé ca no bhavataṁ vājasatāu.

1.113.4<sup>a</sup>: 1.92.7<sup>a</sup>, bhūsvati netrī sūnṛtānam.

1.113.4<sup>d</sup>–6<sup>d</sup>, usā ajīgar bhūvanāni vīcā.

1.113.7<sup>a+d</sup> (Kutsa ; to Uṣas)

eṣā divó duhitā prāty adarṇi vyuchānti yuvatiḥ ṣukrāvāsāḥ,  
vīcvasyēcānā pārthivasya vāsva ūṣo adyēhá subhage vy ūcha.

1.124.3<sup>a</sup> (Kakṣivat Dairghatamasa ; to Uṣas)

eṣā divó duhitā prāty adarṇi jyótir vāsānā samanā purástāt,  
ṛtāsya pānthām ānv eti sādhu prajānatīva ná dīṇo mināti.] ☞ 1.124.3<sup>ed</sup>

1.123.13<sup>c</sup> (Kakṣivat Dairghatamasa ; to Uṣas)

ṛtāsya raṇmīm anuyāchamānā bhadrām-bhadrām krátum asmāsu dhehi,  
ūṣo no adyā suhāvā vy ūchāsmāsu rāyo maghavātsu ca syuh.

For 1.113.7<sup>a</sup> cf. 4.52.1 ; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15,  
and cf. also 1.113.1<sup>d</sup> with 1.124.8<sup>a</sup>.

1.113.14<sup>d</sup> (Kutsa ; to Uṣas)

vy āñjibhir divā ātāv adyāud āpa kṛṣṇām nirṇjam devy āvaḥ,  
prabodhayānti aruṇebhir aṇvair oṣā yāti suyújā ráthena.



4.14.3<sup>d</sup> (Vāmadeva Gāutama; to Uṣas)  
 āvāhanty aruṇīr jyōtiśāgān mahī citrā raçmibhiç cēkitanā,  
 prabodhāyanty suvitāya devy ūṣā iyate suyūjā rāthena.

1.113.15<sup>ed</sup> (Kutsa; to Uṣas)  
 āvāhanti pōṣyā vāryāṇi citrām ketūm kṛṇute cēkitanā,  
 iyūṣiṇām upamā çāçvatīnām vibhātīnām prathamōṣā vy āçvāit.

1.124.2<sup>ed</sup> (Kakṣivat Dairghatama; to Uṣas)  
 āminatī dāivyāni vratāni praminatī manuṣyā yugāni,  
 īyūṣiṇām upamā çāçvatīnām āyatīnām prathamōṣā vy ādyānt.  
 1.92.12<sup>c</sup>; b: 1.92.11<sup>c</sup>

See under 1.92.11 and 1.113.14.

1.113.16<sup>d</sup> (Kutsa; to Uṣas)  
 ūd irdhvām jīvo āsur na āgād āpa prāgāt tāma ā jyōtir eti,  
 āraik pānthām yātave sūryāyāganma yātra pratirānta āyuh.

8.48.11<sup>d</sup> (Pragātha Kāṇva; to Soma)  
 āpa tyā asthur ānirā āmivā nīr atrasan tāmiṣter ābhāisuḥ,  
 ā somo asmān aruhad vīhāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10<sup>d</sup>.

1.114.6<sup>d</sup> (Kutsa; to Rudra)  
 idām pitrē maruṭam ucyate vācaḥ svādōḥ svādiyo rudrāya vārdhanam,  
 rāsivā ca no amṛta martabhōjanam tmāne tokāya tānayāya mṛla.

cf. 7.45.3<sup>d</sup>

2.33.14<sup>d</sup> (Gṛtsamada; to Rudra)  
 pāri ṇo hetī rudrāsyā vṛjyāḥ pāri tveṣāsyā durmatir mahī gāt,  
 āva sthirā maghāvadbhyas tanuṣva mīdhvas tokāya tānayāya mṛla.  
 2.33.14<sup>d</sup>

Cf. 7.45.3<sup>d</sup> martabhōjanam ādha rāsate nah, and 7.16.4; 8.1.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9<sup>a</sup>, ūpa te stōmān paçupā ivākaram: 10.127.8<sup>a</sup>, ūpa te gā ivākaram  
 (. . . stōmam).]

[1.114.10<sup>c</sup>, mṛlā ca no ādhi ca brūhi deva: 1.35.11<sup>d</sup>, rākṣa ca, &c.]

1.115.1<sup>c+d</sup> (Kutsa; to Sūrya)  
 citrām devānām ūd agād ānikam cākṣur mitrāsyā vārunasyāgnēḥ,  
 āprā dyāvāpṛthivī antāriksam sūrya ātmā jāgatas tasthūsaç ca.

4.14.2<sup>c</sup> (Vāmadeva Gāutama; to Savitar-Sūrya)  
 ūrdhvām ketūm savitā devō açrej jyōtir viçvasmāi bhūvanāya kṛṇvān,  
 āprā dyāvāpṛthivī antāriksam vi sūryo raçmibhiç cēkitanah.  
 1.92.4<sup>c</sup>

7.101.6<sup>b</sup> (Kumāra Āgneya, or Vasīṣṭha; to Parjanya)

ṣá retodhā vṛṣabhāḥ ṣāṇvatīnām, tásminn ātmā jāgatas tasthūṣaḥ ca,  
 tán ma ṛtām pātu ṣatācāradāya yuyām pāta svastibhiḥ sādā nah.  
 3.56.3<sup>d</sup>

refrain, 7.1.20<sup>d</sup> ff.

1.115.3<sup>d</sup> (Kutsa; to Uṣas)

bhadrá āgvā haritāḥ sūryasya citrá étagvā anumādyasāḥ,  
 namasyānto divā ā prsthām asthūḥ pári dyāvāprthivī yanti sadyāḥ.

3.58.8<sup>d</sup> (Viṣvāmitra; to Aṇvins)

āṇvīnā pári vām īṣaḥ purūcīr iyūr gīrbhīr yátamānā ámrdrhāḥ,  
 rátho ha vām ṛtajā ádrijūtaḥ pári dyāvāprthivī yāti sadyāḥ.

For 3.58.8 cf. Geldner, Ved. Stud. iii. 14; yátamānā means 'keep step', 'keep in line with'.

[1.115.4<sup>c</sup>, yadéd áyukta haritāḥ sadhásthāt: 7.60.3<sup>a</sup>, áyukta saptá haritāḥ, &c.]

## Group 12. Hymns 116-126, ascribed to Kakṣivat Dāirghatamasa

1.116.7<sup>a+d</sup> (Kakṣivat Dāirghatamasa; to Aṇvins)

yuvām narā stuvaté pajriyāya kakṣivate aradataṁ púramdhim,  
 kārōtarāc chaphād āṇvasya viṣṇaḥ ṣatām kumbhān asiṣicataṁ sūrāyāḥ.

1.117.7<sup>a</sup> (The same)

yuvām narā stuvaté kṛṣṇiyāya viṣṇāpvaṁ dadathur viṣvakāya,  
 ghōṣāyāi cit pitṛśāde duroné pátim jūryantya āṇvīnāv adattam.

1.117.6<sup>d</sup> (The same)

tád vām narā ṣāṇsyam pajriyēṇa kakṣivatā nāsatyā párijman,  
 ṣaphād āṇvasya vajīno jānāya ṣatām kumbhān asiṣicataṁ mādhnām.

Note also that 1.116.16<sup>a</sup> = 1.117.17<sup>a</sup>. For the relation of these hymns see p. 18. Cf. also the páda 1.116.23<sup>a</sup>, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, Rígvēda Kommentar, p. 18.

1.116.16<sup>a</sup> (Kakṣivat Dāirghatamasa; to Aṇvins)

ṣatām meṣān vṛkyē cakṣadānām ṛjrácvaṁ tám pitāndhām cakāra,  
 tasmā akṣī nāsatyā vicákṣa ádhattam dasrá bhīṣajāv anarván.

1.117.17<sup>a</sup> (The same)

ṣatām meṣān vṛkyē māmahanām támah prāṇitam āṇvīnā pitrá,  
 ákṣī ṛjrácve āṇvīnāv adhattam jyótir andhāya cakrathur vicákṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2<sup>c</sup> (Kakṣivat Dairghatamasa; to Aṇvins)

yó vām aṇvinā mánaso jávīyān ráthah svávo víca ajigati,  
yéna gáchathah sukṛto duroṇám téna narā vartir asmábhyam yātam.

1.183.1<sup>c</sup> (Agastya; to Aṇvins)

tām yuñjatham mánaso yó jávīyān trivandhuró vṛṣṇā yás tricakrah,  
yénopayáthah sukṛto duroṇám tridhātunā patatho vír ná parnáih.

Cf. yātām aṇvinā sukṛto duroṇám, 4.13.1<sup>c</sup>.—For the expression mánaso jávīyān see under 1.118.1<sup>d</sup>.

1.117.6<sup>d</sup>, ṣatām kumbhān asiñcatām mádhunām: 1.116.7<sup>d</sup>, ṣatām kumbhān  
asiñcatām sūrāyāh.

1.117.7<sup>a</sup>, yuvām narā stuvaté kṛṣṇiyāya: 1.116.7<sup>a</sup>, yuvām narā stuvaté pajriyāya.

1.117.9<sup>b</sup> (Kakṣivat Dairghatamasa; to Aṇvins)

purú várpānsy aṇvinā dádhanā ní pedáva ūhathur āgúm ācavam,  
sahasrasām vājīnam ápratitam ahihānam ṇvavasyām tárutram.

7.71.5<sup>b</sup> (Vasiṣṭha; to Aṇvins)

yuvām cyávānam jaráso 'mumuktaṁ ní pedáva ūhathur āgúm ācavam,  
nir āñhasas támasa spartam átriṁ ní jāhuṣām ṇithiré dhātām antāh.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9<sup>ab</sup>, 'vile gestalten schaffend, O Aṇvinā, habt ihr dem Pedu das rasche Ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means: 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3; for the repeated pāda cf. under 1.118.9.

1.117.17<sup>a</sup>, ṣatām meṣām vṛkye māmahanām: 1.116.16<sup>a</sup>, ṣatām meṣām vṛkye  
caksadānām.

1.117.20<sup>d</sup> (Kakṣivat Dairghatamasa; to Aṇvins)

ādhenuṁ dasrā saryām víśaktām ápinvatām ṇayáve aṇvinā gám,  
yuvām ṇacibhir vimadāya jāyām ny ūhathuḥ purumitrāsya yóṣām.

10.39.7<sup>b</sup> (Ghoṣā Kakṣivati; to Aṇvins)

yuvām ráthena vimadāya ṇundhyúvam ny ūhathuḥ purumitrāsya  
yóṣaṇām,

yuvām hávam vadhrimatyaḥ āgachatām yuvām sūṣutīm cakrathuḥ  
púramdhaye.

For sūṣutīm in 10.39.7<sup>d</sup> cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṇvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1<sup>c</sup>.—Note also that 1.118.9<sup>c</sup> = 10.39.10<sup>a</sup>.

1.117.21<sup>d</sup> (Kakṣīvat Dāirghatamasa; to Aṇvins)

yāvaṁ vīkeṇaṇvīnā vāpantēsaṁ duhāntā mānuṣāya dasrā,  
abhi dāsyuṁ bākureṇā dhāmāntorū jyōtiḥ cakrathur āryāya.

7.5.6<sup>d</sup> (Vasiṣṭha Maitravaruṇi; to Vaiṣvānara)

tvé asuryaṁ vāsavo ny ṛṇvan krātum hi te mitramaho juṣānta,  
tvām dāsyūṁr okaso agna āja urū jyōtir janāyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21<sup>a</sup> cf. 8.22.6<sup>b</sup>, yāvaṁ vīkeṇa karṣathah; for the repeated pāda, 6.3.1<sup>b</sup>.

1.117.23<sup>d</sup> (Kakṣīvat Dāirghatamasa; to Aṇvins)

sādā kavi sumatīm ā cake vām viḥvā dhiyo aṇvīnā prīvatam me,  
asmé rayīm nāsatyā bhāntam apatyasācam ṛṭyaṁ rarātham.

6.72.5<sup>b</sup> (Bharadvāja; to Indra and Soma)

indrāsomā yuvām āṅgā tārutram apatyasācam ṛṭyaṁ rarāthe,  
yuvām ṇṣmanā nāryam carṣanībhyah saṁ vivyathuḥ pṛtanāśāham ugrā.

Grassmann translates 6.72.5<sup>ab</sup>, 'Ihr, Indra-Soma, ihr allein verliehet siegreiche kraft, berühmte, kinderreiche', that is, he makes the adjectives in pāda b agree with ṇṣman in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayīm with these adjectives: 'Indra und Soma, ihr fürwar gebt sigenden, auf die kinder übergehenden, ruhmvollen [reichtum]'. Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. ṛṭya, Grassmann also correctly supplies rayīm in 6.72.5. The word ṛṭya, something like German 'protzig', is a kind of kenning of rayī (cf. also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayī, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tārutram with rayīm in 6.72.5 see under 1.79.8<sup>b</sup>.

1.117.25<sup>a+d</sup> (Kakṣīvat Dāirghatamasa; to Aṇvins)

etāni vām aṇvīnā vīryāṇi prā pūrvyāṇy āyāvo 'vocaṇ,  
brāhma kṛṇvānto vīṣaṇā yuvābhyām suvīrāso vidātham ā vadema.

2.39.8<sup>a</sup> (Ṛṭsamada; to Aṇvins)

etāni vām aṇvīnā vārdhanāni brāhma stōmanā ṛṭsamadāso akran,  
tāni narā juṣaṇāpā yataṁ bhṛhād vadema vidāthe suvīrah,

☞ refrain, 2.1.16<sup>d</sup> ff.

2.12.15<sup>d</sup> (Ṛṭsamada; to Indra)

yāḥ sunvaté pācate dudhrā ā cid vājam dārdarṣi sā kilāsi satyāḥ,  
vayām ta indra viḥvāha priyāsaḥ, suvīrāso vidātham ā vadema.

☞ 2.12.15<sup>c</sup>

8.48.14<sup>d</sup> (Pragātha Kāva; to Soma)

trātāro devā ādhi vocatā no mā no nidrā ṛcata mōtā jālpīḥ,  
vayām sōmasya viḥvāha priyāsaḥ, suvīrāso vidātham ā vadema.

☞ 2.12.15<sup>c</sup>

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16<sup>d</sup> ff., bhṛhād vadema vidāthe suvīrah.

1.118.1<sup>b</sup>: 1.35.10<sup>b</sup>, *sumṛīkākā svāvān yātv arvān*.

1.118.1<sup>d</sup> (Kakṣivat Dairghatamasa; to Aṇvins)

ā vām rātho aṇvinā ḡyenāpatvā [sumṛīkākā svāvān yātv arvān,] 1.35.10<sup>b</sup>  
yó mátyasya mánaso jávīyān trivandhuró vṛṣaṇā vátarañhāh.

1.183.1<sup>b</sup> (Agastya; to Aṇvins)

tām yuñjathām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráh,  
[yénopayāthāh sukṛto duronām,] tridhātunā patatho vír ná paṇāñh.

1.117.2<sup>c</sup>

See under 1.35.10<sup>b</sup>.—For the expression mánaso jávīyān see under 1.117.2<sup>c</sup>.

1.118.3<sup>abed</sup> (Kakṣivat Dairghatamasa; to Aṇvins)

pravádyāmanā suvṛtā ráthena dásrāv imám ḡṇutām ḡlókam ádreḥ,  
kim aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṇvinā purājāh.

3.58.3<sup>abed</sup> (Viṣvāmitra; to Aṇvins)

suyúgbhir ácvāñh suvṛtā ráthena dásrāv imám ḡṇutām ḡlókam  
ádreḥ,

kim aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṇvinā purājāh.

For pravádyāmanā . . . ráthena cf. 1.181.3; 5.31.1.

1.118.4<sup>d</sup> (Kakṣivat Dairghatamasa; to Aṇvins)

ā vām ḡyenāso aṇvinā vahantu ráthe yuktāsa aṇvāh patamñāh,  
yé aptúro divyāso ná ḡḍhrā abhí práyo nāsatyā váhanti.

6.63.7<sup>b</sup> (Bharadvāja; to Aṇvins)

ā vām váyo 'ḡvāso váhiṣṭhā abhí práyo nāsatyā vahantu,  
[prā vām rátho mánojavā asarjī śāh prkṣā iṣṭho ānu pūrvīh. 6.63.7<sup>c</sup>

For the difficult pāda 6.63.7<sup>d</sup> cf. S.23.3, and Oldenberg, RV. Noten, p. 408; for prkṣā Pischel, Ved. Stud. i. 96.

1.118.6<sup>a</sup>, úd vāndanam āratam dānsāñbhīh: 1.112.5<sup>b</sup>, úd vāndanam ārayatam  
svār dṛṇé.

1.118.9<sup>a</sup> (Kakṣivat Dairghatamasa; to Aṇvins)

yuvām ḡvetām pedāva indrajūtam ahihānam aṇvinādhattam aṇvam,  
johūtram aryó abhībhūtim ugrām sahasrasūm vṛṣaṇam vīdvāñgam.

10.39.10<sup>a</sup> (Ghoṣā Kakṣivati; to Aṇvins)

yuvām ḡvetām pedāve 'ḡvināḡvam navābhīr vājair navatī ca vājīnam,  
carkṛtyam dadhathur drāvayātsakham bhāgam ná nḡbhyo hávyam  
mayobhūvam.

The problem of interpretation is johūtram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Sāyana had previously indicated the same translation, and accounted for it by atīḡyena sañgrāmeṣv āhvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. *pātra* 'instrument of drinking'; *johūtra* means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel *carṣṭyam* 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression *johūtram aryāḥ* is paralleled even more closely by *carṣṭyam aryāḥ* in 4.38.2; cf. also *havyo aryāḥ* in 1.116.6. I cannot agree with Geldner, *Ved. Stud.* iii. 77, that *carṣṭyam aryāḥ* means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that *havyo aryāḥ* means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG.* liv. 178, are right in translating *johūtram aryāḥ*, and *carṣṭyam aryāḥ* by 'he is to be praised or called by the poor'. *ari* is in these passages synonymous with *sūri* and *maghāvan*: *carṣṭyam aryāḥ* 'fit to be praised by the rich (sacrificer)'; *johūtram aryāḥ* 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20<sup>a</sup> = 10.39.7<sup>b</sup>.—For the repeated *pāda* cf. 1.117.9<sup>b</sup>.

1.121.5<sup>cd</sup> (*Kakṣivāt Dairghatamasa*; to Indra, or Viṣve Devāḥ)  
tūbhyāṁ pāyo yāt pitārāv ānītāṁ rādhaḥ surétas turāṇe bhuṛaṇyī,  
çuci yāt te rékṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

10.61.11<sup>ed</sup> (*Nābhānediṣṭha Manava*; to Viṣve Devāḥ)  
makṣū kanāyāḥ sakhyāṁ nāvīyo rādho ná réta ṛtām it turāṇan,  
çuci yāt te rékṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a *pāda* almost identical with 10.61.11<sup>a</sup> *makṣū kanāyāḥ sakhyāṁ nāvagvāḥ*.

1.121.13<sup>b</sup> (*Kakṣivāt Dairghatamasa*; to Indra, or Viṣve Devāḥ)  
tvām sūro harito rāmāyo nṛṇ bhārac cakrām étaço nāyām indra,  
prāsya pārām navatīm nāvyanām āpi kartām avartayó 'yajyūn.

5.31.11<sup>c</sup> (*Avasyu Ātreya*; to Indra)  
sūraç cid rāthān pāritakmyāyām pūrvaṁ karad ūparaṁ jūjuvāṁsam,  
bhārac cakrām étaçaḥ sám riṇāti puró dādhat saniṣyati krātum naḥ.]

6<sup>ed</sup> 4.20.3<sup>b</sup>

*Pāda* 5.31.11<sup>a</sup> is repeated in 4.20.3<sup>b</sup>, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nṛṇ in 1.121.13<sup>a</sup> (why, after all, not accusative, if such expressions as *hārayo vṛṣaṇaḥ*, 6.44.19, 10.112.2, are to be trusted?); with *nāyām* in 1.121.13<sup>b</sup>; and, above all, with the difficult legend of Étaça and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Pischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161–163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.8<sup>d</sup>, 14<sup>b</sup>, tán no viṣve varivasyantu devāḥ.

1.122.6<sup>a</sup> (*Kakṣivāt Dairghatamasa*; to Viṣve Devāḥ, here Mitra and Varuṇa)  
çrutām me mitrāvaruṇā hāvemótā çrutām sādane viçvātāḥ sim,  
çrótu naḥ çróturātīḥ suçrótūḥ suksétrā sindhur adbhūḥ.

7.62.5<sup>d</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

prā bahāvā sisṛtaṁ jivāse na ā no gāvṛyūtim ukṣataṁ ghr̥tēna, cf. 3.62.16<sup>ab</sup>

ā no jāne çravayataṁ yuvānā çrutāṁ me mitrāvaruṇā hāvemā.

Grassmann renders 1.122.6<sup>d</sup>, 'Der gern erhört, Gehör uns schenkt, erhör uns, der wiesenreiche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der ser berühmte Sindhu mit schönem gefilde mit den Āpas'. The entire stanza with its hysterical repetition of root çru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksētrā naḥ çṛnavat sindhur adbhīḥ (cf. also RV. Noten, p. 124); Arnold VM., who would supply çrōtu naḥ before suksētrā. Neither compels. It is quite probable that such a versifex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11<sup>b</sup>, çrōta rājano amṛtasya mandrāḥ ; 10.93.4<sup>a</sup>, té ghā rājano, &c.]

1.123.5<sup>b</sup> (Kakṣivat Dairghatamasa ; to Uṣas)

bhāgasya svāsā varuṇasya jāmir uṣaḥ sūnṛte prathamā jarasva,  
paçā sā daghyā yó aghāsya dhātā jāyema tāṁ dākṣiṇayā rāthēna.

7.76.6<sup>d</sup> (Vasiṣṭha ; to Uṣas)

prāti tvā stómair īlate vasiṣṭhā uṣarbūdhaḥ subhage tuṣṭuvānsaḥ,  
gāvāṁ netrī vājapatnī na uchōṣaḥ sujāte prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten, p. 127, whom I cannot join in supporting Grassmann's change of dākṣiṇayā to dākṣiṇāyā(h), notwithstanding the expression rātho dākṣiṇāyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot baksheesh'. The expression paçā (or paçād) dagh is the equivalent of English slang 'get left'; āpaçā(d)-daghvan is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4: 120.17; ApÇ. 7.28.2. In st. 1.123.1 dākṣiṇāyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: baksheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10<sup>b</sup>.

1.123.12<sup>b</sup> (Kakṣivat Dairghatamasa ; to Uṣas)

āçvāvātir gómātir viçvāvārā yátamānā raçmībhiḥ sūryasya,  
pārā ca yānti pūnar ā ca yānti bhadrá nāma váhamānā uṣāsah.

5.4.4<sup>b</sup> (Vasuçruta Ātreya ; to Agni)

juśásvāgna īlayā sajóṣā yátamāno raçmībhiḥ sūryasya,  
juśásva naḥ samidham jātaveda ā ca devān havirādyāya vakṣi.

cf. 5.1.11<sup>d</sup>

1.123.13<sup>c</sup>, uṣo no adyā suhāvā vy ūcha : 1.113.7<sup>d</sup>, uṣo adyēhā subhage vy ūcha.

1.124.2<sup>a</sup> : 1.92.12<sup>c</sup>, āminatī dāivyāni vratāni.

1.124.2<sup>b</sup> : 1.92.11<sup>c</sup>, praminatī manusyā yugāni.

1.124.2<sup>cd</sup> : 1.113.15<sup>cd</sup>, iyūṣiṇām upamā āçvatīnām āyatīnām (1.113.15<sup>c</sup>, vibhātī nām) prathamōṣā vy ādyāt (1.113.15<sup>d</sup>, āçvait).

1.124.3<sup>a</sup>: 1.113.7<sup>a</sup>, eṣā divó duhitā prāty adarçī.

1.124.3<sup>od</sup> (Kakṣīvat Dāirghatamasa; to Uṣas)

ḥeṣā divó duhitā prāty adarçī, jyótir vásānā samanā purástāt,  
ṛtāsya pānthām ānv eti sādhu prajānatīva ná dīço mināti.

[I.113.7<sup>a</sup>

5.80.4<sup>od</sup> (Satyaçravas Ātreya; to Uṣas)

eṣā vyent bhavati dvibārha aviskṛṇvānā tanvaṁ purástāt,  
ṛtāsya pānthām ānv eti sādhu prajānatīva ná dīço mināti.

10.66.13<sup>b</sup> (Vasukarṇa Vāsukra; to Viçve Devāḥ)

ḥdāivyā hótārā prathamā puróhita, ṛtāsya pānthām ānv emi sādhuṣā,

[I.2.3.7<sup>a</sup>

kṣétrasya pátiṁ prátiveçam imahe viçvān devāṁ amṛtān āprayuchataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain: the two pádas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of ṛtā (divine law); as one who knows (the way) she does not miss the directions'. Now 10.66.13<sup>b</sup> (with sādhuṣā, neat jagatī variant for the triṣṭubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13<sup>ab</sup> in one construction: 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241: 'Je suis exactement les deux sacrificeurs divins, les premiers purohita sur le chemin du ṛta.' I do not regard these translations as correct, first, because they impose a different meaning upon ānv emi in 10.66.13 from that of ānv eti in 1.124.3; 5.80.4; secondly, because ānv + i does not govern two accusatives; cf. in addition 3.12.7 (where there are two verbs, ūpa prá yanti, and ānu yanti); 7.44.5; and 8.12.3. The facts are these: in 10.66.13 ṛtāsya pānthām ānv emi sādhuṣā is a parenthesis suggested by the ritualistic dāivyā hótārā prathamā puróhita, who are stock figures in the seventh or eighth stanzas of the apri-hymns: see 2.3.7; 3.4.7 = 3.7.8; 10.110.7, and cf. of the more recent literature on the apri-sūktas, Bergaigne, Recherches sur l'Histoire de la Liturgie védique, Journal Asiatique, 1889, pp. 13 ff.; Oldenberg, SBE. xlvī, p. 9. The stanza 10.66.13, therefore, is to be rendered: 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing.' There can be no doubt that the repeated páda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivyā hótārā, otherwise apri-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5<sup>c</sup> (Kakṣīvat Dāirghatamasa; to Uṣas)

púrve árdhe rájaso aptýasya gávāṁ jánitrý akṛta prá ketúm,  
vy ù prathate vitarām váriya óbhā prṇānti pitrór upástāḥ.

10.110.4<sup>c</sup> (Jamadagni Bhārgava, or Rama Jamadagnya; Āpriyah, here Barhis)

prācīnāṁ barhiṣṭh pradīçā prthivýá vástor asýá vṛjyate ágre áhnam,  
vy ù prathate vitarām váriyo devébhyo áditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third páda of this picturesque stanza did not happen to



occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (✓varj, 'work', cf. I.E. uerg = Avestan varaz, Gr. *ἔργον*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives vāstor asyāḥ as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, vāstor asyāḥ (sc. uśāsah), because this brings on the motif of Uṣas. So, correctly, Grassmann, ii. 389; Geldner, Ved. Stud. i. 153; cf. also Bergaigne, iii. 160. Now the remaining barhis-stanzas of the Āpri hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, vāstor asyāḥ vṛjyate āgre āhnām, which introduces Uṣas in person. See vāstor uśāsah, or uśāsām 1.79.6; 7.10.2; and āgre āhnām in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (devabarhis, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5<sup>ab</sup> cf. 1.92.1<sup>ab</sup>.

#### 1.124.7<sup>c</sup> (Kakṣivat Dāirghatamasa; to Uṣas)

abhrātēva puṁsā eti pratiśī gartārūḡ iva sanāye dhānānām,  
jāyēva patyā uṇatī suvāsā uśāḥ hasrēva nī riṇtē āpsaḥ.]

cf. 1.124.7<sup>d</sup>

#### 4.3.2<sup>b</sup> (Vamadeva Gautama; to Agni)

ayām yōniḥ cakrāmā yām vayām te jāyēva patyā uṇatī suvāsāḥ,  
arvacināḥ pārvito nī śidemā u te svapāka pratiśīḥ.

#### 10.71.4<sup>d</sup> (Bṛhaspati Āṅgīrasa; to Jñāna)

utā tvaḥ pāḡyan nā dadarḡa vācam utā tvaḥ ḡṇvān nā ḡṇoty enām,  
utō tvasmāi tanvām vī sastre jāyēva patyā uṇatī suvāsāḥ.

#### 10.91.13<sup>d</sup> (Aruṇa Vāitahavya; to Agni)

īmām prātānya suṣṭutīm nāvīyasīm vocēyam asmā uṇatē ḡṇōtu naḥ,  
bhūyā antarā hr̥dy asya nispīḡe jāyēva patyā uṇatī suvāsāḥ.

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholomae, Bezz. Beitr. xv. 2; Pischel, Ved. Stud. i. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme vāc, 'the holy word', precursor of brāhma: 'There are some who are able to see, yet do not see Vāc; yea there are some who are able to hear Vāc, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, SBE. xli. 325 renders, 'This is the home which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, yōni) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda: 1.124.7; 10.71.4; 10.91.13; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7<sup>a</sup>, also the author, *SBE*. xlii. 258.

[1.124.7<sup>a</sup>, uṣā hasréva ní rinīte āpsaḥ : 5.80.6<sup>b</sup>, yōśeva bhadrā ní rinīte āpsaḥ.]

1.124.10<sup>b</sup> (*Kakṣivāt Dairghatamasa*; to *Uṣas*)

prā bodhayaṣaḥ pṛṇatō maghony ābudhyamānāḥ paṇāyaḥ sasantu,  
revād ucha maghāvadbhyo maghoni revāt stotrē sūnṛte jārāyanti.

4.51.3<sup>c</sup> (*Vāmadeva*; to *Uṣas*)

uchāntīr adyā citayanta bhojān rādhodēyayośāso maghōnīḥ,  
acitrē antāḥ paṇāyaḥ sasantv ābudhyamānās tāmāso vīmadhye.

The obscure word *jārāyanti* (*Sāyana*, *sarvaprāṇināḥ kṣapayanti*!) in 1.124.10<sup>d</sup> seems to me to be intelligible best in the light of such an expression as, *uṣāsam . . . prāti viprāso matibhir jarante*, 5.80.1. Since the bards sing to *Uṣas* habitually, *Uṣas*, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', *revāt stotrē jārāyanti*. This is, in fact, what happens on the morning of each (sacrificial) day when *Uṣas* appears. In 1.123.5; 7.76.6 *Uṣas* is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem *jārāya* in the sense of 'awaken', as suggests *Foy, KZ*. xxxiv. 251. The root *gar* (*jāgar*) never shows initial *j*. For other suggestions, none of them alluring, see *Oldenberg, RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transmute the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (*Kakṣivāt Dairghatamasa*; to *Uṣas*) =

6.64.6 (*Bharadvāja*; to *Uṣas*)

ūt te váyaç cid vasatér apaptan náraç ca yé pitubhájo vyūṣṭāu,  
amā saté vahasi bhūri vāmām úṣo devi dāçúṣo mārtyāya.

*Geldner und Kaegi, Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix; *Grassmann*, ii. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8<sup>d</sup>, *nī sunvaté vahati bhūri vāmām*.

### Group 13. Hymns 127–139, ascribed to *Parucchepa Dāivodāsi*

[1.127.1<sup>b</sup>, vāsūm sūnūm sāhaso jātāvedasam : 8.71.11<sup>a</sup>, agnīm sūnūm, &c.]

1.127.2<sup>c+e</sup> (*Parucchepa Dāivodāsi*; to *Agni*)

yājīṣṭham tvā yājāmānā huvema jyēṣṭham āṅgirasām vipra mánmabhir vipre-  
bhiḥ çukra mánmabhiḥ,  
pārijmānam iva dyām hótāram carṣaṇīnām,  
çociṣkeṇām vīṣaṇam yām imā vīçaḥ prāvantu jūtāye vīçaḥ.

8.60.3<sup>d</sup> (Bharga Pragātha ; to Agni)  
 āgne kavir vedhā asi hōtā pāvaka yāksyaḥ,  
 mandrō yājiṣṭho adhvarēṣv idyo viprebhiḥ ṣukra mánmabhiḥ. 4.7.1<sup>b</sup>  
 8.23.7<sup>b</sup> (Viçvamanas Vāiṣṭva ; to Agni)  
 agnīm vaḥ pūrvyām huve hōtāraṁ carṣaṇīnām,  
 tām ayā vacā gr̥ṇe tām u va stuḥ.  
 8.60.17<sup>d</sup> (Bharga Pragātha ; to Agni)  
 agnīm-agnīm vo ādhriḡuṁ huvēma vṛktābarhiṣaḥ,  
 agnīm hitāprayasaḥ ṇavātiṣv ā hōtāraṁ carṣaṇīnām.

Oldenberg, SBE. xlv. 129, translates the first tristich of 1.127.2 : 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Añgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sängern, O heller, mit gedenkenden liedern'. Grassmann, like Oldenberg, 'mit weisen liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ ṣukra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For idyo with the instrumental of person performing the reverence, cf. 1.1.2; 3.29.2. The same statement in the active at 8.23.25, viprā agnīm . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hōtāraṁ carṣaṇīnām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7<sup>b</sup> = 17<sup>d</sup>; 22<sup>b</sup> = 2<sup>d</sup>; 27<sup>a</sup> = 14<sup>d</sup>.

#### 1.127.8<sup>d</sup> (Parucchepa Dāivodāsi ; to Agni)

viçvāsām tvā viçām pātiṁ havāmahe sārvasām samānām dāmpatiṁ bhujé satyā-  
 girvāhasām bhujé,  
 ātithīm mānuṣāṇām pitūr na yāsyāsāyā,  
 amī ca viçve amītasā ā vāyo havyā devēṣv ā vāyaḥ.  
 8.23.25<sup>a</sup> (Viçvamanas Vāiṣṭva ; to Agni)  
 ātithīm mānuṣāṇām sunūm vānaspātīnām,  
 viprā agnīm āvase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20<sup>b</sup>, viçveṣām ātithir mānuṣāṇām.

#### 1.127.9<sup>do</sup> (Parucchepa Dāivodāsi ; to Agni)

tvām agne sāhasā sāhantamaḥ ṣuṣmīntamo jāyase devātātaye rayir nā devātātaye,  
 ṣuṣmīntamo hī te mādō dyumnīntama utā krātuḥ,  
 ādha smā te pāri caranty ajara ṇruṣṭīvāno nājara.

1.175.5<sup>ab</sup> (Agastya ; to Indra)  
 ṣuṣmīntamo hī te mādō dyumnīntama utā krātuḥ,  
 vṛtraghnā varivovidā maṁsiṣṭhā aṇvasātamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of mādā and krātu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9<sup>a</sup> cf. Oldenberg, Prol., p. 69.

1.127.10<sup>e</sup> (Parucchepa Dāivodāsi ; to Agni)

prā vo mahé sāhasā sāhasvata ūṣarbūdhe paṇuṣé nāgnāye stómo babhūtv agnāye,  
prāti yād nī haviṣmān viṇvāsu kṣāsu jōguve,  
āgre rebhó ná jarata ṛṣṇām jūrñir hóta ṛṣṇām.

5.64.2<sup>d</sup> (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bahāvā sucētunā prā yantam asmā ārcate,  
ḡevāñ hi jāryāñ vām viṇvāsu kṣāsu jōguve.

The repeated pāda is used in slightly different constructions. The passage 1.127.10<sup>de</sup> is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2<sup>cd</sup>, 'for your praiseworthy kindness has been praised in all places'. The word sucētunā in the latter stanza occurs also in 1.127.11.—For 1.127.10<sup>ab</sup> cf. Pischel, Ved. Stud. i. 91; its metre, Oldenberg, RV. Noten, p. 132.

1.128.2<sup>b</sup> (Parucchepa Dāivodāsi ; to Agni)

tām yajñasādham āpi vātayāmasy ṛtāsyā pathā nāmasā haviṣmatā devātātā  
haviṣmatā,

sā na ūrjām upābhṛty ayā kṛpā ná jaryati,  
yām mātariḡvā mánave parāvāto devām bhāñ parāvātāh.

10.70.2<sup>c</sup> (Sumitra Bādhyāṇva ; Āpra, here to Naraḡaṇsa)

ā devāñam agrayāvehá yātu naraḡaṇso viḡvārupebhīr āḡvāñh,  
ṛtāsyā pathā nāmasā miyédho devébhyo devātamañ suṣūdat.

10.31.2<sup>b</sup> (Kavaṣa Ālluṣa ; to Viḡve Devāñ)

pāri cin mártō drāviṇam mamanyād ṛtāsyā pathā nāmasā vivāset,  
utā svéna krātunā sām vadeta ḡreyāñsam dākṣam mánasā jagṛbhyañ.

For 1.128.2 see Oldenberg, SBE. xlii. 137; RV. Noten, p. 132; Max Müller, SBE. xxxii. 202, 437; for 10.70.2, Hillebrandt, Ved. Myth. ii. 104; ii. 448.—The cadence nāmasā vivāset also in 6.16.4<sup>de</sup>.

1.128.6<sup>es</sup> (Parucchepa Dāivodāsi ; to Agni)

viḡvo viháya aratīr vásur dadhe háste dākṣiṇe tarāñir ná ḡṛathac chravasyāyā  
ná ḡṛathat,

viḡvasmā id īṣudhyatē devatrā havyām óhiṣe,  
viḡvasmā it sukṛte vāram ṛṇvaty agnīr dvārā vy ṛṇvati.

8.19.1<sup>c</sup> (Sobhari Kāṇva ; to Agni)

tām gūrdhayā svāṇaram devāso devām aratīm dadhanvire,  
devatrā havyām óhire.

8.39.6<sup>d</sup> (Nābhaka Kāṇva ; to Agni)

agnīr jātā devāñam agnīr veda mártāñam apicyām,

agnīñ sá draviṇodā agnīr dvārā vy ūrñute svāhuto návīyasā nābhantām  
anyaké same.] ḡṛ refrain, 8.39.1<sup>b</sup> ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Padapāṭha, ā + úhiṣe) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive ā + úhiṣe to wit: 'für jeden flehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel óhire (Padapāṭha, ā + úhire) does not go to support that view; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xlv. 140, proposes the radical change to *viśvā viḥāyā aratir vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viśvo viḥāyā aratir vāsū* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, vāsū, which is to be supplied with punning allusion to the nominative vāsū). So Sāyaṇa; differently Mādhava to TB. 2.5.4.4. For *iṣudhyatē* see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratir* and *aratim*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas* to *dhūma ṛṇvati* (ūrṇotu).

1.128.8<sup>a+b</sup> (Parucchepa Dāivodāsi; to Agni)  
*agnīm hótāram ṇlate vāsudhitīm priyām cētiṣṭham aratīm ny ērire havya-*  
*vāham ny ērire,*  
*viśvāyūm viśvavedasām hótāram yajatām kavīm,*  
*devāso raṇvām āvase vasūyāvo gīrbhī raṇvām vasūyāvaḥ.*

5.1.7<sup>b</sup> (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)  
*prā nū tyām vipram adhvarēsu sādhum agnīm hótāram ṇlate nāmobhiḥ,*  
*ā yās tatāna rōdasī ṛtēna nityām mṛjanti vājīnam ghṛtēna.*

6.14.2<sup>c</sup> (Bharadvāja Bārhaspatya; to Agni)  
*agnir id dhī prācetā agnir vedhāstama ṣṣiḥ,*  
*agnīm hótāram ṇlate yajñēsu mānuṣo viṇaḥ.*

7.16.1<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Agni)  
*enā vo agnīm nāmas, orjō nāpātam ā huve,* 7.16.1<sup>b</sup>  
*priyām cētiṣṭham aratīm svadhvarām viṇvasya dūtām amṛtam.*

It is obvious that 1.128.8<sup>a</sup> is composite and secondary in the light 6.14.2<sup>c</sup> and 5.1.7<sup>b</sup>; cf. also 3.10.2<sup>b</sup>, *āgne hótāram ṇlate*. It does not seem necessary with Arnold, VM., p. 124, to read *vāsūdhitim*; cf. under 1.1.2<sup>c</sup>. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2<sup>s</sup>, *prkṣām ātyām nā vājīnam: 1.135.5<sup>c</sup>, āçum ātyām, &c.*]

1.129.3<sup>fr</sup> (Parucchepa Dāivodāsi; to Indra)  
*dasmō hī śmā vṣaṇām pinvasi tvācam kām cid yāvīr arārum çūra mārtyām*  
*parivṛṇāksi mārtyam,*  
*indrotā tūbhyām tād divē tād rudrāya svāyaçase,*  
*mitrāya vocām vāruṇāya saprāthah sumṛṇikāya saprāthah.*

1.136.6<sup>bo</sup> (Parucchepa Dāivodāsi; Liṅgoktadevatāḥ)  
*nāmo divē bṛhatē rōdasībhyām mitrāya vocām vāruṇāya mīlḥuṣe*  
*sumṛṇikāya mīlḥuṣe,*  
*indram agnīm ūpa stuhī, dyukṣām aryamāṇām bhāgam,* cf. 1.12.7<sup>a</sup>  
*jyōg jīvantah prajāyā sacemahi sōmasyotī sacemahi.*

For 1.129.3<sup>a</sup> cf. Max Müller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3<sup>ab</sup>, Oldenberg, RV. Noten, pp. 133.

1.129.5<sup>c</sup>, ugrābhīr ugrotibhīḥ : 1.7.4<sup>c</sup>, ugrā ugrābhīr ūtibhīḥ.

1.129.9<sup>a+g</sup> (Paruccheпа Dāivodāsi ; to Indra)

tvām na indra rāyā pārīṇasā yāhi pathān anehasā purō yāhi arakṣāsā,  
śācasva naḥ parākā ā śācasvāstamikā ā,  
pāhi no dūrād arād abhiṣtibhīḥ sādā pāhy abhiṣtibhīḥ.

4.31.12<sup>b</sup> (Vāmadeva ; to Indra)

asmān aviddhi viṣvabhīndra rāyā pārīṇasā,  
asmān viṣvabhīr ūtibhīḥ.

8.97.6<sup>d</sup> (Rebha Kācyapa ; to Indra)

sā naḥ sōmeṣu somapāḥ sutēsu çavasas pate,  
mādāyasva rūdhasā sūnītavatēndra rāyā pārīṇasā.

10.93.11<sup>c</sup> (Tāva Partha ; to Viṣve Devāḥ, here Indra)

etām çānsam indrasmayūṣ tvām kūcit śāntam sahasāvann abhiṣṭaye  
sādā pāhy abhiṣṭaye,  
medātām vedāta vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapaṅkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣtibhīḥ sādā pāhy abhiṣtibhīḥ ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1<sup>c</sup>, prā no rāyā pārīṇasā.

1.130.1<sup>s</sup> (Paruccheпа Dāivodāsi ; to Indra)

ēndra yāhy ūpa naḥ parāvāto nāyām āchā vidāthanīva sātpatir āstām rūjeva  
sātpatīḥ,  
hāvāmahe tvā vayām prāyasvantaḥ sutē śācā,  
putrāso nā pitāraṁ vājasātaye māñhiṣṭhaṁ vājasātaye.

8.4.18<sup>d</sup> (Devātithi Kāṇva ; to Indra or Pūṣan)

pārā gāvo yāvasaṁ kác cid aghrṇe nītyaṁ rékṇo amartya,  
asmākaṁ pūṣaṁ avitā çivó bhava māñhiṣṭho vājasātaye.

8.88.6<sup>d</sup> (Nodhas Gautama ; to Indra)

nākiḥ pāriṣṭir maghavan maghāsya te yād dāçīṣe dāçasyāsi,  
asmākaṁ bodhy ucāthasya coditā māñhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyām āchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37 ; Über Methode, p. 23.

1.130.6<sup>b</sup> (Paruccheпа Dāivodāsi ; to Indra)

imām te vācaṁ vasūyānta āyāvo rāthaṁ ná dhīraḥ svápā atakṣiṣuḥ sumnāya  
tvām atakṣiṣuḥ,  
çumbhānto jēnyaṁ yathā vājeṣu vipra vājīnam,  
ātyam iva çavase sātāye dhānā viçvā dhānāni sātāye.

5.2.11<sup>b</sup> (Kumāra Ātreya, or Vṛṣa Jāna ; to Agnī)

etām te stōmaṁ tuvijāta vipro rāthaṁ ná dhīraḥ svápā atakṣam,  
yādíd agne prāti tvām deva hāryāḥ svārvatr apā enā jayema.

5.29.15<sup>d</sup> (Gauriviti Çaktya ; to Indra)  
 indra bráhma kriyámānā juṣasva yā te çaviṣṭha nāvya ākarma,  
 vāstreva bhadrā sūktā vasuṇyū rātham ná dhīraḥ svápā atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6<sup>e</sup>, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7<sup>d</sup>, atithigvāya çāmbaram : 1.56.6<sup>b</sup>, ārandhaya 'tithigvāya çāmbaram ;  
 cf. 9.61.2<sup>b</sup>.]

1.130.8<sup>e</sup> (Parucchepa Daivodāsi ; to Indra)  
 indrāḥ samātsu yājamānam āryam prāvad viçveṣu çatāmūtir ājisu svārmīḥṣv  
 ājisu,  
 mánave çāsad avratān tvācam kṛṣṇām arandhayat,  
 dākṣan ná viçvan tatrṣānām oṣati ny ārcasānam oṣati.

8.12.9<sup>b</sup> (Parvata Kāva ; to Indra)  
 indraḥ sūryasya raçmibhir ny ārcasānam oṣati,  
 agnir vāneva sāsahīḥ prā vāvṛdhe.

Cf. Muir, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9<sup>d</sup> (Parucchepa Daivodāsi ; to Indra)  
 sūraç cakrām prā vṛhaj jātā ojasā prapitvé vācam aruṇo muṣayatiçānā ā muṣayati,  
 uçānā yāt parāvātó jagann ūtāye kave,  
 sumnāni vígvā mánuṣeva turvāpir āhā víçveva turvāpiḥ.

8.7.26<sup>e</sup> (Punarvatsa Kāva ; to Maruts)  
 uçānā yāt parāvāta ukṣṇó rāndhram āyātana,  
 dyāur ná cakradad bhiyā.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : ' When, (O Maruts) ye came with Uçānā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Müller, SBE. xxxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçānā as instrumental. Uçānā (later Uçanas) Kāva is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçānā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps over-sceptically, by Bartholomae, Altiranisches Wörterbuch, s.v. 2. usant.

[1.131.1<sup>f</sup> ; 8.12.22<sup>b</sup>, devāso dadhire purāḥ : 5.16.1<sup>d</sup>, mártāso dadhiré purāḥ :  
 8.12.25<sup>b</sup>, devās tvā dadhiré purāḥ.]

[1.131.4<sup>b</sup>, pūro yād indra çāradīr avātiraḥ: 1.174.2<sup>b</sup>; 6.20.10<sup>c</sup>, saptā yāt pūraḥ çārma çāradīr dārt.]

1.132.1<sup>bc</sup> (Parucchepa Dāivodāsi; to Indra)

tváyā vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma pr̥tanyatō vanu-  
yāma vanuṣyatāḥ,

nédhiṣṭhe asmīn āhany ādhi vocā nú sunvaté,

asmín yajñé ví cayemā bhāre kṛtām vājyānto bhāre kṛtām.

8.40.7<sup>de</sup> (Nābhāka Kāṇva; to Indra and Agni)

yād indragñī jānā imé vihváyante tānā girā,

asmākebbhir nṛbhīr vayām sāsahyāma pr̥tanyatō vanuṣyāma vanuṣyatō

[nābhantām anyaké same.]

☞ refrain, 8.39.1<sup>f</sup> ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136; Ludwig, Über Methode, p. 25. The pāda, sāsahyāma pr̥tanyatāḥ also in 1.8.4<sup>c</sup> (q.v.); 9.61.29<sup>c</sup>; the cadence vanavad vanuṣyatāḥ at 2.25.1<sup>a</sup>, 2<sup>a</sup>; 26.1<sup>a</sup>.

[1.132.4<sup>b</sup>, yād āngirobhyo 'vṛṇor āpa vrajām: 1.51.3<sup>c</sup>, tvām gotrām āngirobhyo 'vṛṇor āpa.]

1.132.5<sup>c</sup> (Parucchepa Dāivodāsi; to Indra)

sām yāj jānān krátubhiḥ çūra iksāyad dhāne hité taruṣanta çravyāvaḥ prá  
yaksanta çravyāvaḥ,

tāsmā āyuh prajāvad id bādhe arcanty ójasā,

indra okyām didhiṣanta dhītāyo devān āchá ná dhītāyaḥ.

1.139.1<sup>c</sup> (Parucchepa Dāivodāsi; to Viṣve Devāḥ)

āstu çrāuṣaṭ puró agniñ dhiyā dadha ā nú tác chárdho divyām vṛṇimaha

indravāyū vṛṇimaha,

yād dha krāṇā vivāsvati nābhā samdāyi nāvyasī,

ādha prá sú na úpa yantu dhītāyo devān āchá ná dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137; for 1.139.1, Pischel, Ved. Stud. i. 69, 70; Hillebrandt, Ved. Myth. i. 488; Ludwig, Kritik, pp. 12, 19; Über Methode, p. 24; Oldenberg, RV. Noten, p. 141.

1.133.7<sup>e</sup> (Parucchepa Dāivodāsi; to Indra)

vanóti hí sunván kṣāyam pármasaḥ sunvānó hí śmā yājaty áva dviṣo devānām  
áva dviṣaḥ,

sunvāná it sisāsati sahasrā vājy ávṛtaḥ,

sunvanāyéndro dadāty abhúvan rayín dadāty abhúvam.

8.32.18<sup>b</sup> (Medhatithi Kāṇva; to Indra)

pānya ā dardirac chatā sahasrā vājy ávṛtaḥ,

indro yó yājvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.



1.134.2<sup>a</sup> (Parucchepa Dāivodāsi; to Vāyu)  
 māndantu tvā mandīno vāyav indavo 'smāt kṛāṇāsah sūkr̥ta abhidyavo góbhiḥ  
 kṛāṇā abhidyavaḥ,  
 yād dha kṛāṇā irādhyāi dākṣaṁ sácanta ūtāyaḥ,  
 sadhricnā niyūto dāvāne dhīya ūpa bruvata im dhīyaḥ.

2.11.11<sup>b</sup> (Gṛtsamada; to Indra)

pībā-pibéd indra çūra sómam, māndantu tvā mandīnaḥ sutāsah,

2.11.11<sup>a</sup>

prnāntas te kuksī vardhayantv itthā sutāḥ paura indram āva.

3.13.2<sup>b</sup> (Ṛṣabha Vāicvāmītra; to Agni)

ṛtāvā yasya ródasī dākṣaṁ sácanta ūtāyaḥ,  
 havismantas tām īlate tām sanīṣyānto 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of kṛāṇā by 'mixed'. This suggestion, as well as the comparison with *κεῖδω*, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2<sup>b</sup>. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hilfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣam with ródasī. Oldenberg, SBE. xlvī. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of ródasī and ūtāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣam sácanta ūtāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been aloft as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3<sup>bc</sup> (Parucchepa Dāivodāsi; to Vāyu)

vāyur yuñkte rōhitā vāyūr aruṇā vāyū rāthe ajirā dhurī vólhave váhiṣṭhā  
 dhurī vólhave,

prā bodhaya pūramdhim jarā ā sasatīm iva,

prā cakṣaya ródasī vāsayośasah çrāvase vāsayośasah.

5.56.6<sup>d</sup> (Ṣyāvāṇva Atreya; to Maruts)

yuṇḡdhvām hy āruṣṭ rāthe, yuṇḡdhvām rātheṣu rohitaḥ, ॐ I.14.12<sup>a</sup>  
yuṇḡdhvām hārī ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

For the relation of the repeated pādas see under 1.14.12<sup>a</sup>.

1.134.6<sup>a+s</sup> (Paruccheṣa Dāivodāsi; to Vāyu)

tvām no vāyav eṣām āpūrvaḥ sōmānām prathamāḥ pītīm arhasi sutānām  
pītīm arhasi,

utó vihútmatinām viṣām vavarjūṣinām,

viṣvā it te dhenāvo duhra āṣṭrām ghṛtām duhrata āṣṭram.

4.47.2<sup>b</sup> (Vāmadeva; to Indra and Vāyu)

indraḥ ca vāyav eṣām, sōmānām pītīm arhathaḥ,

ॐ 4.47.2<sup>a</sup>

yuvām hí yāntīndavo nimnām āpo ná sadhryak.

ॐ 4.47.2<sup>d</sup>

5.51.6<sup>b</sup> (Svastyātreya Atreya; to Viṣve Devāḥ)

indraḥ ca vāyav eṣām, sutānām pītīm arhathaḥ,

ॐ 4.47.2<sup>a</sup>

tāñ juṣethām arepāsāv abhī prāyaḥ.

8.6.19<sup>b</sup> (Vatsa Kāṇva; to Indra)

imās ta indra pñenayo ghṛtām duhrata āṣṭram,

enām ṛtāsyā pipyūṣiḥ.

The difficult word vavarjūṣinām, 1.134.6, in the light of vihútmatinām suggests the common use of root varj in connexion with barhis; viṣām vavarjūṣinām would then mean, 'of people that have prepared (the barhis)'. In AV. 7.50.2 avarjūṣinām looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣinām, something like 'impious' (cf. āsunvant, and the like). Cf. Geldner, Ved. Stud. i. 144; Ludwig, Ueber Methode, p. 28; Oldenberg, RV. Noten, p. 138. In 8.6.19 the pāda, ghṛtām duhrata āṣṭram, is apparently a modernized and metrically less fit version of ghṛtām duhrata āṣṭram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, note, remarks whimsically and pertinently anent 1.134.6<sup>abc</sup>: 'Was hat der gute Paruccheṣa dabei gedacht als er die beiden Adjectiva (meaning āpūrvaḥ and prathamāḥ) setzte? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2<sup>a+fi</sup> (Paruccheṣa Dāivodāsi; to Vāyu)

túbhyāyām sōmaḥ páripūto ádribhi spārhā vāsānaḥ pári kócam arṣati čukrá  
vāsāno arṣati,

tāvāyām bhagā āyūso sōmo devēṣu hūyate,

vāha vāyo niyūto yāhy asmayūr juṣāṇo yāhy asmayūḥ.

8.82.5<sup>a</sup> (Kusidin Kāṇva; to Indra)

túbhyāyām ádribhiḥ sūtó góbbhiḥ čritó mādāya kām,

prā sōma indra hūyate.

7.90.10<sup>c</sup> (Vasiṣṭha; to Vāyu)

prā vīrayā čicayo dadrire vām adhvaryúbhir mādhumantāḥ sūtāsāḥ,

vāha vāyo niyūto yāhy áchā pibā sūtāsyāndhaso mādāya. ॐ 5.51.5<sup>c</sup>

Oldenberg, ZDMG. lxi. 825, is struck by the unsitness of the combination páripūto ádribhiḥ in 1.135.2<sup>a</sup>: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5<sup>a</sup> illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucechepa, 1.135.2<sup>a</sup>. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2<sup>f</sup> and 7.90.1<sup>c</sup> suggests the *prāṇagastra*; see Bergaigne, JA. xiii. (1888) 127.

1.135.3<sup>ab+c</sup> (Parucechepa Daivodāsi; to Vāyu)

ā no niyūdibhiḥ ṇatīnibhir adhvarām sahasrīṇibhir ūpa yāhi vitāye vāyo  
havyāni vitāye,

tāvayām bhagā rtvīyāḥ sārāṇmīḥ sūrye sādā,

adhvaryūbhir bhāramāṇā ayaṇsata, vāyo cūkrā ayaṇsata.

cf. 1.135.3<sup>f</sup>

7.92.5<sup>ab</sup> (Vasiṣṭha; to Vāyu)

ā no niyūdibhir ṇatīnibhir adhvarām sahasrīṇibhir ūpa yāhi yajñām,

vāyo asmīn sāvane mādayasva, yūyām pāta svastibhiḥ sādā naḥ.

c: cf. 7.23.5<sup>d</sup>; d: refrain, 7.1.20<sup>d</sup> ff.

The pāda 1.135.3<sup>c</sup> is repeated in the next stanza 1.135.4<sup>c</sup>. Ludwig, *Der Rig-Veda*, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5<sup>a</sup> is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagatī line repeated in exactly the same form, in 1.135.3<sup>a</sup>. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e.g. asmīn chūra sāvane mādayasva, 7.23.5<sup>d</sup>; asmīn ū śū sāvane mādayasva, 7.29.2<sup>c</sup>. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagatī to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the *prāṇagastra*; see Bergaigne, JA. xiii. (1888) 127.

1.135.3<sup>c</sup>, 4<sup>c</sup>, vāyo havyāni vitāye.

1.135.3<sup>f</sup>, 6<sup>b</sup>, adhvaryūbhir bhāramāṇā ayaṇsata.

1.135.4<sup>b+c</sup> (Parucechepa Daivodāsi; to Vāyu)

ā vām rātho niyūtvaṇ vakṣad āvase 'bhī prāyāṇsi sūdhitāni vitāye vāyo  
havyāni vitāye,

pībataṁ mādhu āndhasaḥ pūrvapēyaṁ hī vām hitām,

vāyav ā candreṇa rādhasā gatam, indraḥ ca rādhasā gatam.

cf. 1.135.4<sup>f</sup>

6.16.44<sup>b</sup> (Bharadvāja; to Agni)

āchā no yāhy ā vahābhi prāyāṇsi vitāye,

ā devān sōmapitaye.

cf. 1.14.6<sup>c</sup>

Pāda 1.135.4<sup>c</sup> is identical with 1.135.3<sup>c</sup>—Oldenberg, SBE. xli. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15<sup>a</sup>.

[1.135.4<sup>f</sup>, vāyav ā candreṇa rādhasā gatam: 4.48.1<sup>c</sup>—4<sup>c</sup>, vāyav ā candreṇa rāthēna.]

[1.135.5<sup>c</sup>, āḥm ātyaṁ nā vājīnam: 1.129.2<sup>c</sup>, prkṣām ātyaṁ, &c.]

1.135.6<sup>c</sup> (Parucchepa Daivodāsi ; to Vāyu)

imé vām sómā apsv ā sutā ih<sub>1</sub>ādhvaryūbhir bhāramāpā ayaṁsata, vāyo cūkrā  
ayaṁsata, 1.135.3<sup>b</sup>

eté vām abhy asṛkṣata tirāḥ pavitram ācāvah,  
yuvāyāvó 'ti rómāny avyāyā sómāso áty avyāyā.

9.62.1<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asṛgram índavas tirāḥ pavitram ācāvah,  
vičvāny abhi sūubhagā.

9.67.7<sup>b</sup> (Gotama ; to Soma Pavamāna)

pavamānāsa índavas, tirāḥ pavitram ācāvah,  
índram yāmebhir ācata. 9.24.1<sup>b</sup>

It seems natural to suppose that the repeated páda, tirāḥ pavitram ācāvah, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7<sup>c</sup> (Parucchepa Daivodāsi ; to Vāyu and Indra)

āti vāyo sasató yāhi cācvato yātra grāvā vādati tātṛa gachatam grhām índraç ca  
gachatam,

vi sūñtā dādṛçe rīyate ghṛtām ā pūrnāyā niyūtā yātho adhvarām índraç ca yātho  
adhvarām.

4.49.3<sup>b</sup> (Vāmadeva ; to Indra and Bṛhaspati)

ā na indrābṛhaspati grhām índraç ca gachatam,

somapā sōmapitaye. 1.23.3<sup>c</sup>

8.69.7<sup>b</sup> (Priyamedha Āṅgīrasa ; to Indra)

úd yád bradhnāsya viṣṭāpaṁ grhām índraç ca gānvahi,  
mādhvah pítvā sacevahi triḥ saptā sākhyuh padé.

It seems to me that the repetition of Indra's name in 4.49.3<sup>ab</sup> shows that páda b is employed here formulaically and secondarily. Cf. 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1<sup>d</sup> (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

prā sú jyēṣṭham nicirābhyām brhān nāmo havyaṁ matīm bharatā mṛṇayādbhyām  
svādiṣṭham mṛṇayādbhyām,

tā samrājā ghṛtāsuti yajñe-yajña upastutā,

āthāinoḥ kṣatram nā kutaç canādhṛçe devatvām nū cid ādhṛçe.

2.41.6<sup>a</sup> (Grtsamada ; to Mitra and Varuṇa)

tā samrājā ghṛtāsuti, ādityā dānunas patī,

sācete ānavahvaram. 1.136.3<sup>f</sup>

Cf. 8.29.9<sup>b</sup>, samrājā sarpirāsuti ; and 8.8.16<sup>d</sup>, vasūyād dānunas patī. Note that 2.41.6<sup>b</sup> = 1.136.3<sup>f</sup>.

1.136.2<sup>e</sup> (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

ādarçi gātūr urāve vāriyasi pānthā rītāsya sām ayaṁsta raçmībhiç cākṣur bhāgasya  
raçmībhiḥ,

dyukṣām mitrásya sādānam aryamṇó várūnasya ca,

āthā dadhāte brhād ukthyām váya upastútyām brhād váyah.

8.47.9<sup>d</sup> (Trita Āptya; to Ādityas)

āditir na uruṣyatv āditih cārma yachatu,

6.75.12<sup>d</sup>

mātā mitrāsya revāto aryamno vāruṇasya cā, nehāso va ūtāyah suṇtāyo  
va ūtāyah.

refrain, 8.47.1<sup>ef</sup>–18<sup>ef</sup>

1.136.3<sup>e</sup> (Parucchepa Daivodāsi; to Mitra and Varuṇa)

jyōtismatim āditiṁ dhara-yātṛkṣitīm svārvatim ā sacete divé-dive jagrīvānsā divé-  
dive,

jyōtiṣmat kṣatrām ācāte ādityā dānunas pāti,

mitrās tāyor vāruṇo yātayājjanō 'ryamā yātayājjanah.

2.41.6<sup>b</sup> (Gr̥tsamada; to Mitra and Varuṇa)

tā samrājā ghṛtāsutī ādityā dānunas pāti,

1.136.1<sup>d</sup>

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16<sup>d</sup>, vastūyād dānunas pāti. Note that 2.41.6<sup>a</sup> = 1.136.1<sup>d</sup>.

[1.136.4<sup>a</sup>, ayān mitrāya vāruṇāya cāntamah: 9.104.3<sup>c</sup>, yāthā mitrāya, &c.]

1.136.6<sup>bc</sup>, mitrāya vocam vāruṇāya mīlhūse sumṛīkāya mīlhūse: 1.129.3<sup>fg</sup>,  
mitrāya vocam vāruṇāya saprāthah sumṛīkāya saprāthah.

1.137.1<sup>e</sup>, 3<sup>d</sup>, asmatrā gantam ūpa nah.

1.137.1<sup>e</sup> (Parucchepa Daivodāsi; to Mitra and Varuṇa)

suṣumā yātam ādribhir gōgrīta matsarā imé sōmāso matsarā imé,

ā rājanā diviṣṛc āsmatrā gantam ūpa nah,

1.137.1<sup>e</sup>

imé vām mitravaruṇā gāvācīrah sōmāḥ cūkrā gāvācīrah.

9.64.28<sup>e</sup> (Kaṣyapa Mārīca: to Soma Pavamāna)

dāvidyutatyā ruṇā pariṣṭōbhantya kṛpā,

sōmāḥ cūkrā gāvācīrah.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, versehn mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2<sup>b</sup>: 1.5.5<sup>c</sup>; 5.5.1.7<sup>b</sup>; 7.32.4<sup>b</sup>; 9.22.3<sup>b</sup>; 63.15<sup>b</sup>; 101.12<sup>b</sup>, sōmāso dādhy-  
ācīrah.

1.137.2<sup>e</sup>: 1.47.7<sup>d</sup>; 5.79.8<sup>c</sup>; 8.101.2<sup>d</sup>, sākām sūryasya raṣmibhiḥ.

1.137.2<sup>e</sup> (Parucchepa Daivodāsi; to Mitra and Varuṇa)

imā ā yātam indavaḥ sōmāso dādhyācīrah, sutāso dādhyācīrah,

1.5.5<sup>c</sup>

utā vām uśāso budhī sākām sūryasya raṣmibhiḥ,

1.47.7<sup>d</sup>

sutō mitrāya vāruṇāya pitāye cārur r̥tāya pitāye.

9.17.8<sup>c</sup> (Asita Kāḡyapa, or Devala Kāḡyapa ; to Soma Pavamāna)  
mādhōr dhārām ānu kṣara tivrāḥ sadhāsthām āsadaḥ,  
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3<sup>bc</sup>, aṇṇīm duhanty ādribhiḥ sōmaṁ duhanty ādribhiḥ : 9.65.15<sup>b</sup>, tivrām  
duhānty ādribhiḥ.]

1.139.15<sup>c</sup> : 1.132.5<sup>g</sup>, devān āchā nā dhītāyaḥ.

[1.139.3<sup>d</sup>, yuvōr viçvā ādhi ṣṛīyaḥ : 8.92.20<sup>a</sup>, yāsmiṁ viçvā, &c.]

[1.139.6<sup>g</sup>, sumṛṇīkō na ā gahi : 1.91.11<sup>c</sup>, sumṛṇīkō na ā viça.]

### Group 14. Hymns 140-164, ascribed to Dirghatamas Āucathya

1.140.10<sup>a</sup> (Dirghatamas Āucathya ; to Agni)  
asmākam agne maghāvatsu dīdihy ādha çvāstivān vṛsabhō dāmūnāḥ,  
avāsyā çūmatir adider vārmeva yutsū pariārbhurāṇaḥ.

6.8.6<sup>a</sup> (Bharadvāja Bārhaspatya ; to Vaiçvānara)  
asmākam agne maghāvatsu dhārayānāmi kṣatrām ajāraṁ suvīryam,  
vayām jayema çatināṁ sahasrīṇaṁ vaiçvānara vājam agne tāvotībhiḥ.

[1.141.9<sup>d</sup>, arān nā nemīḥ paribhūr ājāyathāḥ : 1.32.15<sup>d</sup>, arān nā nemīḥ pāri tā  
babhūva.]

Cf. 5.13.6.

1.142.1<sup>c</sup> (Dirghatamas Āucathya ; Āpra, here Agni)  
sāmiddho agna ā vaha devān adyā yatāsruce,  
tāntum tanuṣva pūrvyām sūtāsomāya dāçūṣe.

8.13.14<sup>c</sup> (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)  
ā tū gahi prā tū drava mātṣvā sūtāsyā gómataḥ, 8.13.14<sup>b</sup>  
tāntum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetra-syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2, class B 3.

1.142.2<sup>b</sup> : 1.13.2<sup>a</sup>, mādhumantaṁ tanūnapāt.

[1.142.2<sup>c</sup>, yajñāṁ viprasya māvataḥ : 1.17.2<sup>b</sup>, hāvaṁ viprasya, &c.]

1.142.3<sup>a</sup> (Dirghatamas Āucathya ; Āpra, here Nārāçansa)  
çūciḥ pāvako ādbhuto mādhvā yajñāṁ mimikṣati,  
nārāçansaḥ trīr ā divō devō devēṣu yajñīyaḥ.

- 8.13.19° (Nārada Kāṇva ; to Indra)  
 stotā yāt te ānuvrata ukthāny ṛtuthā dadhē,  
 gūciḥ pāvakā ucyate sō ādbhutaḥ.  
 9.24.6° (Viṣvamanas Vaiyaṅva ; to Pavamāna Soma)  
 pāvasva vṛtrahantamokthēbhir anumādyah,  
 gūciḥ pāvakō ādbhutaḥ.  
 9.24.7<sup>a</sup> (The same)  
 gūciḥ pāvakā ucyate sōmah sūtāsya mādhvah,  
 ॥devāvīr aghaṇṣasāḥ.॥

9.24.7°

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, gūciḥ pāvakā ucyate sō ādbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, gūci, pāvakā, ādbhuta ; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19° has in sō ādbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19°: 'Wer? der Stotṛ oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyaṇa, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

1.142.4<sup>ab</sup> (Dirghatamas Āucathya ; Āpriyaḥ)  
 īlito agna ā vahēndraṁ citrām ihā priyām,  
 iyām hi tvā matīr māmāchā sujihva vacyāte.

5.5.3<sup>ab</sup> (Vasuçruta Ātreya ; Āpra)  
 īlito agna ā vahēndraṁ citrām ihā priyām,  
 sukhāi rāthebhir ūtāye.

For 1.142.4<sup>cd</sup> cf. 3.39.1, and Geldner, Ved. Stud. ii. 259 ; for citrām see under 1.92.13. The two hymns share also 1.142.7° and 5.5.6°.

1.142.6<sup>a+d</sup> : 1.13.6<sup>a+b</sup>, vī çrayantām ṛtāvīdhah, dvāro devīr asaççatāḥ.

1.142.7<sup>b</sup> : 1.13.7<sup>a</sup>, nāktoṣāsā supēçasā.

1.142.7<sup>c+d</sup> (Dirghatamas Āucathya ; Āpriyaḥ)  
 ā bhāndamāne ūpāke ॥nāktoṣāsā supēçasā.॥  
 yahvī ṛtāsya mātārā sīdatām barhīr ā sumāt.

1.13.7<sup>a</sup>

5.5.6<sup>b</sup> (Vasuçruta Ātreya ; Āpra)  
 supṛātīke vayovīdhā yahvī ṛtāsya mātārā,  
 doṣām uṣāsam imahe.  
 9.33.5<sup>b</sup> (Trita Āptya : to Soma Pavamāna)  
 abhī brāhmīr anūṣata yahvīr ṛtāsya mātārāḥ,  
 marmṛjyānte divāḥ çiçum.

9.102.7<sup>b</sup> (Trita Āptya; to Soma Pavamāna)

saṁcīnē abhī tmānā yahvī ṛtāsya mātārā,

tanvānā yajñām ānuśāg yād añjatē.

10.59.8<sup>b</sup> (Bandhu Gopāyana, or others; to Dyāvapṛthivyāu)

gām ródasī subāndhave yahvī ṛtāsya mātārā,

bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó śū te kíñ canā-

mamat.

☞ refrain, 10.59.8<sup>e</sup> ff.

8.87.4<sup>b</sup> (Dyumnika Vasiṣṭha, or others; to Aṇvins)

pībatām sōmān mādhumantam aṇvinā barhiḥ sīdatām sumāt,

tā vāvṛdhānā ūpa suśṛtīm divó gantām gaurāv ivérīṇam.

The dual form, yahvī ṛtāsya mātārā, to Day and Night, 1.142.7; 5.5.6; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7<sup>d</sup> cf. ā barhiḥ sīdatām narā, 8.87.2<sup>b</sup>.—For the correspondence of 1.142 and 5.5 see also under 1.142.4<sup>ab</sup>.

1.142.8<sup>bc</sup>: 1.13.8<sup>bc</sup>; 1.188.7<sup>bc</sup>, hótārā dāivya kavi, yajñām no yakṣatām imām.

1.142.8<sup>d</sup> (Dirghatamas Āucathya; Āpra, here Divine Hotars)

mandrājīhvā jugurvānī hótārā dāivya kavi,

☞ 1.13.8<sup>b</sup>

yajñām no yakṣatām imām, sidhrām adyā divispṛcām.

☞ 1.13.8<sup>c</sup>

2.41.20<sup>b</sup> (Gṛtsamada; to Dyāvapṛthivyāu, or Havirdhāne)

dyāvā naḥ pṛthivī imām sidhrām adyā divispṛcām,

yajñām devēṣu yachatām.

5.13.2<sup>b</sup> (Sutamābhara Ātreya; to Agni)

agné stōmān manāmahe sidhrām adyā divispṛcāḥ,

devāsya draviṇasyāvah.

The question of interpretation involved is this: Is divispṛcāḥ, in 5.13.2<sup>b</sup>, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351; Grassmann; Oldenberg, SBE. xlv. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛcāḥ, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stōma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stōma and yajñā see RV. 1.156.1; 2.5.7; 5.52.4; 6.16.22; 8.6.3; 99. 10.9.17. We may accept this conclusion notwithstanding that divispṛcā is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11<sup>cd</sup>: 1.105.14<sup>cd</sup>, agnir havyaḥ suśūdati devó devēṣu médhīrah; 1.188.10<sup>c</sup>, agnir havyaṇi siṣvadat.



1.143.2<sup>a</sup> (Dirghatamas Āucathya; to Agni)

sá jāyamānaḥ paramé vyòmany āvir agnir abhavan mātariçvane,  
asyā krátvā samidhanāsya majmānā prā dyāvā çociḥ prthiví arocayat.

6.8.2<sup>a</sup> (Bharadvāja Barhaspatya; to Vaiçvānara)

sá jāyamānaḥ paramé vyòmani vratīny agnir vratapá arakṣata,  
vy antárikṣam amimita sukrátur vaiçvānaró mahinā nákam asprçat.

7.5.7<sup>a</sup> (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

sá jāyamaṇaḥ paramé vyòman vāyúr ná pāthah pári pási sadyáh,  
tvám bhūvanā janáyann abhi krann ápatyāya jātavedo daçasyán.

For the metrical modulation of the repeated pāda, see Part 2, chapter 2, class A 1.

[1.143.8<sup>cd</sup>, ádabdhebhīr ádṛpitebhīr iṣṭé 'nimīṣadbhīḥ pári páhi no jáḥ: 6.8.7<sup>ab</sup>,  
ádabdhebhīḥ táva gopābhīr iṣṭé 'smákām páhi trīṣadhaṣtha sūrīn.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4<sup>b</sup>, samāné yonā mithunā sámokasā: 1.159.4<sup>b</sup>, jamí sáyoni mithunā  
sámokasā.]

1.144.5<sup>b</sup> (Dirghatamas Āucathya; to Agni)

tām m̐ hinvanti dhītáyo dáça vrīço devám mártāsa útāye havāmahe,  
dhānor ádhi pravāta ā sá ṛṇvaty abhivrájadbhīr vayunā návādhita.

3.9.1<sup>b</sup> (Viçvāmitra Gāthina; to Agni)

sákhāyas tvā vavṛmahe devám mártāsa útāye,  
[apām nāpātām subhāgam sudīditiṁ,] [supráturtim anehāsam.]  
☞ c: 3.9.1<sup>c</sup>; d: 1.4.0.4<sup>d</sup>

5.22.3<sup>b</sup> (Viçvasāman Ātreya; to Agni)

cikītvīnmanasaṁ tvā devám mártāsa útāye,  
vāreṇyasya té 'vasa iyānāso amanmahi.

8.11.6<sup>b</sup> (Vatsa Kāṇva; to Agni)

vīpraṁ vīprāsó 'vase devám mártāsa útāye,  
[agnīm ḡrbhīr havāmahe.] ☞ 8.11.6<sup>c</sup>

For 1.144.5 cf. Pischel, Ved. Stud. i. 300; ii. 69; Oldenberg, RV. Noten, p. 146.

1.144.7<sup>b+d</sup> (Dirghatamas Āucathya; to Agni)

agne juṣāsva prāti harya tād váco mándra svádḥāva řtajata súkrato,  
yó viçvātah pratyāññ āsi darçató raṇvāḥ sámādrṣṭāu pitumāñ iva kṣāyāḥ.

8.74.7<sup>c</sup> (Gopavana Ātreya; to Agni)

iyām te návyasi matir āgne ádhāyy asmád ā,  
mándra sújata súkrató 'mūra dāsmātithe.

10.64.11<sup>a</sup> (Gaya Plāta; to Viçve Devāḥ, here Maruts)

raṇvāḥ sámādrṣṭāu pitumāñ iva kṣāyo bhadrā rudrāṇām marútām  
úpastutiḥ,

gōbhīḥ řyāma yaçāso jāneṣv ā sādā devāso řlayā sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sū[ādhāva ṛta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of darçatō and sūhṛṣṭāu; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3<sup>a</sup>, samānām vatsām abhī saṁcārantī: 3.33.3<sup>d</sup>; 10.17.11<sup>c</sup>, samānām yōnim ānu saṁcārantī (10.17.11<sup>c</sup>, saṁcārantam).]

1.147.1<sup>d</sup> (Dirghatamas Āucathya; to Agni)

kahā te agne çucāyanta āyōr dadāçūr vājebhir āçuṣāṇāḥ,  
ubhé yāt toké tānaye dādhānā ṛtāsya sāmān raṇāyanta devāḥ.

4.7.7<sup>b</sup> (Vāmadeva Gāutama; to Agni)

sasāsya yād vīyutā sāsminn ūdhann ṛtāsya dhāman raṇāyanta devāḥ,  
mahāñ agnir nāmasā rātāhavyo vér adhvarāya sādām id ṛtāvā.

See Oldenberg, SBE, xlvī. 170, 343; RV. Noten, pp. 147, 273. Agni is āyū, as well as men are āyāvāḥ (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōḥ in 1.147.1<sup>a</sup> to āyāvāḥ.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)

yé pāyāvo māmāteyāḥ te agne pāçyānto andhāñ duritād ārakṣan,  
rarākṣa tām sukṛto viçvāvedā dīpsanta id ripāvo nāha debhūḥ.

Since māmāteyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12<sup>c</sup> (té pāyāvāḥ . . . yé pāyāvāḥ). Cf. Oldenberg, SBE, xlvī. 171, 334; RV. Noten, p. 147.

1.148.1<sup>a</sup>, mātṛid yād im viṣṭō mātarīçvā: 1.71.4<sup>a</sup>, mātṛid yād im vibhṛto mātarīçvā.

1.148.4<sup>c</sup> (Dirghatamas Āucathya; to Agni)

purūṇi dasmō nī riṇāti jāmbhāir ād rocate vāna ā vibhūvā,  
ād asya vāto ānu vāti çocir āstur nā çāryām asanām ānu dyūn.

7.3.2<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

próthad āçyo nā yāvase 'viçyān yadā mahāḥ samvāraṇad vy āsthat,  
ād asya vāto ānu vāti çocir ādha sma te vrājanam kṛṣṇām asti.

Very similar lines are: 4.7.10<sup>b</sup>, yād asya vāto anuvāti çocih, and 10.142.4<sup>c</sup>, yadā te vāto anuvāti çocih, both times also of Agni.

1.149.1<sup>a</sup> (Dirghatamas Āucathya; to Agni)

mahāḥ sá rāyá éšate pátir dán̄n iná inásya vásunaḥ padá á,  
úpa dhrájantam ádrayo vidhān̄n ít.

10.93.6<sup>e</sup> (Tánva Partha; to Viṣve Devaḥ)

utá no devāv aṇvina çubhás pátri dhāmabhír mitrávárūṇa uruṣyatām,  
mahāḥ sá rāyá éšaté 'ti dhānveva duritá.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán̄n from 1.149.1<sup>a</sup>, and placing it with páda b; and, even more temerarily, treating sá . . . éšate in both stanzas as first person: 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author *IF.* xxv. 190, 193); the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6: 'Further, the divine Aṇvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éšate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer; see Oldenberg's perfectly good translation, *SBE.* xlv. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄n (cf. 1.120.6; 153.4; 10.99.6; 105.2); and, to match, the sense of the páda fits more primarily the yajamāna in 10.93.6.

1.151.4<sup>b</sup> (Dirghatamas Āucathya; to Mitra and Varuṇa)

prá sá kṣitir asura yá máhi priyá řtāvānāv řtām á ghoṣatho bṛhát,  
yuvām divó bṛható dākṣam ābhúvam gām ná dhury úpa yuñjāthe apāḥ.

8.25.4<sup>e</sup> (Viṣvamanas Vaiyaṇva; to Mitra and Varuṇa)

mahāntā mitrávárūṇa samrāja devāv ásurā,  
řtāvānāv řtām á ghoṣato bṛhát.

For 1.151.4 see Oldenberg, *SBE.* xlv. 224; *RV.* Noten, p. 149.

1.152.1<sup>d</sup>, řténa mitrávaruṇā sacethe: 1.2.8<sup>a</sup>, řténa mitrávaruṇāu.

[1.152.4<sup>d</sup>, priyām mitráśya varuṇasya dhāma; 7.61.4<sup>a</sup>, çāṁsā mitráśya, &c.; 10.10.6<sup>e</sup>, bṛhán mitráśya, &c.; 10.89.8<sup>e</sup>, prá yé mitráśya, &c. Cf. also under 2.27.7<sup>e</sup> and 4.5.4<sup>e</sup>.]

1.152.5<sup>a</sup> (Dirghatamas Āucathya; to Mitra and Varuṇa)

anaṇvó jātó anabhīṇúr árvā kánikradat patayad ūrdhvāsānuḥ,  
acittam bráhma jujuṣur yúvānaḥ prá mitré dhāma varuṇe gr̥hāntaḥ.

4.36.1<sup>a</sup> (Vāmadeva; to R̥bhus)

anaṇvó jātó anabhīṇúr ukthyó ráthas tricakráḥ pári vartate rájah,  
mahát tát vo devyásya pravácanaṁ dyām řbhavaḥ řṭhivīm yác ca  
púṣyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the R̥bhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Aṇvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne ross geboren, ohne zügel der renner, wiehernd fliegt er mit aufgerichteten rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5<sup>a</sup> will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1<sup>a</sup>; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7<sup>a</sup>, ā vām mitrāvaruṇā havyājuṣtim: 7.65.4<sup>a</sup>, ā no mitrā<sup>o</sup>; see under 3.62.16.]

1.153.1<sup>b</sup> (Dirghatamas Āucathya; to Mitra and Varuṇa)

yājāmahe vām mahāḥ sajōṣa havyébhir mitrāvaruṇā nāmobhiḥ,  
ghṛtāir ghṛtasnū ādha yād vām asmé adhvaryāvo nā dhṛtibhir bhāranti.

4.42.9<sup>b</sup> (Trasadasyu Paurukutsya; to Indra and Varuṇa)

purukūtsāni hī vām ādācad dhavyébhir indrāvaruṇā nāmobhiḥ,  
āthā rājānaṁ trasadasyum asyā vṛtrahānaṁ dadathur ardhadevām.

7.84.1<sup>b</sup> (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājānāv adhvaré vavṛtyām hávyebhir indrāvaruṇā nāmobhiḥ,  
prā vām ghṛtācī bāhvór dādhānā pāri tmānā viśurūpā jigāti.] 5.15.4<sup>d</sup>

1.154.2<sup>b</sup> (Dirghatamas Āucathya; to Viṣṇu)

prā tād viṣṇu stavate vīryēṇa mṛgō ná bhīmāḥ kucaró giriṣṭhāḥ,  
yāsyorūsu trīṣū vikrāmaṇeṣv adhikṣiyānti bhūvanāni viçvā.

10.180.2<sup>a</sup> (Jaya Āindri; to Indra)

mṛgō na bhīmāḥ kucaró giriṣṭhāḥ parāvāta ā jaganthā pársyāḥ,  
srkām samçāya pavim indra tigmām ví çātrūn tālhi ví mṛdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mṛgō ná bhīmāḥ kucaró giriṣṭhāḥ, parāvāta ā jagamyāt pársyāḥ. Just such processes without doubt preceded the Rig-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5<sup>b</sup> (Dirghatamas Āucathya; to Viṣṇu)

tād asya priyām abhī pátho aṇyān náro yātra devayāvo mādanti,  
urukramāsyā sá hī bāndhur itthā viṣṇoḥ padé paramé mādḥva útsah.

7.97.1<sup>b</sup> (Vasiṣṭha; to Indra)

yajñe divo nṛśādane prthivyā náro yátra devayávo mādanti,  
indráya yátra sávanāni sunvé gáman mādāya prathamām váyaç ca.

For 1.154.5 cf. Pischel, Ved. Stud. ii. 88; Hillebrandt, Ved. Myth. iii. 354, note 1.

1.155.3<sup>cd</sup> (Dirghatamas Āucathya; to Viṣṇu and Indra)

tā m̐ vardhanti máhy asya páuṇsyaṁ ní mātārā nayati rétase bhujé,  
dádhāti putró 'varaṁ páraṁ pitúr nāma tṛtīyaṁ ádhi rocané diváh.

9.75.2<sup>cd</sup> (Kavi Bhārgava; to Pavamāna Soma)

ṛtásya jihvá pavate mādhu priyāṁ vaktá pátir dhiyó asyā ádābhyah,  
dádhāti putráḥ pitrór apīcyaṁ nāma tṛtīyaṁ ádhi rocané diváh.

Cf. Muir, Original Sanskrit Texts, iv. 75; Bergaigne, i. 238; ii. 108, 124, 125 note, 416, 418; Ludwig, Kritik, p. 45. The repeated distichs interpret one another to some extent. 9.75.2<sup>cd</sup>: 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3<sup>cd</sup>: 'The son sets the lower and higher (form) of the father (upon the lower and middle planes); the third name (form) upon the luminous space of the heavens.' In 1.155.3 tā (tāḥ) is difficult: Sāyaṇa, 'oblations of soma'. If we only knew who is the son (putró) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyaṇa, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, Kritik, 45, ingeniously, but without convincing me, regards vaktá pátir dhiyáh and dhiḥ herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4<sup>d</sup> (Dirghatamas Āucathya; to Viṣṇu)

tát-tad íd asya páuṇsyaṁ gṛṇīmasnásya trátúr avṛkásya mīlhuśaḥ,  
yáh pāṛthivāni tribhír íd vígāmabhir urú kramiṣṭorugāyāya jívāse.

8.63.9<sup>b</sup> (Pragātha Kāṇva; to Indra)

asyā vṛṣṇo vyódana urú kramiṣṭa jívāse,  
yávaṁ ná paçvá á dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres überquellen schritt er weit aus zum leben, wie getreide empfang ich viel'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated páda, vṛṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vṛṣṇo to Soma, and takes the subject of urú kramiṣṭa to be Indra. This seems to me unlikely.

1.157.1<sup>c</sup> (Dirghatamas Āucathya; to Açvins)

ábodhy agnir jmá úd eti sūryo vy úṣāç candrá mahy ávo arcisā,  
áyuksātām açvinā yátave rátham prāsavid deváh savitā jagát pṛthak.

10.35.6<sup>c</sup> (Luça Dhānāka; to Viçve Devāḥ)

anamivá uṣāsa á carantu na úd agnáyo jihatām jyótiṣā brhát,  
áyuksātām açvinā tūtujim rátham svasty agnīm samidhanām imahe.

1.157.4<sup>a</sup>: 1.92.17<sup>c</sup>, ā na ūrjaṁ vahatam aṇvinā yuvām.

1.157.4<sup>cd</sup>: 1.34.11<sup>cd</sup>, prāyus tāriṣṭam nī rāpāṁsi mrkṣataṁ sēdhataṁ dvēṣo  
bhāvataṁ sacābhūva.

1.159.1<sup>a</sup> (Dirghatamas Āucathya ; to Dyāvapṛthivyāu)  
prā dyāvā yajñāḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidātheṣu prācetasā,  
devēbhīr yē devāputre sudānsasetthā dhiyā vāryāni prabhūṣataḥ.

7.53.1<sup>a</sup> (Vasiṣṭha ; to Dyāvapṛthivyāu)  
prā dyāvā yajñāḥ pṛthivī nāmobbhīḥ sabādha iḥe brhatī yājatre,  
tē cid dhī pūrve kavāyo gr̥nāntaḥ purō mahī dadhirē devāputre.

[1.159.4<sup>b</sup>, jāmi sāyonī mithunā sāmokasā: 1.144.4<sup>b</sup>, samānē yonā mithunā  
sāmokasā.]

[1.159.4<sup>d</sup>, samudré antāḥ kavāyaḥ suditāyaḥ: 10.177.1<sup>c</sup>, samudré antāḥ kavāyo  
vī cakṣate.]

1.159.5<sup>d</sup> (Dirghatamas Āucathya ; to Dyāvapṛthivyāu)  
tād rādho adyā savitūr vāreṇyāṁ vayāṁ devāsyā prasavē manāmahe,  
asmābhyāṁ dyāvapṛthivi sucetūnā rayīm dhataṁ vāsūmantaṁ ṣatagvīnam.

4.34.10<sup>b</sup> (Vāmadeva ; to Ṛbhus)  
yē gómantaṁ vājavantaṁ suvīraṁ rayīm dhatthā vāsūmantaṁ puru-  
kṣūm,

tē agrepā ṛbhavo mandasānā asmē dhatta yē ca rātīm gr̥nānti.

4.49.4<sup>b</sup> (Vāmadeva ; to Indra and Bṛhaspati)  
asmē indrābṛhaspati rayīm dhataṁ ṣatagvīnam,  
āṇvāvantaṁ sahasrīṇam.

6.68.6<sup>b</sup> (Bharadvāja ; to Indra and Varuṇa)  
yāṁ yuvām dāṇvādhvarāya devā rayīm dhatthō vāsūmantaṁ purukṣūm,  
asmē sá indrāvaruṇāv āpi ṣyāt prā yō bhanākti vanuṣām āṣatīḥ.

7.84.4<sup>b</sup> (Vasiṣṭha ; to Indra and Varuṇa)  
asmē indrāvaruṇā viṣvāvāraṁ rayīm dhataṁ vāsūmantaṁ purukṣūm,  
prā yā ādityō āṇṛtā mināty āmita ṣūro dayate vāsūni.

See for these parallel pādas, with reference to purukṣūm, 'containing much cattle',  
Bloomfield, IF. xxv. 190.

[1.160.1<sup>c</sup>, sujānmani dhiṣāne antār iyate: 1.35.9<sup>b</sup>, ubhé dyāvapṛthivī antār iyate.]

See the context of each stanza.

1.160.4<sup>c</sup> (Dirghatamas Āucathya ; to Dyāvapṛthivyāu, here Sūrya)  
ayāṁ devānām apāsām apāstamo yō jajāna ródasi viṣvāṇāmbhuvā,  
vī yō mamé rájasī sukratūyáyājārebhi skāmbhanebhiḥ sám āṇṛce.

6.7.7<sup>a</sup> (Bharadvāja Barhaspatya; to Vaiṣvānara)

vī yó rájáṁsy ámimīta sukrátur <sup>cf. 6.6.7<sup>b</sup></sup> <sub>vaiṣvānaro vī divó rocaná kavīh,</sub>

pári yó víḡvā bhúvanāni paprathé 'dabdhó gopá amítasya rakṣitá.

Cf. 6.49.13<sup>a</sup>, yó rájáṁsi vimamé párthivāni, of Viṣṇu; and 6.8.2<sup>a</sup>, vy ántárikṣam amimīta sukrátur, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3; for sám āṁṣe in 1.160.4<sup>a</sup>, Oldenberg, RV. Noten, p. 152.

1.161.4<sup>a</sup>, 13<sup>a</sup>, cakrīvāṁsa (13<sup>a</sup>, suṣupvāṁsa) řbhavas tát aprēhata.

1.161.7<sup>a</sup> (Dirghatamas Āucathya; to Řbhuvā)

niç cārmaṇo gām ariṇīta dhītibhir yá járaṇtā yuvaçá tákr̥notana,  
sāudhanvanā áçvād áçvam atakṣata yuktvá rátham úpa devān áyatana.

4.36.4<sup>b</sup> (Vamadeva; to Řbhuvā)

lékaṇi ví cakra camasāṁ cāturvayaṁ, niç cārmaṇo gām ariṇīta dhītī-  
bhīh, <sup>cf. 4.35.2<sup>d</sup></sup>

áthā devéṣv amrtatvām ānaça çruṣṭí vājā řbhavas tát va ukthyām.

1.162.1<sup>ab</sup> (Dirghatamas Āucathya; Açvastutiḥ)

mā no mitró várūṇo aryamāyūr indra řbhukṣá marútaḥ pári khyan,  
yád vājino devájatasya sápteh pravakṣyāmo vidáthe víryāni.

5.41.2<sup>ab</sup> (Atri Bhāuma; to Viçve Devāḥ)

té no mitró várūṇo aryamāyūr indra řbhukṣá marúto juṣanta,  
námobhir vā yé dádhate suvr̥ktūṁ stómaṁ rudráya mīlhuṣe sajóṣāḥ.

Cf. the parallel relation of 8.73.14<sup>ab</sup> to 8.73.15<sup>ab</sup>, under 6.60.14<sup>ab</sup>.—For 1.162.1<sup>ab</sup> cf. also 7.93.8<sup>a</sup>, méndro no viṣṇur marútaḥ pári khyan.

1.162.6<sup>d</sup>, 12<sup>d</sup>, utó téṣām abhigūrtir na invatu.

1.162.8<sup>d</sup>, 9<sup>d</sup>, 14<sup>d</sup>, sárvā tá te ápi devéṣv asti.

[1.162.22<sup>c</sup>, anāgastvāṁ no áditih̐ kr̥notu: 4.39.3<sup>c</sup>, ánāgasāṁ tám áditih̐ kr̥notu.]

1.163.7<sup>c</sup> (Dirghatamas Āucathya; Açvastutiḥ)

átra te rūpām uttamām apaçyaṁ jigīṣamāṇam iṣá á padé góḥ,  
yadā te máрто ánu bhógam ānaḥ ād id grásīṣṭha óṣadhīr ajgāḥ.

10.7.2<sup>c</sup> (Trita Āptya; to Agni)

imá agne matáyas túbhyaṁ jātá góbhir áçvair abhí gr̥ṇanti rádhāḥ,  
yadā te máрто ánu bhógam ānaḥ vāso dádhāno matibhīh̐ sujātā.

Cf. Oldenberg, RV. Noten, p. 156; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10<sup>c</sup> (Dirghatamas Āucathya; Açvastutiḥ)

irmāntāsaḥ silikamadhyamāsaḥ sám çūraṇāso divyāso átyāḥ,  
haṁsá iva çreṇiçó yatante yád ákṣīṣur divyām ájnam áçvāḥ.

3.8.9<sup>a</sup> (Viṣvāmitra Gāthina; to the Yupa)

haṁsā iva cṛeṇiḥ yātānāḥ ṣukrā vāsānāḥ svāraṇo na āguḥ,  
unniyāmānāḥ kavibhiḥ puristād [devā devānām āpi yanti pāthah.]

3.8.9<sup>d</sup>

In the light of anta and madhyama, cūraṇāso, in 1.163.10, may perhaps harbour a compound cūra-ṇās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13; cf. especially Mahidhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: Irmāntāsah, 'broad-haunched'; silikamadhyamāsah, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3<sup>c</sup>, saptā svāsāro abhi sām navante: 10.71.3<sup>d</sup>, tāni saptā rebhā abhi sām navante.]

[1.164.21<sup>c</sup>, ino viśvasya bhūvanasya gopāḥ: 2.27.4<sup>b</sup>, devā viśvasya, &c.]

1.164.30<sup>d</sup>, 38<sup>b</sup>, āmartyo mārtyenā sāyonih.

1.164.31 (Dīrghatamas Āucathya; to Viṣve Devāḥ) =

10.177.3 (Pataṅga Prājāpatya; Mayābhedah)

āpaṇyāṁ gopāṁ ānipadyamānam ā ca pārā ca pathibhiḥ cārantam,  
sā sadhrīcīḥ sā viśūcīr vāsāna ā varivartī bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix de l'Atharva-Vēda*, pp. 112, 152; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40<sup>b</sup>, ātho vayāṁ bhāgavantaḥ syāma: 7.41.5<sup>b</sup>, tēna vayāṁ, &c.]

1.164.43<sup>d</sup>, 50<sup>b</sup>, tāni dhārmaṇi prathamāny āsan.

1.164.50 (Dīrghatamas Āucathya; Sādhyah) =

10.90.16 (Nārāyaṇa; to Puruṣa)

yajñēna yajñām ayajanta devās tāni dhārmāṇi prathamāny āsan,  
tē ha nākaṁ mahimānaḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43<sup>d</sup>.

1.164.52<sup>b</sup> (Dīrghatamas Āucathya; to Sarasvat, or Sūrya)

divyāṁ suparṇāṁ vāyasāṁ bṛhāntam apām gārbhaṁ darçatām oṣadhīnām,  
abhīpatō vṛṣṭibhis tarpāyantaṁ sārāsvantaṁ āvase jōhavīmī.

3.1.13<sup>a</sup> (Viṣvāmitra Gāthina; to Agni)

apām gārbhaṁ darçatām oṣadhīnām vānā jajāna subhāgā virūpam,  
devāsaḥ cin mānasā sām hi jagmūḥ pāniṣṭhaṁ jātām tavāsaṁ duvasyan.

Bergaigne, i. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.



So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apāñ Napat, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha ōṣadhīnām (als mond, divyaḥ suparnaḥ) bezeichnet werden.' The words vṛṣabha ōṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13<sup>a</sup> shows that the words apāñ gārghaṇ darṣatām ōṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyāñ suparnaṃ will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

### Group 15. Hymns 165-191, ascribed to Agastya Māitravaruṇi

[1.165.13<sup>d</sup> eṣāñ bhūta nāveda ma ṛtānām; 4.23.4<sup>c</sup>, devó bhuvan nāveda, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitravaruṇi; to Maruts)

eṣā va stóma maruta iyāñ gir mādāryasya mānyasya kārōḥ,  
eṣā yāsiṣṭa tanvé vayāñ vidyāmeṣāñ vṛjānañ jirādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15<sup>d</sup> ff.

1.165.15<sup>d</sup>; 166.15<sup>d</sup>; 167.11<sup>d</sup>; 168.10<sup>d</sup>; 169.8<sup>d</sup>; 171.6<sup>d</sup>; 173.13<sup>d</sup>; 174.10<sup>d</sup>;  
175.6<sup>d</sup>; 176.6<sup>d</sup>; 177.5<sup>d</sup>; 178.5<sup>d</sup>; 180.10<sup>d</sup>; 181.9<sup>d</sup>; 182.8<sup>d</sup>; 183.6<sup>d</sup>;  
184.6<sup>d</sup>; 185.11<sup>d</sup>; 186.11<sup>d</sup>; 189.8<sup>d</sup>; 190.8<sup>d</sup>, vidyāmeṣāñ vṛjānañ  
jirādānum.

1.166.4<sup>a</sup>, bhāyante viçvā bhūvanāni harmyā: 1.85.8<sup>c</sup>, bhāyante viçvā bhūvanā  
marūdibhyaḥ.

[1.166.8<sup>b</sup>, pūrbhī rakṣata maruto yām āvata: 1.64.13<sup>b</sup>, tasthāu va ūtī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1<sup>d</sup>, sahasrīṇa ūpa no yantu vājāḥ: 7.26.5<sup>c</sup>, sahasrīṇa ūpa no māhi vājān.]

[1.167.9<sup>b</sup>, arāttac cic chāvaso ántam āpūḥ: 1.100.15<sup>b</sup>, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1<sup>d</sup>, mahé vavṛtyām āvase suvṛktibhiḥ: 1.52.1<sup>d</sup>, éndrañ vavṛtyām, &c.]

1.168.9<sup>d</sup> (Agastya Māitravaruṇi; to Maruts)  
ásuta pññir mahatē rāṇaya tveṣāñ ayāsāñ marūtāñ anīkam,  
té sapsarāso jñanayantābhvam ád it svadhām īṣirām páry apaçyan.

10.157.5<sup>b</sup> (Bhuvana Āptya, or Sādhana Bhāvuna; to Viṣve Devāḥ)  
 pratyāñcam arkām anayañ chāerbhir  
 ād it svadhām iṣirām pāry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5<sup>c</sup>, té śú no marúto mṛṣayantu: 1.171.3<sup>a</sup>, stutásno no marúto, &c.]

1.170.5<sup>a</sup> (Agastya; to Indra)  
 tvám içiṣe vasupate vásūnām tvám mitráṇām mitrapate dhéṣṭhaḥ,  
 indra tvám maruḍbhiḥ sám vadasvādha práçāna ṛtuthá havīṣi.

8.71.8<sup>c</sup> (Sudṛiti Āṅgīrasa, and Purumīḥa Āṅgīrasa; to Agni)  
 ágne mákiṣ te devásya rātim ádevo yuyota,  
 tvám içiṣe vásūnām.

[1.171.3<sup>a</sup>, stutásno no marúto mṛṣayantu: 1.169.5<sup>c</sup>, té śú no marúto, &c.]

1.174.2<sup>b</sup> (Agastya; to Indra)  
 dāno víçā indra mṛdhrāvācaḥ saptá yát púraḥ çarma çāradīr dārt,  
 ṛṇór apó anavadyārṇā yūne vṛtrām purukútsāya randhīḥ.

6.20.10<sup>c</sup> (Bharadvāja; to Indra)  
 sanéma té 'vasā návyā indra prá pūrāva stavanta enā yajñāñiḥ,  
 saptá yát púraḥ çarma çāradīr dārd dhán dāsīḥ purukútsāya çikṣan.

The expression hán dāsīḥ, in 6.20.10<sup>c</sup>, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by víçāḥ in 1.174.2<sup>b</sup>: 'thou didst slay the Dāsa clans'. For dāno in 1.174.2<sup>b</sup>, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, RV. Noten, p. 173. The parallelism with hán in 6.20.10<sup>c</sup> is obvious, and supported by 1.131.4<sup>b</sup>, pūro yád indra çāradīr avātīrah. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han; cf. adamāyo dāsýūn in 6.18.3. The connexion of dāno with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff.; Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5<sup>a</sup>, váha kútsam indra yásmiñ cākán: 1.33.14<sup>a</sup>, ávaḥ kútsam indra yásmiñ cākán.

1.174.5<sup>c</sup> (Agastya; to Indra)  
 váha kútsam indra yásmiñ cākán, syūmanyú ṛjrá vátasyāçvā, 1.33.14<sup>a</sup>  
 prá súraç cakráñ vṛhatād abhíke 'bhí spádho yāsiṣad vājrabāhuḥ.

4.16.12<sup>d</sup> (Vāmadeva Gāutama; to Indra)  
 kútsāya çuṣṇam açuṣam ní barhiḥ prapitvé áhnaḥ kúyavam sahásrā,  
 sadyó dāsýūn prá mṛṇa kutsyéna prá súraç cakráñ vṛhatād abhíke.

Stanza 1.174.5 shares its first páda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 171; Oldenberg, RV. Noten, p. 278.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha oṣadhīnām (als mond, divyaḥ suparṇaḥ) bezeichnet werden.' The words vṛṣabhām oṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13<sup>a</sup> shows that the words apām gārbhaḥ darçatām oṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyān suparṇām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

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[1.165.13<sup>d</sup> eṣān bhūta nāvedā ma ṛtānām; 4.23.4<sup>e</sup>, devó bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)

eṣā va stómo maruta iyām gīr mādāryāsya mānyāsya kārōḥ,  
eṣā yāsīṣṭa tanvé vayām vidyāmeṣām vṛjanām jīrādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15<sup>d</sup> ff.

1.165.15<sup>d</sup>; 166.15<sup>d</sup>; 167.11<sup>d</sup>; 168.10<sup>d</sup>; 169.8<sup>d</sup>; 171.6<sup>d</sup>; 173.13<sup>d</sup>; 174.10<sup>d</sup>;  
175.6<sup>d</sup>; 176.6<sup>d</sup>; 177.5<sup>d</sup>; 178.5<sup>d</sup>; 180.10<sup>d</sup>; 181.9<sup>d</sup>; 182.8<sup>d</sup>; 183.6<sup>d</sup>;  
184.6<sup>d</sup>; 185.11<sup>d</sup>; 186.11<sup>d</sup>; 189.8<sup>d</sup>; 190.8<sup>d</sup>, vidyāmeṣām vṛjanām  
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[1.166.8<sup>b</sup>, pūrbhī rakṣatā maruto yām āvata: 1.64.13<sup>b</sup>, tasthāu va utī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1<sup>d</sup>, sahasrīṇa ūpa no yantu vūjah: 7.26.5<sup>e</sup>, sahasrīṇa ūpa no mahi vūjan.]

[1.167.9<sup>b</sup>, āṛāttac cie chāvaso āntam āpūḥ: 1.100.15<sup>b</sup>, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1<sup>d</sup>, mahé vavṛtyām āvase suvṛktībhiḥ: 1.52.1<sup>d</sup>, éndram vavṛtyām, &c.]

1.168.9<sup>d</sup> (Agastya Māitrāvaruṇi; to Maruts)

āsūta pṛṇir mahatē rāṇāya tveṣām ayāsām marūtām ānikam,  
tē sapsarāso 'janayantābhvam ād it svadhām iṣirām páry apaçyan.

10.157.5<sup>b</sup> (Bhuvana Āptya, or Sādhana Bhāuvana; to Viṣve Devāḥ)  
 pratyāñcam arkām anayañ chācibhir  
 ād it svadhām iṣirām pāry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5<sup>c</sup>, té śú no marúto mṛṇayantu: 1.171.3<sup>a</sup>, stutāso no marúto, &c.]

1.170.5<sup>a</sup> (Agastya; to Indra)

tvām içiṣe vasupate vāsūnām tvām mitrānām mitrapate dhēsthah,  
 indra tvām marūdibhiḥ sām vadasvādha prāçana ṛtuthā havīṣi.

8.71.8<sup>c</sup> (Sudṛti Āṅgīrasa, and Purumīṭha Āṅgīrasa; to Agni)  
 āgne mākiṣ te devāsya rātīm ādevo yuyota,  
 tvām içiṣe vāsūnām.

[1.171.3<sup>a</sup>, stutāso no marúto mṛṇayantu: 1.169.5<sup>c</sup>, té śú no marúto, &c.]

1.174.2<sup>b</sup> (Agastya; to Indra)

dāno viça indra mṛdhrāvācaḥ saptá yát púraḥ çárma çáradīr dārt,  
 ṛṇor apó anavadyāṇā yūne vṛtrām purukūtsāya randhriḥ.

6.20.10<sup>c</sup> (Bharadvāja; to Indra)

sanéma té 'vasā nāvya indra prā pūrāva stavanta enā yajñāñi,  
 saptá yát púraḥ çárma çáradīr dārd dhān dāsīḥ purukūtsāya çikṣan.

The expression hān dāsīḥ, in 6.20.10<sup>c</sup>, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by viçāḥ in 1.174.2<sup>b</sup>: 'thou didst slay the Dāsa clans'. For dāno in 1.174.2<sup>b</sup>, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, RV. Noten, p. 173. The parallelism with hān in 6.20.10<sup>c</sup> is obvious, and supported by 1.131.4<sup>b</sup>, pūro yād indra çáradīr avātiraḥ. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han; cf. adamāyo dāsyañ in 6.18.3. The connexion of dāno with dān in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff.; Hillebrandt, *Ved. Myth.* i. 112; iii. 274.

1.174.5<sup>a</sup>, vāha kūtsam indra yāsmiñ cākān: 1.33.14<sup>a</sup>, āvaḥ kūtsam indra yāsmiñ cākān.

1.174.5<sup>c</sup> (Agastya; to Indra)

vāha kūtsam indra yāsmiñ cākān, syūmanyū ṛjṛā vātasyāçvā, 1.33.14<sup>a</sup>  
 prā sūraç cakrām vṛhatād abhīke 'bhī spṛdho yāsiṣad vājrabāhuḥ.

4.16.12<sup>d</sup> (Vāmadeva Gautama; to Indra)

kūtsāya çūṣṇam açuṣam nī barhiḥ prapitvé āhnaḥ kūyavam sahasrā,  
 sadyo dāsyañ prā mṛṇa kutsyēna prā sūraç cakrām vṛhatād abhīke.

Stanza 1.174.5 shares its first pāda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 171; Oldenberg, RV. Noten, p. 278.

1.174.8<sup>d</sup> (Agastya ; to Indra)

sānā tā ta indra nāvya āguḥ sāho nābhó 'viraṇāya pūrvīh,  
bhināt puro ná bhīdo ádevir nanámo vādhar ádevasya pīyóh.

2.19.7<sup>d</sup> (Gr̥tsamada ; to Indra)

evā ta indrocātham ahema ṇravasyā ná tmānā vājāyantaḥ,  
aḡyāma tát śáptam āguṣāṇā nanámo vādhar ádevasya pīyóh.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhīdo to anabhīdo, which aims to make away with the at least clumsy expression ná bhīdo, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvām dhūnir indra dhūnimatir ṇṇór apáh sīrá ná srāvantiḥ,  
prá yāt samudráṁ áti ḡura pársi pāráyā turvācam yádum svastí.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2<sup>b</sup> = 6.20.10<sup>c</sup>.

[1.175.2<sup>b</sup>, vīśā mádo vārenyāḥ : 8.46.8<sup>a</sup>, yās te mádo vārenyāḥ.]

[1.175.3<sup>c</sup>, sahāvān dásyum avratám : 9.41.2<sup>c</sup>, sahāvāno dásyum, &c.]

1.175.5<sup>ab</sup> : 1.127.9<sup>de</sup>, ḡṣmíntamo hí te mádo dyumníntama utá krátuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yáthā pūrvabhyo jaritíḥbhya indra máya ivápo ná tīṣyate babhútha,  
tām ānu tvā nivīdam johavīmī , vidyāmeṣám vṇjánam jirádānum.]

☞ refrain, 1.165.15<sup>d</sup> ff.

1.176.1<sup>b</sup> (Agastya ; to Indra)

mātsi no vāsyaiṣṭaya índram indo vīśā viḡa,

ṛghāyāmāna invasi, ḡatrum ánti ná vindasi.

☞ 1.10.8<sup>b</sup>

9.2.1<sup>c</sup> (Medhātithi Kāṇva ; to Soma Pavamāna)

pávasva devavír áti, pavítram soma ránhya,

índram indo vīśā viḡa.

☞ 9.2.1<sup>a</sup>

Ludwig, 481, renders 1.176.1: 'Freu dich am tranke, bestes uns zu suchen, [sag] Indu als stier fliess ein, tobend stürzest du, findest in der Nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second páda, and therefore supplies the imperative 'say', construing the second páda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first páda, and coordinates the two pádas by making mātsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit: 'Berauscht zur Schatzerlangung ihn, in Indra dringe, Indu, Held.' But the páda índram indo vīśā viḡa in the Pavamāna hymn is in faultless connexion; its extraneous and parenthetic character in 1.176.1 is due to borrowing: 'Intoxicate thyself (O Indra) in order to get us greater riches —O bull Indu (Soma), enter Indra! —Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second páda of 1.176.1 also is repeated in 1.10.8<sup>b</sup> (q.v.): both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2 :

sā váhniḥ soma jāgrviḥ pávasva devavír āti, abhi kóam madhuçútam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793 : 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2 : 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genieusst], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír āti to devavír iti ; in his note (cf. also *Der Rig-Veda*, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1<sup>c</sup>, ṛghāyāmāṇa invasi : 1.10.8<sup>b</sup>, ṛghāyāmāṇam invataḥ.

1.176.2<sup>b</sup> : 1.7.9<sup>a</sup>, yá ékaç carṣanínám.

[1.176.2<sup>d</sup>, yávam ná carkṛṣad vṛṣā : 1.23.15<sup>c</sup>, góbhīr yávam ná carkṛṣat.]

1.176.3<sup>a</sup> (Agastya ; to Indra)

yásya víçvāni hástayoḥ páñca kṣitínám vásu,  
spāçayasva yó asmadhrúg divyēvāçānir jahi.

6.45.8<sup>a</sup> (Çamyu Bārhaspatya ; to Indra)

yásya víçvāni hástayor ūcúr vásūni ní dvitá,  
virásya pṛtanāśāhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5<sup>d</sup> : 1.4.8<sup>c</sup>, právo vájeṣu vājīnam.

1.176.6 = 1.175.6.

1.177.1<sup>b</sup> (Agastya ; to Indra)

á carṣaniprá vṛṣabhó jánānam rájá kṛṣtínám puruhūtá indrah,  
sutáḥ çravasyánn ávasópa madríg, yuktvá hári vṛṣanā yáhy arvān.] <sup>cf. 1.177.1<sup>d</sup></sup>

4.17.5<sup>b</sup> (Vāmadeva Gāutama ; to Indra)

yá éka ic cyāváyati prá bhūmā rájá kṛṣtínám puruhūtá indrah,  
satyám enam ānu víçve madanti rātīm devásya gṛpató maghónah.

The hymn 1.177 is certainly late clap-trap ; the jingly use of stems vṛṣan and vṛṣabhā furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1<sup>d</sup>, yuktvá hári vṛṣanā yáhy arvān : 5.40.4<sup>c</sup>, yuktvá háribhyām úpa yāsad arvān.]

1.177.3<sup>b</sup> (Agastya ; to Indra)

á tiṣṭha rátham vṛṣanam vṛṣā te sutáḥ sómah páriṣiktá mádhūni,  
yuktvá vṛṣabhyām vṛṣabha kṣitínám háribhyām yáhi pravatópa madrík.

7.24.2<sup>b</sup> (Vasiṣṭha Māitrāvaruṇi ; to Indra)

grbhítām te mána indra dvibárhah sutáḥ sómah páriṣiktá mádhūni,  
visṛṣṭadhenā bharate suvrktír iyám indram jóhuvasi maníṣā.

See the preceding item. For visṛṣṭadhenā see Geldner, *Ved. Stud.* iii. 39 ; Oldenberg, *Vedaforschung*, p. 98 ; Oliphant, *JAOS.* xxxii. 410.

1.177.5<sup>c</sup> (Agastya ; to Indra)

ó sústuta indra yāhy arvāñ ūpa brāhmāṇi mānyāsya kārōḥ,

vidyāma vāstor āvasā grṇānto 〔vidyāmeśāṃ vṛjānaṃ jirādānum.〕

☞ refrain, 1.165.15<sup>d</sup> ff.

6.25.9<sup>c</sup> (Bharadvāja ; to Indra)

evā na spṛdhaḥ sām ajā samātsv indra rārandhī mithatīr ādeviḥ,

vidyāma vāstor āvasā grṇānto 〔bharadvāja utā ta indra nūnām.〕

☞ 6.25.9<sup>d</sup>

10.89.17<sup>c</sup> (Renu Vaiṣvāmitra ; to Indra)

evā te vayām indra bhuñjatinām 〔vidyāma sumatnām nāvānām.〕

☞ 1.4.3<sup>b</sup>

vidyāma vāstor āvasā grṇānto 〔viṣvāmitrā utā ta indra nūnām.〕

☞ 6.25.9<sup>d</sup>

For the relation of 10.89.17 to 6.25.9 see under 1.4.3<sup>b</sup>.—Stanza 1.177.5 is late; cf. under 1.177.1<sup>b</sup>. For the construction of āvasā grṇānto see Oldenberg, RV. Noten, p. 176; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff.; Oldenberg, *ibid.* p. 79.

1.179.2<sup>a</sup> (Lopāmudrā ; to Rati)

yē cid dhī pūrva ṛtasāpa āsan sākām devēbhir āvadann ṛtāni,

tē cid āvasur nahy āntam āpūḥ sām ū nū pātnīr vṛsabhir jagamyuḥ.

10.154.4<sup>a</sup> (Yami ; Bhāvavṛttam)

yē cit pūrva ṛtasāpa ṛtāvāna ṛtāvīdhaḥ,

pitṛṇ tāpasvato yama tāñ cid evāpi gachatāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff.; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5<sup>c</sup> (Pupil of Agastya ; to Rati)

imām nū sōmam āntito hṛtsū pītām ūpa bruve,

yāt sīm āgaḥ cakṛmā tāt sū mṛlatu pulukāmo hī mārtyaḥ.

5.85.7<sup>d</sup> (Atri Bhāuma ; to Varuṇa)

aryamyaṇ varuṇa mitryaṇ vā 〔sākhāyaṇ vā sādām id bhrātaraṇ vā.〕

☞ 1.185.5<sup>b</sup>

vecām vā nityaṇ varuṇāraṇaṇ vā yāt sīm āgaḥ cakṛmā ḡcīrāthas tāt.

7.93.7<sup>c</sup> (Vasiṣṭha ; to Indra and Agni)

sō agna enā nāmasā samiddhō 'chā mitrām varuṇam indraṇ voceḥ,

yāt sīm āgaḥ cakṛmā tāt sū mṛta tād aryamāditiḥ ḡcīrathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10<sup>a</sup> (Agastya ; to Aṇvins)

tām vām rāthaṇ vayām adyā huvema stōmair aṇvinā suvitāya nāvyaṇ,

āriṣṭanemiṇ pāri dyām iyanām 〔vidyāmeśāṃ vṛjānaṃ jirādānum.〕

☞ refrain, 1.165.15<sup>d</sup> ff.

4.44.1<sup>a</sup> (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Aṇvins)  
 tāṁ vām rátham vayám adyá huvema pr̥thujráyam aṇvínā sāngatīm  
 góh,  
 yáḥ suryám váhati vandhuráyúr gírvāhasam purutáman vasyúyám.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent; see Grassmann's Lex., s. v. náva.

1.182.6<sup>b</sup> (Agastya; to Aṇvins)

ávaviddham taugryám apsv antár anārambhaṇé támasi práviddham,  
 cátasro návo játhalsaya jústā úd aṇvibhyám isitāḥ párayanti.

7.104.3<sup>b</sup> (Vasiṣṭha; to Indra and Soma)

indrāsomā duṣkṛto vavré antár anārambhaṇé támasi prá vidhyatam,  
 yáthā nátaḥ púnar ékaḥ canódáyat tát vām astu sáhase manyumáe chāvah.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhalsaya in 1.182.6<sup>c</sup> see Oldenberg, RV. Noten, pp. 103, 181 (with citations of earlier literature).

1.183.1<sup>b</sup>, trivandhuró vṛṣaṇā yás tricakráḥ: 1.118.1<sup>d</sup>, trivandhuró vṛṣaṇā váta-  
 ranhah.

1.183.3<sup>cd</sup> (Agastya; to Aṇvins)

á tiṣṭhatam suvṛtam yó rátho vām ánu vratāni vartate havīṣmān,  
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmāne ca.

1.184.5<sup>c</sup> (The same)

eṣá vām stómo aṇvināv akāri mānebhír maghavānā suvṛkti,  
 yātām vartís tánayāya tmāne cāgástye nāsatyā mādantā.

6.49.5<sup>cd</sup> (R̥jicvan Bhāradvāja; to Viṣve Devāḥ)

sá me vápuḥ chādayad aṇvínor yó rátho virūkmān mánasā yujanāḥ,  
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmāne ca.

Note the curious awkward separation by pāda ending of the articular yó from its noun rátho in 6.45.5<sup>cd</sup>, and compare yó rátho in 1.183.3<sup>a</sup>. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4<sup>c+d</sup> (Agastya; to Aṇvins)

má vām vṛko má vṛkír á dadharshín má pári varktam utá máti dhaktam,  
 ayám vām bhāgó nihita iyám gír dásrāv imé vām nidháyo mádhūnām.

8.57 (Vāl. 9).4<sup>a</sup> (Medhya Kāṇva; to Aṇvins)

ayám vām bhāgó nihito yajatremā giro nāsatyópa yātam,  
 pibataḥ sōmam mádhumantam asmé prá dāçvānsam avatām çacrbhiḥ.



3.58.5<sup>d</sup> (Viçvāmitra; to Açvins)  
tirāḥ purā cid açvinā rājāṁsy āṅgūśo vām maghavānā jāneṣu,  
éhā yātaṁ pathībhir devayānāir, dāsraḥ imé vām nidháyo mádhunām.

☞ 1.183.6<sup>c</sup>

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5<sup>c</sup> in 1.183.6<sup>c</sup> (also 1.187.6<sup>c</sup>); and 3.58.5<sup>d</sup> in 1.183.4<sup>d</sup>.

1.183.5<sup>d</sup> (Agastya; to Açvins)  
yuvām gótamaḥ purumīlho átrir dāsra hávaté 'vase haviṣmān,  
dīcam na diṣṭām rjūyeva yāntā me hávaṁ nāsatyópa yātam.

8.85.1<sup>a</sup> (Kṛṣṇa Āṅgīrasa; to Açvins)

ā me hávaṁ nāsatyāçvinā gáchataṁ yuvām,  
mádhvaḥ sómasya pítāye.

☞ 5.75.3<sup>b</sup>

☞ 1.47.9<sup>d</sup>

The metre of 8.85.1<sup>a</sup> is defective; apparently the line is merely a curtailed version of 1.183.5<sup>d</sup>. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1<sup>c</sup> cf. under asyá sómasya pítāye in 1.22.1<sup>c</sup>.

1.183.6<sup>a</sup> = 1.184.6<sup>a</sup>: 1.93.6<sup>a</sup>; 7.73.1<sup>a</sup>, átāriṣma támasas pāram asyá.

1.183.6<sup>c</sup> = 1.184.6<sup>c</sup> (Agastya; to Açvins)

átāriṣma támasas pāram asyá, prāti vām stómo açvināv adhāyi,  
éhā yātaṁ pathībhir devayānāir, vidyāmeṣāṁ vṛjánāṁ jīrádānum.

☞ refrain, 1.165.15<sup>d</sup> ff.

3.58.5<sup>c</sup> (Viçvāmitra; to Açvins)  
tirāḥ purā cid açvinā rājāṁsy āṅgūśo vām maghavānā jāneṣu,  
éhā yātaṁ pathībhir devayānāir, dāsraḥ imé vām nidháyo mádhunām.

☞ 1.183.4<sup>d</sup>

Note the correspondence of 1.183.3<sup>d</sup> with 1.184.5<sup>c</sup>, above.—Cf. 4.37.1<sup>b</sup>, closely allied to 7.38.8<sup>d</sup>, and the cadence pathībhir devayānāih, 5.43.6<sup>d</sup>.

[1.184.2<sup>a</sup>, asmé ū śú vṛṣaṇā mādayetham: 4.14.4<sup>d</sup>, asmīn yajñé vṛṣaṇā, &c.]

1.184.5<sup>c</sup>, yātām vartīs tánayāya tmāne ca: 1.183.3<sup>d</sup>; 6.49.5<sup>d</sup>, yéna narā nāsa-  
tyeṣayādhyāi vartīr yāthās tánayāya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2<sup>d</sup>–8<sup>d</sup>, dyāvā rākṣataṁ pṛthivī no ábhvāt.

1.185.8<sup>b</sup> (Agastya; to Dyāvapṛthivyāu)

devān vā yác cakrmā kác cid āgaḥ sákhāyaṁ vā sádam ij jáspatiṁ vā,  
iyām dhīr bhūyā avayānam eṣāṁ, dyāvā rākṣataṁ pṛthivī no ábhvāt.

☞ refrain, 1.185.2<sup>d</sup>–8<sup>d</sup>

5.85.7<sup>b</sup> (Atri Bhāuma ; to Varuṇa)

aryamyam varuṇa mitryam vā sākḥāyam vā sādām id bhrātaram vā,  
veçām vā nityam varuṇāraṇam vā yāt sm āgaç cakṛmā çirāthas tát.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Cf. 2.27.14 ; 4.12.4.

1.186.2<sup>b</sup> (Agastya ; to Viçve Devāḥ)

ā no viçva āskrā gamantu devā mitrō aryamā vāruṇaḥ sajōṣāḥ,  
bhūvan yāthā no viçve vṛdhāsah karan suśāḥa vithurām nā çāvah.

7.60.4<sup>d</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur, ā sūryo aruhac chukram āraṇaḥ,

ç a : 4.45.2<sup>a</sup> ; b : 5.45.10<sup>a</sup>

yasmā adityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōṣāḥ.

The list of the gods in the repeated pāda fits primarily the designation adityāḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For āskra in 1.186.2 see KZ. xxv. 71 ; for prkṣā in 7.60.4, Pischel, Ved. Stud. i. 96.

1.186.3<sup>a</sup> (Agastya ; to Viçve Devāḥ, here Agni)

prēṣṭham vo ātithim grñiṣe 'gnīm çastibhir turvāniḥ sajōṣāḥ,  
āsad yāthā no vāruṇaḥ suktīrīr iṣaḥ ca parṣad arigūrtāḥ suriḥ.

8.84.1<sup>a</sup> (Uçanas Kavya ; to Agni)

prēṣṭham vo ātithim stuṣe mitrām iva priyām,

agnīm rātham nā vedyam.

ç 8.19.8<sup>b</sup>

Pāda 8.84.1<sup>a</sup>, prēṣṭham vo ātithim, followed by stuṣe, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3<sup>a</sup>, which is, however, itself not perfect. See Oldenberg, Prol., pp. 38, note 5, 69, note 3, 187, note 5 ; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, Prol. 288 ; SBE. xlv. 195 ; Pischel, Ved. Stud. i. 93, 105 ; for 1.186.3, Geldner, Ved. Stud. iii. 79.—A similar sequence of words in 8.103.10, prēṣṭham u priyāṇām stuyḥ ... agnīm ...

1.186.4<sup>b</sup> (Agastya ; to Viçve Devāḥ, here Uṣāsānaktā)

ūpa va eṣe nāmasā jigīṣosāsānāktā sudūgheva dhenūḥ,  
samāné āhan vimimāno arkām viṣurūpe pāyasi sāsminn ūdhan.

7.2.6<sup>b</sup> (Vasiṣṭha Māitrāvaruṇi ; Āpra, to Uṣāsānaktā)

utā yōṣaṇe divyē mahī na uṣāsānāktā sudūgheva dhenūḥ,  
barhiṣādā puruhūtē maghōnī ā yajñiye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6<sup>b</sup> contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you ... Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : ūpa va eṣe vāndyebhiḥ çūṣāḥ ... arkāḥ, uṣāsānāktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6<sup>b</sup>, content to take it as it is, because the slight alteration to uśāsānaktā sudūghām iva dhenūm is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183: 'Bewegte sich der Rsi nicht im Wortlaut jener Stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass uśāsānaktā hier akkusative sind?'

1.188.4<sup>a</sup> (Agastya; Āpra, to Barhis)  
prācīnaṁ barhīr ōjasā sahasravīram astr̥ṇan,  
yātrādityā virājatha.

9.5.4 (Asita Kāçyapa, or Devala Kāçyapa; Āpra, to Barhis)  
barhīḥ prācīnam ōjasā pāvamaṇa str̥ṇān hāriḥ,  
devēṣu devā iyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194; and our p. 17. The Pavamāna stanza is accordingly late.

1.188.7<sup>bc</sup>: 1.13.8<sup>bc</sup>; 1.142.8<sup>bc</sup>, hōtārā dāivya kavī, yajñāṁ no yakṣatām imām.

1.188.10<sup>c</sup>, agnīr havyāni siṣvadat: 1.105.14<sup>c</sup>; 142.11<sup>c</sup>, agnīr havyā suṣudati.

1.189.1<sup>b</sup> (Agastya; to Agni)  
āgne nāya supāthā rāyē asmān viçvāni deva vayūnāni vidvān,  
yuyodhy āsmāj juhuraṇām ēno bhūyīṣṭhaṁ te nāmaūktiṁ vidhema.

3.5.6<sup>b</sup> (Viçvāmītra Gathina; to Agni)  
ṛbhūç cakra īdyaṁ cāru nāma viçvāni devō vayūnāni vidvān,  
sasāsyā cārma ghṛtāvāt padām vēs tād id agnī rakṣaty āprayuchan.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2<sup>b</sup> (Agastya; to Agni)  
āgne tvām pārayā nāvyo asmān svastībhir āti durgāni viçvā,  
pūç ca pṛthivī bahulā na urvī bhāvā tokāya tānayāya çām yōḥ.

10.56.7<sup>b</sup> (Bṛhaduktha Vāmadevya; to Viçve Devāḥ)  
nāvā nā kṣōdah pradīçaḥ pṛthivyāḥ svastībhir āti durgāni viçvā,  
svām prajām bṛhāduktho mahitvāvareṣv adadhād ā parēṣu.

Cf. 1.99.1<sup>c</sup>, sá nah parṣad āti durgāni viçvā.

[1.190.2<sup>b</sup>, sargo ná yó devayatām āsarji: 9.97.46<sup>d</sup>, kāmō ná, &c.]

1.190.8<sup>c</sup> (Agastya; to Bṛhaspati)  
evā mahās tuvijātās tūviṣmān bṛhaspātir vṛṣabhō dhāyi devāḥ,  
sá na stutō vīrāvād dhātu gómad [vidyāmeṣām vṛjānaṁ jirādānum.]

7.23.6<sup>c</sup> (Vasiṣṭha Maitravaruni; to Indra) cf. refrain, 1.165.15<sup>d</sup> ff.  
[evéd indraṁ vṛṣaṇaṁ vājrabāhum, vasiṣṭhaṣo abhy ārcanty arkāḥ,

sá na stutō vīrāvād dhātu gómad [yūyām pāta svastībhiḥ sādā nah.] cf. 7.23.6<sup>a</sup>

For 7.23.6<sup>a</sup> cf. 9.97.4<sup>d</sup>, abhīndraṁ vṛṣaṇaṁ vājrabāhum. cf. refrain, 7.1.20<sup>d</sup> ff.

1.191.1<sup>d</sup>, 4<sup>d</sup>, ny ādr̥ṣṭā alipsata.

1.191.4<sup>c</sup> (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)  
ni gāvo goṣṭhē asadan ni mṛgāso aviksata,  
ni ketāvo jānānām ny ādr̥ṣṭā alipsata.]

ॐ 1.191.1<sup>d</sup>

5.66.4<sup>c</sup> (Rātaḥavya Ātreya ; to Mitra and Varuṇa)  
ādhā hi kāvyā yuvām dāksasya pūrbhīr adbhuṭā,  
ni ketūnā jānānām eikēthe putadakṣasā.

1.191.5<sup>a</sup> (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)  
etā u tyé prāty adṛṇan pradoṣām tāskarā iva,  
[ādr̥ṣṭā viṇvadr̥ṣṭāḥ] prātibuddhā abhūtana.

ॐ 1.191.5<sup>c</sup>

7.78.3<sup>a</sup> (Vasiṣṭha ; to Uṣas)

etā u tyāḥ prāty adṛṇan purastāj jyōtir yāchantīr uṣāso vibhātīḥ,

[ājījanan sūryam yajñām agnīm] apācinām tāmo agād ājuṣṭam. ॐ 7.78.3<sup>c</sup>

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, ii. 462 ; Henry, Mémoires de la Société de Linguistique, ix. 239. The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dṛṇan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5<sup>c</sup>, 6<sup>c</sup>, ādr̥ṣṭā viṇvadr̥ṣṭāḥ.

1.191.10<sup>c-f</sup>, 11<sup>c-f</sup>, só cin nú ná marāti nó vayām marāmāre asya yójanam hariṣṭhā  
mādhu tvā madhulā cakāra ; 1.191.12<sup>c-f</sup>, tāḥ cin nú ná maranti nó  
vayām, &c. ; 1.191.13<sup>de</sup>, āre asya yójanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions) ; Bloomfield, Concordance ; Oldenberg, RV. Noten, p. 187. For pāda f see Concordance under mādhu tvā madhulā karotu.

## REPEATED PASSAGES BELONGING TO BOOK II

**2.1.2** (Gṛtsamada Bhārgava Čaunaka, formerly Čaunahotra; to Agni) =

10.91.10 (Aruṇa Vaitahavya; to Agni)

tāvāgne hotrām tāva potrām ṛtviyaṁ tāva neṣṭrām tvám agnīd  
ṛtāyatāḥ,

tāva praçāstrām tvám adhvariyaṣi brahmā cāsi gṛhāpatiḥ ca no dāme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, *Proceedings of the Berlin Academy*, June 14, 1900, p. 603, note 1, 606.

**2.1.13<sup>d</sup>**: 1.94.3<sup>b</sup>, tvé devā havir adanty āhutam.

**2.1.16** (Gṛtsamada, &c., as above; to Agni) =

2.2.13 (The same)

yé stotṛbhyo góagrām áçvapeçasaṁ ágne rātīm upasṛjānti sūrāyaḥ,  
asmāñ ca tāñç ca prá hí neṣi vāsya á bṛhád vadema vidátthe suvīrāḥ.

The fourth pāda is refrain: see the next item.—Cf. Oldenberg, *Prol.* p. 431; *RV. Noten*, p. 189; *Pischel, Ved. Stud.* ii. 114.

**2.1.16<sup>d</sup>**; 2.13<sup>d</sup>; 11.21<sup>d</sup>; 13.13<sup>d</sup>; 14.12<sup>d</sup>; 15.10<sup>d</sup>; 16.9<sup>d</sup>; 17.9<sup>d</sup>; 18.9<sup>d</sup>; 20.9<sup>d</sup>;  
23.19<sup>d</sup>; 24.16<sup>d</sup>; 27.17<sup>d</sup>; 28.11<sup>d</sup>; 29.7<sup>d</sup>; 33.15<sup>d</sup>; 35.15<sup>d</sup>; 39.8<sup>d</sup>;  
40.6<sup>d</sup>; 42.3<sup>d</sup>; 9.86.48<sup>d</sup>, bṛhád vadema vidátthe suvīrāḥ.

**2.2.2<sup>b</sup>** (Gṛtsamada, &c., as above; to Agni)

abhi tvā náktir uṣāso vavāçire 'gne vatsām na svāsareṣu dhenávāḥ,  
divā ivéd aratir mānuṣā yugā kṣāpo bhāsi puruvāra saṁyātāḥ.

8.88.1<sup>c</sup> (Nodhas Gāutama; to Indra)

tām vo dasmām ṛtiśāhaṁ vásor mandānām ándhasaḥ,

abhi vatsām ná svāsareṣu dhenáva ṇdrāṁ girbhīr navāmahe.]

48 8.76.5<sup>c</sup>

Cf. Geldner, *Ved. Stud.* iii. 114, who renders erroneously náktir uṣāso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhi vavāçire; cf. 9.94.2.

[**2.2.4<sup>d</sup>**, pāthó ná pāyūm jānaṣi ubhé ánu: 9.70.3<sup>b</sup>, ádābhyāso janūṣi ubhé ánu.]

2.2.8<sup>c</sup> (Gr̥tsamada, &c., as above; to Agni)  
 sā idhānā usāso rūmyā ānu svār nā dīdēd arusēna bhānūnā,  
 hōtrābhīr agnīr mānuṣaḥ svadhvarō rājā viçām ātithiç cāruṣ āyāve.

10.11.5<sup>b</sup> (Havirdhāna Āngi; to Agni)  
 sādāsi raṇvō yāvaseva pūsyata hōtrābhīr agne mānuṣaḥ svadhvarāḥ,  
 viprasya vā yāc chaçamānā ukthyaṁ vājāṁ sasavāṁ upayāsi bhūribhiḥ.

Cf. 1.36.7<sup>c</sup>, hōtrābhīr agniṁ mānuṣaḥ sām indhate.

2.2.13 = 2.1.16.

2.3.1<sup>d</sup> (Gr̥tsamada, &c., as above; to Agni)  
 sāmiddho agnīr nīhitaḥ pr̥thivyāṁ pratyāṁ viçvāni bhūvanāny asthāt,  
 hōtā pavakāḥ pradīvaḥ sumedhā devō devān yajatv agnīr ārhan.

10.2.2<sup>d</sup> (Trita Āptya; to Agni)  
 1 vesi hotrām utā potrām jānanām, mandhatāsi dravinodā r̥tvā,  
 svīhā vayāṁ kṛnāvāmā havīṁsi devō devān yajatv agnīr ārhan. 1.76.4<sup>c</sup>

2.3.7<sup>a+d</sup> (Gr̥tsamada, &c., as above; Āpra, to Dāivya Hotārā)  
 dāivya hōtārā prathamā vidūṣṭara r̥jū yakṣataḥ sām r̥cā vapuṣṭarā,  
 devān yajantāv r̥tuthā sām aṁjato nābhā pr̥thivyā ādhi sānuṣu triṣṭu.

3.4.7<sup>a</sup> (Viçvāmitra Gāthina; Āpra, to Dāivya Hotārā) =  
 3.7.8<sup>a</sup> (Viçvāmitra Gāthina; to Agni)  
 dāivya hōtārā prathamā ny īñje sapta pr̥kṣāsah svadhāyā madanti,  
 r̥tām çānsanta r̥tām it tā āhur ānu vratām vratapā dīdhyanāḥ.  
 10.66.13<sup>a</sup> (Vasukarṇa Vasukra; to Viçve Devāḥ)  
 dāivya hōtārā prathamā purōhita r̥tasya pānthām ānv emi sādhyā,  
1.124.3<sup>c</sup>

ksētrasya pātiṁ prātiveçam imahe viçvān devān am̐tān āprayuchataḥ.  
 10.110.7<sup>a</sup> (Jamadagni Bhārgava, or Rāma Jamadagnya; Āpra, to Dāivya  
 Hotārā)

dāivya hōtārā prathamā suvācā mīmānā yajñām mānuṣo yājadhyai,  
 pracodāyantaṁ vidātheṣu kārū pracīnaṁ jyōtiḥ pradīçā diçānta.

3.29.4<sup>b</sup> (Viçvāmitra; to Agni)  
 īlayas tvā padē vayāṁ nābhā pr̥thivyā ādhi,  
 jātavedo nī dhimāhy āgne havyāyā vólhave. 1.45.6<sup>d</sup>

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3<sup>cd</sup>).—In 2.3.7 vapuṣṭarā (for vapuṣṭarā) is made to rhyme more perfectly with vidūṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. lx. 557.—For the apparently shortened pāda 3.29.4<sup>b</sup> cf. 3.8.3<sup>b</sup>, vārsman pr̥thivyā ādhi, and see Part 2, chapter 2, class B 9.

[2.3.9<sup>d</sup>, áthā devānām āpy etu pāthah: 3.8.9<sup>d</sup>; 7.47.3<sup>b</sup>, devā (7.47.3<sup>b</sup>, devīr) devānām āpi yanti pāthah.]

2.3.11<sup>c</sup> (Gṛtsamada Bhārgava Ṣaunaka, formerly Ṣaunahotra; to Agni)  
ghṛtām mimikṣe ghṛtām asya yónir ghṛté cṛitō ghṛtām v asya dhāma,  
anuṣvadhām ā vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havyām.

3.6.9<sup>d</sup> (Somāhuti Bhārgava; to Agni)  
āibhir agne sarāthām yāhy arvān nānārathām vā vibhāvo hy ācvāh,  
pātnivatas trīṇcātām trīṇc ca devān anuṣvadhām ā vaha mādāyasva.

The very harmless appearing pāda 2.3.11<sup>c</sup> has decided critical import: Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3.6.9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word: 3.6.9 preceded 2.3.11.

2.4.2<sup>a</sup> (Somāhuti Bhārgava; to Agni)  
imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyōh,  
eṣā vīcṡvāny abhy āstu bhūmā devānām agnir aratir jirācvaḥ.

10.46.2<sup>a</sup> (Vatsapri Bhālandana; to Agni)  
imām vidhānto apām sadhāsthe paçum ná naṣtām padāir ānu gman,  
gūhā cātantaṃ uçtjo nāmobhir ichānto dhīra bhṛgāvo vīndan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4<sup>c</sup>; 6.52.15<sup>b</sup>.

2.5.4<sup>d</sup> (Somāhuti Bhārgava; to Agni)  
sūkām hī çucinā çucīḥ praçastā kratunājani,  
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6<sup>c</sup> (Nārada Kāva; to Indra)  
stotā yāt te vicarṣaṇir atipraçardhāyad girāḥ,  
vayā ivānu rohate juṣānta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotā is the subject of rohate, and juṣānta yāt is refrain appendage, as in 9.102.5<sup>c</sup>. See Part 2, chapter 2, class B 4.—For vayā see Max Müller, SBE. xxxii. 207; Oldenberg, SBE. xlv. 207; RV. Noten, p. 164, where other literature is cited. It seems to me that vayās is nom. sg. of a stem vayās 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty'; cf. vayāvantam kṣāyam in 6.2.5 with kṣāya prajāvat, nrvāt, svapatyā, suvīra. The matter is not clear at every point; see Müller's and Oldenberg's discussions.—The word vicarṣaṇi in 8.13.6<sup>c</sup> is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛtīnām vicarṣaṇīḥ by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛtī and carṣaṇi shows that the vicarṣaṇi means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8<sup>c</sup> (Somāhuti Bhārgava ; to Agni)  
 yāthā vidvān āraṁ kārād viṣvebhyo yajatēbhyah,  
 ayām agne tvé āpi yām yajñāṁ cakrāmā vayam.

8.44.28<sup>a</sup> (Virūpa Āṅgīrasa ; to Agni)  
 ayām agne tvé āpi jaritā bhūtu santya,  
 tāsmaī pāvaka mṛṣaya.

cf. I.10.9<sup>c</sup>

The repeated pāda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.44.28, 'ich möge sein preissänger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated pāda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: auch für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated pāda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kārāḥ for kārāt. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1<sup>c</sup>: 1.26.5<sup>c</sup>; 1.45.5<sup>b</sup>, imā u śū ṇudhī girāḥ.

2.6.5<sup>a</sup> (Somāhuti Bhārgava ; to Agni)  
 sā no vṛṣṭīm divās pāri sā no vājam anarvāṇam,  
 sā naḥ sahasrīṇīr iṣaḥ.

9.65.24<sup>a</sup> (Bhṛgu Vārūṇi, &c. ; to Pavamāna Soma)  
 té no vṛṣṭīm divās pāri pāvantām ā suvīryam,  
 suvānā devāsa indavaḥ.

Ellipsis of some such verb as ā vah in 2.6.5.

[2.7.3<sup>c</sup>: āti gāhemahi dvīṣaḥ: 3.27.3<sup>c</sup>, āti dvēsāṁsi tarema.]

2.7.4<sup>a</sup> (Somāhuti Bhārgava ; to Agni)  
 ṇūciḥ pāvaka vāndyō 'gne brhād vī rocasa,  
 tvām ghr̥tēbhir āhutaḥ.

7.15.10<sup>c</sup> (Vasiṣṭha Maitravarūṇi ; to Agni)  
 agnī rākṣāṁsi sedhati, ṇukrāṇocir āmartyaḥ,  
 ṇūciḥ pāvakā īḍyaḥ.

cf. I.79.12<sup>b</sup>

Cf. agnīḥ pāvakā īḍyaḥ, 3.27.4<sup>b</sup>.

[2.8.5<sup>b</sup>, agnīm ukthāni vāvṛdhuḥ: 8.6.35<sup>a</sup>; 95.6<sup>b</sup>, indram ukthāni, &c.]

2.8.5<sup>c</sup> (Gr̥tsamada ; to Agni)  
 ātrim ānu svarājyāṁ agnīm ukthāni vāvṛdhuḥ,  
 viṣvā ādhi gr̥iyo dadhe.

cf. 2.8.5<sup>b</sup>



10.21.3<sup>d</sup> (Vimada Āindra, or others ; to Agni)  
 tvé dharmāṇa āsate juhūbhiḥ siñcatīr iva,  
 kṣṇā rūpāny arjunā vi vo māde viçvā ādhi çriyo dhiṣe vívakṣase.  
 10.127.1<sup>c</sup> (Kuçika Säubhara, or Ratri Bhāradvāji ; Rātristavaḥ)  
 rātri vy akhyad āyatī purutrā devy akṣābhiḥ,  
 viçvā ādhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5<sup>a</sup>, saptó ādhi çriyo dhire.

2.8.6<sup>c+d</sup> (Grtsamada ; to Agni)  
 agnér indrasya sómasya devānām ūtibhir vayām,  
 āriṣyantaḥ sacemahy abhi śyāma pṛtanyatāḥ.

8.25.11<sup>c</sup> (Viçvamanas Vaiyaçva ; to Viçve Devāḥ)  
 té no nāvām uruṣyata dívā náktam sudānavaḥ,  
 āriṣyanto ní pāyūbhiḥ sacemahi.  
 9.35.3<sup>b</sup> (Prabhūvasu Āngirasa ; to Soma Pavamāna)  
 tvāyā virēṇa viravo 'bhi śyāma pṛtanyatāḥ,  
 kṣārā ṇo abhi vāryam.

Cf. sāsahyāma pṛtanyatāḥ, under 1.8.4.

2.11.2<sup>b</sup> (Grtsamada ; to Indra)  
 sṛjó mahīr indra yā āpinvaḥ páriṣṭhitā áhinā çūra pūrvīḥ,  
 ámartyam cid dāsām mányamānam ávabhinaḍ ukthāir vāvṛdhānāḥ.

7.21.3<sup>b</sup> (Vasiṣṭha Maitrāvaruṇi ; to Indra)  
 tvām indra srāvítavā apás kaḥ páriṣṭhitā áhinā çūra pūrvīḥ,  
 tvád vāvakre rathyò na dhénā réjante viçvā kṛtrīmāṇi bhīṣá.

Particularly good example of the difficulty in determining which stanza is secondary.—  
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125 ; Oldenberg, Vedaforshung, p. 97.

2.11.4<sup>d</sup>, 5<sup>a</sup> (Grtsamada ; to Indra)  
 çubhrām nú te çuṣmām vardhāyantaḥ çubhrām vājraṁ bāhvór dādhanāḥ,  
 çubhrás tvām indra vāvṛdhānó asmé dāsīr víçaḥ sūryeṇa sahyāḥ.  
 gūhā hitām gūhyaṁ gūlhām apsv āpivṛtam māyinaṁ kṣiyāntam,  
 utó apó dyām tastabhvānsam áhann áhim çūra vīryeṇa.

3.39.6<sup>c</sup> (Viçvāmitra ; to Indra)  
 indro mādhu sámabhṛtam usriyāyām padvād viveda çaphāvan náme góḥ,  
 gūhā hitām gūhyaṁ gūlhām apsú háste dadhe dákṣiṇe dákṣiṇāvān.  
 10.148.2<sup>b+c</sup> (Prthu Vāinya ; to Indra)  
 ṛṣvás tvām indra çūra jātó dāsīr víçaḥ sūryeṇa sahyāḥ,  
 gūhā hitām gūhyaṁ gūlhām apsú bibhṛmāsi prasrávaṇe ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Sāyana. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den insgeheim nidergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75: 'le Soma caché dans les eaux (dans la nuée)'. Sāyana refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitām, &c., to a demon with a measure of plausibility; 10.148.2<sup>cd</sup> would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasarāvaṇa (pitcher?)'. In 3.39.6 Sāyana still clings to a demon (Asura) as the subject of gūhā hitām, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under hāste; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that gūhā hitam, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Sāyana contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1<sup>a</sup> and 10.148.5<sup>a</sup>, and cf. Oldenberg, RV. Noten, p. 194.

### 2.11.11<sup>a</sup> (Gr̥tsamada; to Indra)

pībā-pibéd indra çūra sómaṁ māndantu tvā mandinaḥ sutāsah, 1.134.2<sup>a</sup>  
prñantas te kuṁṣī vardhayantv itthā sutāḥ paurā indram āva.

10.22.15<sup>a</sup> (Vimada Āindra, or some other; to Indra)

pībā-pibéd indra çūra sómaṁ mā riṣaṇyo vasavāna vásuḥ sán,  
utā trāyasva gṛñatō maghōno, mahāç ca rāyo revātas kṛdhi naḥ.

10.22.15<sup>c</sup>

2.11.11<sup>b</sup>, māndantu tvā mandinaḥ sutāsah: 1.134.2<sup>a</sup>, māndantu tvā mandino  
vāyav indavaḥ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to  
Indra)

nūnām sā te prāti vāraṁ jaritré duhiyád indra dākṣiṇā maghōnī,  
çīkṣā stotṛbhyo māti dhag bhāgo no bṛhád vādema vidátthe suvīraḥ.

refrain, 2.1.16<sup>d</sup> ff.

Cf. Pischel, Ved. Stud. ii. 107; Oldenberg, RV. Noten, p. 196.

[2.12: 10.121, sundry looser resemblances; see p. 19, and Oldenberg, Prol.  
p. 316, note.]

[2.12.3<sup>a</sup>, yó hatvāhim āripāt saptā sindhūn: 4.28.1<sup>c</sup>; 10.67.12<sup>c</sup>, āhann āhim, &c.]

[2.12.12<sup>a</sup>, yāḥ saptāraçmīr vṛṣabhās tūviṣmān: 4.5.3<sup>b</sup>, saḥsāraretā vṛṣabhās, &c.]

2.12.12<sup>b</sup>, avāsrjat sártave saptā sindhūn: 1.32.12<sup>d</sup>, avāsrjah sártave saptā sindhūn.

### 2.12.14<sup>b</sup> (Gr̥tsamada; to Indra)

yāḥ sunvántam ávati yāḥ pácantaṁ yāḥ çānsantaṁ yāḥ çaçamānám ūtí,  
yasya brāhma vārdhanaṁ yasya sómo yásyedam rādhah sā janāsa indrah.

2.20.3<sup>c</sup> (The same)

sá no yúvëndro johútraḥ sákha çivó narām astu pátá,

yāḥ çānsantaṁ yāḥ çaçamānám ūtí pácantaṁ ca stuvántam ca prañésat.

2.12.15<sup>c</sup> (Gr̥tsamada; to Indra)

yāḥ sunvaté pácate dudhrá á cid vājam dārdarṣi sá kilāsi satyāḥ,  
vayām ta indra viçvāha priyāsaḥ [suvírāso vidátham á vadema.] 1.117.25<sup>d</sup>

8.48.14<sup>c</sup> (Pragātha Kāṇva; to Soma)

trítāro devā ádhi vocatā no má no nidrá içata móta jālpīḥ,  
vayām sómasya viçvāha priyāsaḥ [suvírāso vidátham á vadema.]  
1.117.25<sup>d</sup>

2.12.15<sup>d</sup>: 1.117.25<sup>d</sup>; 8.48.14<sup>d</sup>, suvírāso vidátham á vadema.

2.13.2<sup>d-4<sup>d</sup></sup>, yás tákr̥noḥ prathamám sāsya ukthyāḥ.

2.13.9<sup>b</sup> (Gr̥tsamada; to Indra)

çatām vā yāsya dāça sākām ádya ékasya çruṣṭāu yád dha codám ávitha,  
arajjāu dāsyūn sám unab dabhítaye suprávyò abhavaḥ sāsya ukthyāḥ.

8.3.12<sup>a</sup> (Medhyātithi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhīya indra sísāsataḥ,  
çagdhí yáthā rúcamañ çyāvakañ kípam indra právaḥ svarṇaram.

The reason for confronting the two faintly similar pádas of this item is in the parallelism of codám and pāurám. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyana, stofñām prerakam yajamānam<sup>1</sup>); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhiti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gr̥tsamada; to Indra)

asmábhyañ tád vaso dānāya rádhaḥ sám arthayasva bahú te vasavyām,  
indra yác citráñ çravyasý ánu dyūñ [br̥hád vadema vidátthe suvírāḥ.]

1.117.25<sup>d</sup> refrain, 2.1.16<sup>d</sup> ff.

2.14.1<sup>a</sup> (Gr̥tsamada; to Indra)

ádhvaryavo bháraténdrāya sómam ámatrebhiḥ siñcata mádyam ándhaḥ,  
kamí hí virāḥ sadám asya ptiñ juhóta vīṣne tád id eṣá vaṣṭi.

10.30.15<sup>c</sup> (Kavaṣa Āiluṣa; to Āpaḥ or Aponapt̥r̥)

ágmann āpa uçatír barhír édám ny ádhvaré asadan devayántīḥ,

ádhvaryavaḥ sunuténdrāya sómam ábhūd u vaḥ suçākā devayajyā.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bháratā). For the general character of 2.14 cf. Weber, Sitzungsberichte der Berliner Akademie der Wissenschaften, 1900, p. 606.

<sup>1</sup> Sāyana has in mind expressions such as yajamānasya codāu in 2.30.6, or yajamānasya coditā in 1.51.8. The word pāurá similarly plays upon the idea 'liberal', purukṣt, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2<sup>c</sup> (Gr̥tsamada; to Indra)

ádhvaryavo yó apó vavrivānsam vr̥trām jaghānācānyeva vṛkṣām,  
tāsmā etām bharata tadvaçāyañ eṣā indro arhati pītīm asya.

2.37.1<sup>c</sup> (Gr̥tsamada; to R̥tus)

māndasya hotrād ānu jōsam āndhasó ṛ'dhvaryavañ sá pūrṇām vaṣṭy  
āsīcam,<sub>J</sub> cf. 2.37.1<sup>b</sup>

tāsmā etām bharata tadvaçó dadír hotrād sómañ dravinodañ píba  
rtúbhiḥ.

2.14.10<sup>b</sup> (Gr̥tsamada; to Indra)

ádhvaryavañ páyasódhar yāthā gōḥ sómebhir im̐ pr̥natā bhojām indram,  
védāhām asya nibhṛtañ ma etād dītsantañ bhūyo yajatāç ciketa.

6.23.9<sup>b</sup> (Bharadvāja; to Indra)

tām vañ sakḥāyañ sām yāthā sutēsu sómebhir im̐ pr̥natā bhojām indram,  
kuvit tāsmā āsati no bhārāya ná súṣvim indró 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1<sup>c</sup>: 1.32.3<sup>b</sup>, trikadrukeṣv apibat sutāsyā.

2.15.2<sup>c</sup>: 1.103.2<sup>a</sup>, sá dhārayat pṛthivīm paprāthac ca.

2.15.2<sup>d</sup>–9<sup>d</sup>, sómasya tá máda indraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9: see 2.15.10.

2.17.4<sup>a</sup> (Gr̥tsamada; to Indra)

ádḥā yó víçvā bhūvanābhī majmāneçānakṛt prāvayā abhy āvardhata,  
ād ródasī jyotiṣā vāhnir ātanot sīvyān tāmānsi dūdhitā sām avyayat.

9.110.9<sup>b</sup> (Tryaruna and Trasadasyu; to Pavamāna Soma)

ádḥa yád imé pavamāna ródasī imā ca víçvā bhūvanābhī majmānā,  
yūthé ná nisthā vṛsabhó ví tiṣṭhase.

Grassmann renders 2.17.4<sup>a</sup>, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9<sup>b</sup>, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4<sup>a</sup>, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9<sup>b</sup>, 'so weil . . . über alle wesen an größe (du bist)'. The omission of the verb in 9.110.9<sup>ab</sup> possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p.xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6: see 2.15.10.

2.18.3<sup>d</sup> (Gṛtsamada; to Indra)

hāri nū kañ rātha indrasya yojām āyāi sūktena vācasā nāvena,  
mó śu tvām ātra bahāvo hí víprā ní rīraman yájamānāso anyé.

3.35.5<sup>b</sup> (Viçvāmitra; to Indra)

mā te harí vīṣaṇā vitāprsthā ní rīraman yájamānāso anyé,  
atyāyāhi çāçvato vayām té 'rañ sutēbbhiḥ kṛṇavāma sómāih.

Cf. 10.160.1<sup>ed</sup>, indra mā tvā yájamānāso anyé ní rīraman túbhyam imé sutāsah. A characteristic instance of translating a repeated pāda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die höckerlosen, goldigen ergötzen'. The close parallel, mā vām anyé ní yaman devayāntah, 4.44.5<sup>c</sup>; 7.69.6<sup>d</sup>, fixes the meaning of ní rīraman as 'make tarry'. Cf. Hillebrandt, Ved. Myth. i. 119 ff.; Bloomfield, Johns Hopkins University Circulars, 1906, pp. 1049 ff.; also Aufrecht, Preface to his second edition of the Rig-Veda, p. xxx. Cf. Oldenberg, RV. Noten, p. 202.

2.18.7<sup>d</sup> (Gṛtsamada; to Indra)

māma brāhmendra yāhy āchā viçvā hārī dhurī dhiṣvā rāthasya,  
purutrā hí vihāvyo babhūthāsmiñ chūra sāvane mādayasva.

7.23.5<sup>d</sup> (Vasiṣṭha Maitrāvaruṇi; to Indra)

té tvā mādā indra mādayantu çuṣmīṇaṁ tuvīrādhasaṁ jaritré,  
eko devatrā dāyase hí mārtaṁ asmiñ chūra sāvane mādayasva.

7.29.2<sup>c</sup> (The same)

brāhman vīra brāhmakṛtiṁ juṣāṇò 'rvācinó hāribhir yāhi tūyam,

asmīnn ū śu sāvane mādayasvo<sub>1</sub> pa brāhmāṇi çṛṇava imā nah.<sub>1</sub>

cf. 3.43.3<sup>b</sup>6.40.4<sup>c</sup>

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. vāyo asmiñ sāvane mādayasva, 7.92.5<sup>d</sup>.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7<sup>d</sup>: 1.174.8<sup>d</sup>, nanāmo vādhar ādevasya pīyoh.

2.19.9: see 2.18.9.

2.20.3<sup>c</sup>: 2.12.14<sup>b</sup>, yāh çānsantaṁ yāh çaçamānām ūtí.2.20.5<sup>d</sup> (Gṛtsamada; to Indra)

só āngirasāṁ ucāthā jujuṣvān brāhmā tūto indro gātūm iṣṇān,  
muṣṇān uṣasāh sūryeṇa stavān āgnasya cic chiṇathat pūrvyāñi.

6.4.3<sup>d</sup> (Bharadvāja Bārhaspatya; to Agni)

dyāvo ná yāsyā panáyanty ābhvaṁ bhāsāñsi vaste sūryo ná çukráh,  
ví yá inóty ajārah pāvako 'gnasya cic chiṇathat pūrvyāñi.

For sundry points in these two stanzas see Pischel and Geldner, Ved. Stud. i. 162, 201; iii. 119; Ludwig, Ueber Methode, p. 29; Oldenberg, RV. Noten, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇān muṣṇān see under 1.62.2<sup>c</sup>.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2<sup>b</sup> (Gṛtsamada; to Indra)

abhibhūve 'bhibhañgāya vanvaté 'śālāya sāhamānāya vedhāse,  
tutigrāye vāhnaye duṣṭārtave satrāsāhe nāma indrāya vocata.

7.46.1<sup>c</sup> (Vasiṣṭha; to Rudra)

imā rudrāya sthirādhanvane girāḥ kṣiprēsave devāya svadhāvne,  
āśālāya sāhamānāya vedhāse tigmāyudhāya bharatā ṣṛṇótu naḥ.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mūhūse for vedhāse in its version of 7.46.1<sup>c</sup>. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra: there is in this nothing that points to the priority of 2.21.2.

[2.21.3<sup>d</sup>, indrasya vocam̐ prā kṛtāni vīryā: 1.32.1<sup>a</sup>, indrasya nū vīryāni prā  
vocam.]

2.22.1<sup>d</sup>-3<sup>d</sup>, sāinaḥ saçcad devō devām satyām indraḥ satyā induh.

2.22.4<sup>c</sup>, divī pravācyaṁ kṛtām: 1.105.16<sup>b</sup>, divī pravācyaṁ kṛtāḥ.

2.23.5<sup>a</sup> (Gṛtsamada; to Brahmanaspati)

nā tām āñho nā duritām kūtaç canā nārātayas titirur nā dvayāvīnaḥ,  
vīçvā id asmāḍ dhvarāso vī bādhasa yām sugopā rākṣasi brahmanas pate.

8.19.6<sup>c</sup> (Sobhari Kāva; to Agni)

tāsyéd ārvanto rañhayanta āçāvas tāsya dyumnītamāṁ yāçāḥ,  
nā tām āñho devākṛtam kūtaç canā na mārtyakṛtaṁ naçat.

10.126.1<sup>a</sup> (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vāmadevya; to Viçve  
Devāḥ)

nā tām āñho nā duritām devāso aṣṭa mārtyam,  
sajōsaso yām aryamā mitró nāyanti vāruṇo āti dvīṣaḥ.

Of. 7.82.7, nā tām āñho nā duritāni mārtyam.—The pādas lend themselves to the following facile chronological arrangement: surely 10.126.1<sup>a</sup> is a truncated form of 2.23.5<sup>a</sup>, because duritām is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms āñhas and duritā makes it certain that 8.19.6<sup>c</sup> is a sophisticated form of 2.35.5<sup>a</sup>, because it substitutes devākṛtam for nā duritām.

2.23.8<sup>c</sup> (Gṛtsamada; to Bṛhaspati)

trātāraṁ tvā tanūnāḥ havāmāhe 'vaspartar adhivaktāraṁ asmayūm,  
bṛhaspate devanīdo nī barhaya mā durévā ūttaraṁ sumnām ūn naçan.

6.61.3<sup>a</sup> (Bharadvāja; to Sarasvatī)

sārasvati devanīdo nī barhaya prajām vīçvasya bṛsayasya māyīnaḥ,  
utā kṣitibhyo 'vānir avindo viṣām ebhyo asravo vājīnīvati.

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8: the alliteration bṛhaspate . . . nī bar-

haya marks that composition as primary; cf. 2.23.13, bhāspātir ví vavarhā. In 6.61 Sarasvatī is assimilated to Bhāspati in an especial degree: in st. 3, as dhīnām avitrī 'helper of prayers' (vāe) she is clearly a sort of lieutenant of Bhāspati; in st. 7 she slays Vṛtra; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328; ii. 317; iii. 80.

2.23.10<sup>c</sup>, mā no duḥcāṁso abhidipsūr īcata: 1.23.9<sup>c</sup>; 7.94.7<sup>c</sup>, mā no duḥcāṁsa īcata; 10.25.7<sup>d</sup>, mā no duḥcāṁsa īcatā vivakṣase.

2.23.11<sup>c</sup>, āsi satyā ṛṇayā brahmaṇas pate: 1.87.4<sup>c</sup>, āsi satyā ṛṇayāvānedyah.

[2.23.15<sup>d</sup>, tād asmāsu drāviṇaṁ dhehi citrām: 10.37.10<sup>d</sup>, tāt sūrya drāviṇaṁ, &c.]

2.23.19<sup>cd</sup> = 2.24.16<sup>cd</sup> (Gr̥tsamada; to Brahmanaspati)  
brāhmaṇas pate tvām asyā yantā sūktāśya bodhi tānayaṁ ca jinva,  
viçvaṁ tād bhadraṁ yād āvanti devā, br̥hād vadema vidātthe suvirāḥ.]  
☞ refrain, 2.1.16<sup>d</sup> ff.

2.35.15<sup>cd</sup> (Gr̥tsamada; to Aponaptar)  
āyāṁsam agne suksitīm jānāyāyāṁsam u maghāvadbhyaḥ suvr̥ktīm,  
viçvaṁ tād bhadraṁ yād āvanti devā, br̥hād vadema vidātthe su-  
virāḥ.]  
☞ refrain, 2.1.16<sup>d</sup> ff.

2.24.16: see preceding item.

2.25.1<sup>d-5<sup>d</sup></sup>, yām-yām yūjam kṛṇutē brāhmaṇas pātih.

[2.25.4<sup>b</sup>, sá sátvabhiḥ prathamó gōṣu gachati: 1.83.1<sup>a</sup>, āçvāvati prathamó, &c.]  
Cf. 9.86.12.

2.25.5<sup>b</sup> (Gr̥tsamada; to Brahmanaspati)  
tasmā id viçve dhunayanta sīndhavó 'chidrā çarma dadhire purūṇi,  
devānām sumné subhāgaḥ sá edhate, yām-yām yūjam kṛṇutē brāhmaṇas pātih.]  
☞ refrain, 2.25.1<sup>d-5<sup>d</sup></sup>

3.15.5<sup>a</sup> (Utkīla Kātya; to Agni)  
āchidrā çarma jaritāḥ purūṇi devān āchā dīdyaṇaḥ sumedhāḥ,  
rātho ná sāsniṛ abhī vakṣi vūjam āgne tvām ródasi naḥ sumēke.

For 3.15.5 see Geldner, *Ved. Stud.* i. 160; Oldenberg, *SBE.* xlvii. 223.

2.26.2<sup>b</sup> (Gr̥tsamada; to Brahmanaspati)  
yājasva vira prā vihi manāyató bhadraṁ mānaḥ kṛṇuṣva vṛtratūrye,  
haviṣ kṛṇuṣva subhāgo yāthāsasi, brāhmaṇas páter āva ū vṛṇmahe.]

☞ cf. 2.26.2<sup>d</sup>

8.19.20<sup>a</sup> (Sobhari Kāṇva; to Agni)  
bhadraṁ mānaḥ kṛṇuṣva vṛtratūrye yēnā samātsu sāsāhaḥ,  
āva sthirā tanuḥi bhūri çārdhatām vānema te abhiṣtibhiḥ.

An interesting study in translations of repeated pādas:—

- { Grassmann, i. 33, ad 2.26.2<sup>b</sup>: 'mache tüchtig deinen Geist zur Feindesschlacht.'  
 { Grassmann, i. 424, ad 8.19.20<sup>a</sup>: 'im Feindeskampfe mache heilvoll deinen Muth.'  
 { Ludwig, 728, ad 2.26.2<sup>b</sup>: 'fass guten mut zur bekämpfung der feinde.'  
 { Ludwig, 401, ad 8.19.20<sup>a</sup>: 'betätige beglückenden sinn bei der Vṛtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression sthīrām mānaḥ kṛ; 5.30.4; 10.117.2.

[2.26.2<sup>d</sup>, brāhmaṇas páter áva ā vṛṇīmahe: 10.35.2<sup>a</sup>, diváspṛthivyór áva, &c.]

2.26.3<sup>b</sup>, sá putráir vājaṁ bharate dhānā nṛbhiḥ: 1.64.13<sup>c</sup>, árvadbhir vājaṁ, &c.;  
 10.147.4<sup>d</sup>, makṣú sá vājaṁ, &c.

2.27.2<sup>b</sup>, mitró aryamā várupo juṣanta: 7.64.1<sup>d</sup>, rája suksatró várupo juṣanta.]

[2.27.4<sup>b</sup>, devā víçvasya bhúvanasya gopāḥ: 1.164.21<sup>c</sup>, inó víçvasya, &c.]

2.27.7<sup>c</sup> (Kurma Gārtsamada, or Gr̥tsamada; to Ādityas)  
 pīpartu no áditi rájaputrāti dvēṣāṁsy aryamā sugēbhiḥ,  
 br̥hān mitráśya várupasya çármópa syāma puruvirá áriṣṭāḥ.

10.10.6<sup>c</sup> (Yami Vāivasvati; Samvāda)

kó asyā veda prathamasyāñṇaḥ ká m̐ dadarça ká ihā prā vocat,  
 br̥hān mitráśya várupasya dhāma kád u brava āhano víçyā nṛn.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, Gurupūjākāumudī, p. 22; v. Schroeder, *Mysterium und Mimus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9<sup>a</sup> (Kurma Gārtsamada, or Gr̥tsamada; to Ādityas)  
 trí rocanā divyā dhārayanta hiranyāyāḥ çūcayo dhārapūtāḥ,  
 ásvapnajo animiṣā ádabdhā uruçāṁsā rjāve mārtyāya.

5.29.1<sup>b</sup> (Gauriviti Çaktya; to Indra)

try aryamā mánuso devātātā trí rocanā divyā dhārayanta,  
 árcanti tvā marútāḥ pūtādakṣās tvám eṣām f̥sir indrāsi dhīrah.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, RV. Noten, p. 325. The conditions are as follows: 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myth.* iii. 314). The introduction of aryamā in 5.29.1<sup>a</sup> is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, KS. 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (f̥sir dhīrah), and by means of the sacrifice of Manu (mánuso devātātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamā calls up the particular expression trí rocanā divyā dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamā grammatically into the position of a plural ekaçeṣa, or an elliptical σχῆμα καθ' ἑλὸν καὶ μέρος; cf. ar̥ = aryó, 1.4.6. Translate 5.29.1: '(Indra) the companion (aryamā), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.



2.27.17 (Kūrma Gārtasamada, or Gṛtsamada; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viṣṇu Devāḥ)

māhām maghōno varuṇa priyāsya bhūridāvna ā vidam cūnam āpēh,  
mā rāyō rājan suyāmād āva sthām [bṛhād vadema vidāthe suvīrāh.]

☞ d: refrain, 2.1.16<sup>d</sup> ff.

2.28.1<sup>b</sup> (Kūrma Gārtasamada, or Gṛtsamada; to Varuṇa)

idām kavē adityāsya svarājo viṣvāni sānty abhy āstu mahnā,  
āti yō mandrō yajāthāya devāḥ sukīrtim bhikṣe vāruṇasya bhūreḥ.

8.100.4<sup>b</sup> (Indra; to Indra)

ayām asmi jaritaḥ pāya mehā viṣvā jātāny abhy āsmi mahnā,  
ṛtāsya mā pradīḥ vardhayanty ādardirō bhūvanā dardarimi.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25.5<sup>d</sup>; 8.88.4<sup>b</sup>.

[2.28.3<sup>c</sup>, yūyām naḥ putrā aditer adabdhāḥ: 7.60.5<sup>d</sup>, cagmāsaḥ putrā aditer  
adabdhāḥ.]

2.28.11: see 2.27.17.

[2.29.2<sup>b</sup>, yūyām dvēṣānsi sanutār yuyota: 10.100.9<sup>b</sup>, viṣvā dvēṣānsi, &c.]

2.29.7: see 2.27.17.

2.31.1<sup>b</sup> (Gṛtsamada; to Viṣṇu Devāḥ)

asmākaṁ mitrāvaruṇavataṁ rātham ādityāi rudrāir vāsubhiḥ sacābhuvā,  
prā yād vāyo nā pāptan vāsmanas pāri ṇvasyāvo hṣivanto vanarṣādaḥ.

8.35.1<sup>b</sup> (Ḍyāvāḇva Ātreya; to Aḇvins)

agninēndreṇa vāruṇena viṣnunādityāi rudrāir vāsubhiḥ sacābhuvā,  
[sajōṣasā uṣāsā sūryeṇa ca] [sōmam pibatam aḇvinā.]

☞ c: refrain, 8.35.1<sup>c</sup>–21<sup>c</sup>; d: refrain, 8.35.1<sup>d</sup>–3<sup>d</sup>

2.33.2<sup>c</sup> (Gṛtsamada; to Rudra)

tvādattebhi rudra cāntamebhiḥ ḇatām himā aḇya bheṣajēbhiḥ,  
vy āsmād dvēṣo vitarām vy ānho vy āmivāḇ cātayavā viśūcḥ.

6.44.16<sup>d</sup> (ḇamyu Bārhaspatya; to Indra)

idām tyāt pātram indrapūnam indrasya priyām amṛtam apāyi,  
mātsad yāthā sāumanasāya devām vy āsmād dvēṣo yuyāvad vy ānhaḥ.

For 2.33.2<sup>cd</sup> cf. 6.74.2<sup>ab</sup>.

2.33.14<sup>a</sup> (Gṛtsamada; to Rudra)

pāri ṇo hetī rudrāsya vṛjyāḇ pāri tveṣāsya durmatīr mahī gāt,  
āva sthirā maghāvadbhyas tanuṣva [mīdhvas tokāya tānayaya mṛṇa.] ☞ 1.114.6<sup>d</sup>

6.28.7<sup>d</sup> (Bharadvāja ; to Gāvaḥ)  
 prajāvatīḥ sūyāvasaṁ riçāntīḥ çuddhā apāḥ suprapāṇē pibantīḥ,  
 mā va stenā içata māghāçansaḥ, pári vo hetī rudráśya vṛjyāḥ.

2.42.3<sup>c</sup>

7.84.2<sup>c</sup> (Vasiṣṭha ; to Indra and Varuṇa)  
 yuvó rāṣṭrām bhád invati dyāur yāu setṛbhīr arajjūbhiḥ sinīthāḥ,  
 pári no hélo vāruṇasya vṛjyā urúm na indrah kṛṇavad u lokām.

The repeated pāda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under *pari ṇo rudrasya hetir vṛṇaktu*. We need not assume really conscious imitation of one another on the part of the two types *pári hetīḥ* and *pári hélaḥ*. Yet I believe that *pári hetīḥ* preceded *pári hélaḥ* ; cf. the opening paragraphs of Part 2, chapter 4.—The expression *áva sthīrá maghāvadbhyas tanuṣva* means 'loosen the strung bows that are directed against our patrons' (anent Geldner, *Ved. Stud.* iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14<sup>d</sup>, mīdhvas tokāya tánayāya mṛṇa : 1.114.6<sup>d</sup>, tmāne çokāya tánayāya mṛṇa.

2.34.4<sup>c</sup> (Gr̥tsamada ; to Maruts)

prkṣé tá viçvā bhūvanā vavakṣire mitráya vā sādām ā jirādānavah,  
 pṛṣadaçvāso anavabhráradhasa vṛjyāso ná vayūneṣu dhūrśadah.

3.26.6<sup>c</sup> (Viçvāmitra ; to Agni and Maruts)

vṛtām-vṛtām gaṇām-gaṇām suçastībhīr agnér bhūmāṁ marūtām ója  
 imahe,

pṛṣadaçvāso anavabhráradhaso gántāro yajñām vidátheṣu dhīrah.

For sundry points in 2.34.6 see Pischel, *Ved. Stud.* i. 301 ; Max Müller, *SBE.* xxxii. 302 ; Ludwig, *Ueber Methode*, p. 30 ; Oldenberg, *RV. Noten*, p. 216. For 3.26.6, Max Müller, *ibid.* 299 ; Geldner, *Ved. Stud.* iii. 153, 157.—Cf. 5.57.5<sup>b</sup>.

2.34.11<sup>b</sup> (Gr̥tsamada ; to Maruts)

tán vo mahó marúta evayávno viṣṇor eśásya prabhṛthé havāmahe,  
 hīraṇyavarṇān kakuhān yatásruco brahmanyántaḥ çāṁsyaṁ rúḍha imahe.

7.40.5<sup>b</sup> (Vasiṣṭha ; to Viçve Devāḥ)

asyá devásya mīlhuṣo vayá viṣṇor eśásya prabhṛthé havírbhiḥ,  
 vidé hí rudró rudríyaṁ mahitvām yaśistām vartir açvīnāv irāvat.

The meaning of the repeated pāda is obscure. Ludwig, 685, to 2.34.11, renders *prabhṛthé* by 'hervorbringung' ; the same author, 224, to 7.40.5, by 'darbringung'. Very different effects. Grassmann also renders the pādas divergently. See Bergaigne, ii. 419 ; Max Müller, *SBE.* xxxii. 296, 306.

[2.35.2<sup>d</sup>, viçvāny aṛyó bhūvanā jajāna : 2.40.5<sup>a</sup>, viçvāny anyó bhūvanā jajāna ;  
 10.85.18<sup>c</sup>, viçvāny anyó bhūvanābhicāṣṭhe.]

[2.35.9<sup>b</sup>, jīhmānām ūrdhvó vidyútām vāsānaḥ : 1.95.5<sup>b</sup>, jīhmānām ūrdhvāḥ  
 svayāçā upāsthe.]

2.35.12<sup>b</sup> (Grtsamada; to Aponaptr)

asmāi bahūnām avamāya sākhye yajñāir vidhema námasā havirbhiḥ,  
sām sānu mārjmi didhiṣāmi bilmāir dādhamy ānnāih pári vanda ṛgbhīh.

4.50.6<sup>b</sup> (Vāmadeva; to Bṛhaspati)

evā pitrē viçvādevāya viṣṇe yajñāir vidhema námasā havirbhiḥ,  
bṛhaspate suprajā vīrāvanto [vayām syāma pátayo rayīnām.] 4.50.6<sup>d</sup>

[2.35.14<sup>a</sup>, asmin padé paramé tasthivānsam : 1.7.2.4<sup>d</sup>, agnīm padé, &c.]

2.35.15<sup>ed</sup>: 2.23.19<sup>ed</sup> = 2.24.16<sup>ed</sup>, viçvañ tād bhadrañ yád ávanti devā bṛhád  
vadema vidátthe suvīrah.

[2.36.4<sup>a</sup>, ā vakṣi devāñ ihá vipra yáksi ca : 5.26.1<sup>c</sup> ; 6.16.2<sup>c</sup> ; 8.102.16<sup>c</sup>, ā devāñ  
vakṣi yáksi ca.]

2.36.5<sup>c</sup> (Grtsamada; to Rtus)

eśa syá te tanvò nṛmnavárdhanah sāha ójah pradivi bāhvór hitāh,  
túbhyañ sutó maghavan túbhyañ ābhṛtas tvām asya brāhmaṇād ā tṛpát piba.

10.116.7<sup>c</sup> (Agniyuta Sthāura, or Agniyūpa Sthāura; to Indra)

idāñ havir maghavan túbhyañ rātāñ prāti samraḥ āhrṇāno gr̥bhāya,  
túbhyañ sutó maghavan túbhyañ pakvò 'ddhīndra piba ca prásthitasya.

2.36.6<sup>a</sup> (Grtsamada; to Rtus)

juṣéthām yajñām bódhatañ hávasya me sattó hótā nivídaḥ pūrvyá ānu,  
āchā rājānā náma ety ávtañ praçāstrūd ā pibatañ somyām mādhu.

8.35.4<sup>a</sup> (Çyāvāçva Ātreya; to Açvins)

juṣéthām yajñām bódhatañ hávasya me viçvehá devāu sávanāva  
gachatañ,

[sajóṣasā usásā súryeṇa céšan no volham açvinā.]

4.50.6<sup>c</sup>: refrain, 8.35.1<sup>c</sup>—21<sup>c</sup>; d: refrain, 8.35.4<sup>d</sup>—6<sup>d</sup>

For 2.36.6 cf. Hillebrandt, Ved. Myth. iii. 147 ff. ; Geldner, Ved. Stud. ii. 145, note.

[2.37.1<sup>b</sup>, ádhvaryavaḥ sá pūrnām vaṣṭy āsīcam : 7.16.11<sup>b</sup>, pūrnām vivāṣṭy āsīcam.]

Both pádas apply technically to Agni Draviṇodas.

2.37.1<sup>c</sup>, tásmā etāñ bharata tadvaçó dadīh : 2.14.2<sup>c</sup>, tásmā etāñ bharata tadvaçāya.

2.38.1<sup>a</sup> (Grtsamada; to Savitar)

úd u ṣyá devāñ savitá savāya açvattamām tādapā váhnir asthāt,  
nūnām devébhyo ví hí dhāti rātnam áthābhajad vitihotrañ svastáu.

6.71.1<sup>a</sup> (Bharadvāja ; to Savitar)

úd u śyá deváh savitá hiraṇyáyā bāhū ayaṁsta sávanāya sukrátuh,  
ghṛtēna pāpí abhi prusṇute makhó yúvā sudákṣo rájaso vídharmaní.

6.71.4<sup>a</sup> (Bharadvāja ; to Savitar)

úd u śyá deváh savitá dāmūnā hiraṇyapāṇih pratidośám asthāt,  
áyohanur yajató mandrájihva á dācūse suvati bhūri vāmám.

7.38.1<sup>a</sup> (Vasiṣṭha ; to Savitar)

[cf. 3.38.8<sup>b</sup>

úd u śyá deváh savitá yayāma hiraṇyáyim amátim yám áciṣret,  
nūnám bhágo hávyo mánusebhir ví yó rátnā purúvásur dádhati.

[2.38.4<sup>d</sup>, arámatih savitá devá ágāt : 1.35.8<sup>c</sup>, hiraṇyákṣáh savitá, &c.]

2.38.11<sup>c</sup> (Gr̥tsamada ; to Savitar)

asmábhyam tád divó adbhyáh prthivyás tváyā dattám kámyam rúdha á gāt,  
gám yát stotṛbhya ápaye bhávāty uruṇásya savitar jaritré.

7.8.6<sup>c</sup> (Vasiṣṭha Maitrāvaruṇi ; to Agni)

idám vácaḥ ṇatasáh sámśahasram úd agnáye janiṣṭha dvibárhāh,  
gám yát stotṛbhya ápaye bhávāti dyumád amivacátanam rakṣohā.

2.39.8<sup>a</sup>, etáni vām aṇvinā várdhanāni : 1.117.25<sup>a</sup>, etáni vām aṇvinā vryāṇi.

[2.40.1<sup>b</sup>, jánana divó jánana prthivyáh : 8.36.4<sup>a</sup>, janitá divó janitá prthivyáh.]

2.40.1<sup>d</sup> (Gr̥tsamada ; to Soma and Pūṣan)

sómāpūṣanā jánana rayīṇám jánana divó jánana prthivyáh, [cf. 2.40.1<sup>b</sup>  
jatáu víṇvasya bhūvanasya gopáu devá akr̥ṇvann amṛtasya nábbhim.

3.17.4<sup>d</sup> (Kata Vāicvāmītra ; to Agni)

agnīm sudṛtīm sudṛcam gr̥ṇānto namasyāmas tvédyam jatavedah,  
tvám dutám aratīm havyvāham devá akr̥ṇvann amṛtasya nábbhim.

Possibly the expression amṛtasya nábbhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4

2.40.2<sup>c</sup>, abhyám índrah pakvám āmāsv antáh : 6.72.4<sup>a</sup>, índrasomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5<sup>a</sup>, víṇvāny anyó bhūvanā jajāna : 2.35.2<sup>d</sup>, víṇvāny anyó bhūvanā jajāna :  
10.85.18<sup>c</sup>, víṇvāny anyó bhūvanābhicāṣṭe.]

2.40.5<sup>c</sup> (Gr̥tsamada ; to Soma and Pūṣan)

[víṇvāny anyó bhūvanā jajāna, víṇvam anyó abhicāṣṇa eti, [cf. 2.35.2<sup>d</sup>  
sómāpūṣanāv ávatam dhiyam me yuvábhyām víṇvāh pṛtānā jayema.

6.52.16<sup>a</sup> (Rjigvan Bhāradvāja ; to Viṣve Devāh, here Agni and Parjanya)  
 āgnīparjanyaṁ āvataṁ dhīyaṁ me 'smīn hāve suhāvā suṣṭutīm naḥ,  
 iḷām anyō janāyad gārbham anyāḥ prajāvatir iṣa ā dhattam asme.

[2.40.6<sup>c</sup>, āvatu devy āditir anarvā : 7.40.4<sup>c</sup>, suhāvā devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2<sup>b</sup> (Gṛtsamada ; to Vāyu)  
 niyūtvaṁ vāyav ā gahy ayāṁ ṣukrō ayāmi te,  
 gāntasi sunvatō grhām.

4.47.1<sup>a</sup> (Vāmadeva ; to Vāyu)  
 vāyo ṣukrō ayāmi te mādho āgram diviṣṭiṣu,  
 ā yāhi sōmapitaye spārhō deva niyūtvatā.  
 8.101.9<sup>d</sup> (Jamadagni Bhārgava ; to Vāyu)  
 ā no yajñāṁ diviṣpṛcāṁ vāyo yāhi sumānabhiḥ,  
 antāḥ pavitra upāri ṣṛiṇāṇō 'yāṁ ṣukrō ayāmi te.

2.41.4<sup>b</sup> : 1.47.1<sup>b</sup>, sutāḥ sōma ṛtāvṛdhā.

2.41.6<sup>a</sup> : 1.136.1<sup>d</sup>, tā samrājā ghr̥tāsuti.

2.41.6<sup>b</sup> : 1.136.3<sup>e</sup>, adityā dānunas pati.

2.41.8<sup>a+c</sup> (Gṛtsamada ; to Aṣvins)  
 nā yāt páro nāntara adadhārsad vṛṣaṇvasū,  
 duḥṣāṅso mārtyo ripūḥ.

6.63.2<sup>d</sup> (Bharadvāja ; to Aṣvins)  
 āraṁ me gantaṁ hāvanāyasmāi gr̥ṇānā yāthā pibātho āndhaḥ,  
 pári ha tyād vartir yātho riṣō nā yāt páro nāntaras tuturyāt.  
 8.18.14<sup>b</sup> (Irimbithi Kāṇva ; to Indra)  
 sām it tām aghām aṇnavad duḥṣāṅsaṁ mārtyaṁ ripūṁ,  
 yō asmatrá durhāṇvāṁ ūpa dvayūḥ.

2.41.13<sup>a</sup> = 6.52.7<sup>a</sup> : 1.3.7<sup>b</sup>, viṣve devāsa ā gata.

2.41.13<sup>b</sup> (Gṛtsamada ; to Viṣve Devāh) =

6.52.7<sup>b</sup> (Rjigvan Bhāradvāja ; to Viṣve Devāh)  
 [viṣve devāsa ā gata] ṣṛutā ma imāṁ hāvam, ☞ 1.3.7<sup>b</sup>  
 édāṁ barhir ní ṣidata.  
 8.73.10<sup>b</sup> (Gopavana Ātreya, or Saptavadhri Ātreya ; to Aṣvins)  
 ihā gataṁ vṛṣaṇvasū ṣṛutāṁ ma imāṁ hāvam,  
 [ānti śād bhūtu vām āvaḥ.] ☞ refrain, 8.73.1<sup>c</sup>–18<sup>c</sup>

Cf. imāṁ me ṣṛutaṁ hāvam, 8.85.2<sup>b</sup>, and imāṁ naḥ ṣṛnavad dhāvam, under 8.43.22<sup>e</sup>.

2.41.15 = 1.23.8.

2.41.16<sup>c</sup>, apraṣṭā́ iva smasi: 1.29.1<sup>b</sup>, anāṣṭā́ iva smāsi.

2.41.20<sup>b</sup>: 1.142.8<sup>d</sup>, sidhrām adyá divispṛṇam; 5.13.2<sup>b</sup>, sidhrām adyá divispṛṇah.

2.42.3<sup>c</sup> (Gṛtsamada; Adhvani vāḥyamānasya ṣakuntasya stutiḥ)  
 áva kranda dakṣiṇató grhāpām sumañgálo bhadravādī ṣakunte,  
 mā na stená iṣata māghāṇsaḥso [bṛhád vademá vidátthe suvīrah.]

☞ refrain, 2.1.16<sup>d</sup> ff.

6.28.7<sup>c</sup> (Bharadvāja; to Gāvaḥ)

prajāvatīḥ sūyávasaḥ riṣántīḥ ṣuddhā́ apāḥ suprapāṇé píbantīḥ,  
 mā va stená iṣata māghāṇsaḥ [pári vo hetí rudrásya vrjyah.]

☞ 2.33.14<sup>a</sup>

Cf. mā no duḥṣāṇsa iṣata, under 1.23.9<sup>c</sup>.

## REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5<sup>b</sup>, krátum punanāḥ kavibhiḥ pavitrāiḥ : 3.31.16<sup>c</sup>, mādhvah punanāḥ, &c.]

3.1.13<sup>a</sup>: 1.164.52<sup>b</sup>, apām gārbhaṁ darçatām ūsadhinām.

3.1.15<sup>d</sup> (Viçvāmitra Gāthina ; to Agni)

īle ca tvā yajamāno havirbhir īle sakhitvām sumatīm nikāmāḥ,  
devāir āvo mimihī sām jaritrē rākṣā ca no dāmyebhir ānikāiḥ.

3.54.1<sup>c</sup> (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ,  
here Agni)

imām mahé vidathyāya çuśām çāçvat kṛtvā īdyāya prā jabhruḥ,  
çṛṇótu no dāmyebhir ānikāiḥ çṛṇótv agnir divyāir ājasraḥ.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively: 'und schütze uns durch häusliches Erglänzen'; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausliebenden [vilen] antlitzten'; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, *Ved. Stud.* i. 158; Oldenberg, *SBE.* xlvii. 221.

3.1.19<sup>ab</sup> (Viçvāmitra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saranyān,  
asmé rayiṁ bahulām sāntarutram suvācam bhagām yaçasām kṛdhi naḥ.

3.31.18<sup>cd</sup> (Kuçika Āṣṭrathi, or Viçvāmitra ; to Indra)

pātir bhava vṛtrahan sūntānām girām viçvāyur vṛsabhó vayodhāḥ,  
ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saranyān.

4.32.1<sup>c</sup> (Vāmadeva ; to Indra)

ā tū na indra vṛtrahann asmākam ardhām ā gahi,  
mahān mahībhir ūtibhiḥ.

3.1.20<sup>cd</sup> (Viçvāmitra Gāthina ; to Agni)

eṭā ta agne jānimā sánāni prā pūrvyāya nūtanāni vocam,  
mahānti vṛṣṇe sávanā kṛtémā jānmañ-janman nihito jātāvedāḥ.

3.30.2<sup>c</sup> (Viçvāmītra ; to Indra)

ná te duré paramá cid rájaṁsy á tú prá yāhi harivo hāribhyām,  
sthirāya vṛṣṇe sávanā kṛtémá yuktá grāvāṇaḥ samidhané agnāu.

For 3.1.20<sup>d</sup> see the next full paragraph, i.e. under 3.1.21<sup>cd</sup>.

3.1.21<sup>a</sup> : 3.1.20<sup>d</sup>, jānmañ-janman nīhito jātavedāḥ.

3.1.21<sup>cd</sup> (Viçvāmītra Gāthina ; to Agni)

jānmañ-janman nīhito jātavedā, viçvāmītrebhir idhyate ájasrah,  
tāsyā vayāñ sumatāu yajñīyasyāpi bhadré sāumanasé syāma.

3.1.20<sup>d</sup>

3.59.4<sup>cd</sup> (Viçvāmītra ; to Mitra)

ayāñ mitró namasyāḥ suçévo rája suksātró ajanīṣṭa vedhāḥ,  
tāsyā vayāñ sumatāu yajñīyasyāpi bhadré sāumanasé syāma.

6.47.13<sup>ab</sup> (Garga Bhāradvāja ; to Indra) =

10.131.7<sup>ab</sup> (Sukīrti Kākṣivata ; to Indra)

tāsyā vayāñ sumatāu yajñīyasyāpi bhadré sāumanasé syāma,  
śá sutráma svāvāñ índro asmé ārác cid dvēṣaḥ sanutár yuyotu.

6.47.13<sup>cd</sup>

10.14.6<sup>cd</sup> (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āṅgraso naḥ pitáro návagvā átharvāṇo bhṛgavaḥ somyāṣaḥ,  
tēṣāñ vayāñ sumatāu yajñīyānām āpi bhadré sāumanasé syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22<sup>d</sup> (Viçvāmītra Gāthina ; to Agni)

imāñ yajñāñ sahasāvan tvāñ no devatrā dhehi sukrato ráraṇaḥ,  
prá yañsi hotar brhatír īṣo nó 'gne máhi dráviṇam á yajasva.

10.80.7<sup>d</sup> (Agni Sāuctika, or Agni Vāiçvānara ; to Agni)

agnāye bráhma ṛbhāvas tatakṣur agniñ mahām avocāmā suvṛktīm,  
agne práva jaritārañ yaviṣṭhāgne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmītra Gāthina ; to Agni) = 3.15.7 (Utkīla  
Kātya ; to Agni) = 3.22.5 (Gāthiñ Kauçika ; to Agni) = 3.23.5  
(Devagravas Bhārata, and Devavāta Bhārata ; to Agni)

ilām agne purudāñsañ sanīñ gōḥ ṇaṇvattamāñ hāvamānāya sādha,  
syāñ naḥ sūnús tánayo vijāvágne śá te sumatír bhūtv asmé.

3.2.2<sup>c</sup> (Viçvāmītra Gāthina ; to Agni)

śá rocayaj janūṣā ródasī ubhé śá mātṛó abhavat putrá ídyaḥ,  
havyavál agnir ajáraç cānohito dulābho viçām átiṭhir vibhāvasuḥ.

5.4.2<sup>a</sup> (Vasuçruta Ātreya ; to Agni)

havyavál agnir ajáraḥ pitá no vibhúr vibhāvā sudṛṇko asmé,  
sugārhapatyāḥ sám īṣo didīhy āsmadryak sám mimihi grāvāñsi.

3.54.22<sup>b</sup>

The two hymns correspond also in 3.2.10<sup>c</sup> = 5.4.3<sup>a</sup>.



**3.2.5<sup>a</sup>** (Viṣvāmītra Gāthina; to Agni)

agnīm sumnāya dadhire puró jánā vājaçravasam ihá vṛktābarhiṣaḥ,  
yatásrucaḥ surúcam viçvádevyañ rudráñ yajñánāñ sádhadiṣṭim apásam.

10.140.6<sup>b</sup> (Agni Pāvaka; to Agni)

ṛtāvāñ mahiṣāñ viçvádarçatam agnīm sumnāya dadhire puró jánāñ,  
ṛtūtkarṇāñ sapráthastamāñ tvā girā, dáivyañ mánuṣā yugā. 1.45.7<sup>c</sup>

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlvi. 228, 327; ZDMG. lxii. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established)'. The second hemistich is anacoluthic; the change of person in the phrase tvā girā limps along late in the stanza; moreover tvā girā is almost certainly an appendage to the third pāda which occurs also minus that appendage in 1.45.7<sup>c</sup>. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

**3.2.8<sup>d</sup>** (Viṣvāmītra Gāthina; to Vaiçvānara)

namasyāta havyádātīm svadhvarāñ duvasyāta dāmyāñ jātavedasam,  
rathīr ṛtasya brhāto vicarṣaṇir agnir devāñāñ abhavat purohitaḥ.

10.110.11<sup>b</sup> (Jamadagni Bhārgava, or Rāma Jāmadagnya; Āpriyaḥ)

sadyo jāto vy amimita yajñāñ agnir devāñāñ abhavat purogāḥ,  
asyā hōtuḥ pradīçy ṛtasya vāci svāhākṛtāñ havir adantu devāḥ.

10.150.4<sup>a</sup> (Mr̥ṣika Vāsiṣṭha; to Agni)

agnir devó devāñāñ abhavat purohito 'gnīm manuṣyā ṛṣayaḥ sám idhire,  
agnīm mahó dhānasātav ahām huve mr̥ṣikāñ dhānasātaye.

The pāda 10.150.4<sup>a</sup> is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top.

**3.2.10<sup>a</sup>** (Viṣvāmītra Gāthina; to Vaiçvānara)

viçāñ kavīm viçpátīm mánuṣīr iṣaḥ sám śm akr̥vāñ svádhitīm ná téjase  
sá udvāto nivāto yāti véviṣat sá gārbham eṣú bhúvaneṣu dīdharat.

5.4.3<sup>a</sup> (Vasuçruta Ātreya; to Agni)

viçāñ kavīm viçpátīm mánuṣīñāñ cūciñ pāvakāñ ghṛtāpr̥sthāñ agnīm  
ñi hōtāñ viçvavidāñ dadhidhve sá devēṣu vanate váryāñi.

6.1.8<sup>a</sup> (Bharadvāja Bārhaspatya; to Agni)

viçāñ kavīm viçpátīm çāçvatīñāñ nitóçanāñ vṛṣabhāñ carṣaṇīñāñ,  
prétiṣaṇīm iṣāyantañ pāvakāñ rājantañ agnīm yajatāñ rayīñāñ.

To me viçpátīm, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mánuṣīr iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the pāda 3.2.2<sup>a</sup> = 5.4.2<sup>a</sup>.

3.2.11<sup>c</sup> (Viçvāmītra Gāthina ; to Vaiçvānara)

sá jinvate jathāreṣu prajāñivān vīṣā citreṣu nānadan ná sinhāh,  
vaiçvānarāḥ pṛthupājā ámartyo vásu rātnā dāyamāno ví dāçuṣe.

3.27.5<sup>a</sup> (Viçvāmītra ; to Agni)

pṛthupājā ámartyo gṛtānirnik svāhutaḥ,  
agnir yajñāsya havyavāt.

3.4.6<sup>c</sup>, yāthā no mitró váruṇo jújoṣat : 1.43.3<sup>a</sup>, yāthā no mitró váruṇaḥ.

## 3.4.7 = 3.7.8 (Viçvāmītra Gāthina ; Āpra, here Dāivyā Hotārā)

ḍāivyā hótārā prathamā ny řñje, saptá pṛkṣāsaḥ svadhāyā madanti,  
ṛtām çānsanta ṛtām it tá āhur ānu vratām vratapā dīdhyanāḥ. 2.3.7<sup>a</sup>

3.4.7<sup>a</sup> = 3.7.8<sup>a</sup>, dāivyā hótārā prathamā ny řñje : 2.3.7<sup>a</sup>, dāivyā hótārā prathamā  
viduṣtārā ; 10.66.13<sup>a</sup>, dāivyā hótārā prathamā puróhita ; 10.110.7<sup>a</sup>,  
dāivyā hótārā prathamā suvācā.

## 3.4.8 (Viçvāmītra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tisro Devīḥ)

á bhāratī bhāratībhiḥ sajōṣā iḥ devāir manuṣyēbhir agnīḥ,  
sārasvatī sārasvatēbhir arvāk tisor devīr barhīr édām sadantu.

For this and the next three stanzas see p. 17, top.

## 3.4.9 (Viçvāmītra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tvaṣṭar)

tán nas turīpam ádha poṣayitnú déva tvaṣṭar ví rāraṇāḥ syasva,  
yáto virāḥ karmanyaḥ sudákṣo yuktāgrāvā jáyate devákāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv. 191.

## 3.4.10 (Viçvāmītra Gāthina ; Āpra, here Vanaspatī) =

7.2.10 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Vanaspatī)

vānaspaté 'va srjōpa devān agnir haviḥ çamitā sūdayāti,  
séd u hótā satyátaro yajāti yāthā devānām jānimāni véda.

Cf. for the first distich 2.3.10<sup>ab</sup>.

3.4.11<sup>b+d</sup> (Viçvāmītra Gāthina ; Āpra, here Agni) =

7.2.11<sup>b+d</sup> (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvān indreṇa devāiḥ sarátham turēbhiḥ,  
barhīr na āstām áditiḥ suputrā svāhā devā amftā mādayantām.

5.11.2<sup>c</sup> (Sutambara Ātreya ; to Agni)

ḷyajñāsya ketúm prathamām puróhitam, agnīm náras trīṣadhasthé sám  
idhire, 5.11.2<sup>a</sup>

indreṇa devāiḥ sarátham sá barhīsi sídan ní hótā yajáthāya sukrātuḥ.

10.15.10<sup>b</sup> (Çaṅkha Yāmāyana ; to the Fathers)

yé satyāso havirádo haviṣpā indreṇa devāiḥ sarátham dádhanāḥ,  
ágne yāhi sahásram devavandāiḥ páraiḥ pūrvāiḥ pitṛbhir gharmaśadbhiḥ.

10.70.11<sup>d</sup> (Sumitra Bādhryaṣva; Āpra, here Agni)  
 āgne vaha vāruṇam iṣṭāye na indram divo marūto antāriksāt,  
 sīdantu barhīr viṣva ā yājatrāḥ svāhā devā amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādaḥ, haviṣpāḥ, gharṁśadaḥ, also perhaps pārāḥ and pūrvāḥ, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, Ved. Myth. iii. 414.—For 3.4.11<sup>d</sup> cf. 10.16.8<sup>d</sup>, tāsmin devā amṛtā mādayante.

[3.5.4<sup>a</sup>, mitrō agnir bhavati yāt sāmiddhaḥ : 5.3.1<sup>d</sup>, tvām mitrō bhavasi yāt, &c.]

Cf. 3.18.5<sup>b</sup>.

3.5.4<sup>b</sup> (Viṣvāmitra Gāthina; to Agni)

mitrō agnir bhavati yāt sāmiddho, mitrō hōtā vāruṇo jātāvedāḥ, cf. 3.5.4<sup>a</sup>  
 mitrō adhvaryūr iṣirō dāmūnā mitrāḥ sindhūnām utā pārvatānām.

10.83.2<sup>b</sup> (Manyu Tāpasa; to Manyu)  
 manyūr indro manyūr evāsa devō manyūr hōtā vāruṇo jātāvedāḥ,  
 manyūm viṣa ṛṣate mānuṣīr yāḥ pāhī no manyo tāpasā saṁśāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda. Cf. under 10.45.2.

3.5.5<sup>a</sup> (Viṣvāmitra Gāthina; to Agni)

pāti priyāṁ ripō āgraṁ padāṁ vēḥ pāti yāhvāc cāraṇam sūryasya,  
 pāti nābhā saptācīrṣaṇam agniḥ pāti devānām upamādam ṛṣvāḥ.

4.5.8<sup>d</sup> (Vāmadeva Gāutama; to Vaiṣvānara)  
 prāvācyam vācasā kim me asyā gūhā hitām ūpa niṇig vadanti,  
 yād usriyāṇām āpa vār iva vrān pāti priyāṁ rupō āgraṁ padāṁ vēḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions āgre rūpā ārupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāṇca padāni rūpō ānv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripō in 3.5.5 is a slip for rūpō on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripō changed to rūpō in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noten, pp. 227, 271. Cf. also Roth, Nirukta, 6.17, Erläuterungen, p. 85 ff.

3.5.6<sup>b</sup>, viṣvāni devō vayūnāni vidvān : 1.189.1<sup>b</sup>, viṣvāni deva vayūnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2<sup>a</sup> (Viṣvāmitra Gāthina; to Agni)

ā rōdasī aprṇā jāyamāna utā prā rikthā ādha nū prayajyo,  
 divāc cid agne mahinā prthivyā vacyantām te vāhnayaḥ saptājihvāḥ.

4.18.5<sup>d</sup> (Sāmādeva Indrādītivāmadevānām)  
 avadyām iva mānyamānā gūhakar indram mātā vīryeṇā nyṛṣṭam,  
 āthōd asthāt svayām ātkam vāsāna ā rōdasī aprṇāj jāyamānaḥ.

7.13.2<sup>b</sup> (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)  
 tvám agne çociṣā çocūcāna ā ródasī aprṇā jāyamānaḥ,  
 tvám devān abhiçaster amuñco vaiçvānara jātavedo mahitvā.  
 10.45.6<sup>b</sup> (Vatsapri Bhālandana; to Agni)  
 viçvasya ketur bhūvanasya gārbha ā ródasī aprṇāj jāyamānaḥ,  
 viñm cid ādrim abhinat parayāñ jānā yād agnīm āyajanta pāñca.

For 3.6.2<sup>d</sup> see Geldner, Ved. Stud. ii. 258.

3.6.6<sup>d</sup> (Viçvāmitra Gāthina; to Agni)

ṛtasya vā keçinā योग्यābhir ghṛtasnūvā rōhita dhurī dhiṣva,  
 āthā vaha devān deva viçvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1<sup>d</sup> (Bharadvāja Bārhaspatya; to Agni) [dhvam,  
 purō vo mandrām divyām suvrktīm prayatī yajñe agnīm adharé dadhi-  
 purā ukthébhīḥ sá hí no vibhāvā svadhvarā karati jātavedaḥ.

7.17.3<sup>b</sup> (Vasiṣṭha Maitravaruṇi; to Agni)  
 āgne vihi haviṣā yāksi devān svadhvarā kṛṇuhi jātavedaḥ.

7.17.4<sup>a</sup> (Vasiṣṭha Maitravaruṇi; to Agni)  
 svadhvarā karati jātavedā yāksad devān amñtan pipráyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1<sup>b</sup> agnīm is apparently the secondary element in the hypermetric line; mandrām in pāda a without agnīm in pāda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9<sup>d</sup>: 2.3.11<sup>c</sup>, anuṣvadhām ā vaha mādāyasya.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3<sup>d</sup> (Viçvāmitra Gāthina; to Yupa)

ūc chrayasya vanaspate vārṣman pṛthivyā ādhi,  
 sūmiti miyāmāno vārco dhā yajñāvāhase.

3.24.1<sup>d</sup> (Viçvāmitra; to Agni)  
 āgne sāhasva pñtanā abhīmātr āpāsya,  
 duṣṭaras tāran āratīr vārco dhā yajñāvāhase.

For 3.8.3<sup>b</sup> cf. 3.29.4<sup>b</sup>, nābhā pṛthivyā ādhi, under 2.3.7<sup>d</sup>.

[3.8.8<sup>a</sup>, ādityā rudrā vāsavaḥ sunithāḥ; 7.35.14<sup>a</sup>, ādityā rudrā vāsavo juṣanta  
 (idām brāhma); 10.66.12<sup>c</sup>, ādityā rūdrā vāsavaḥ sūdānavaḥ (imā  
 brāhma).]

3.8.9<sup>a</sup>, hañsā iva çreṇiçō yātānāḥ: 1.163.10<sup>c</sup>, hañsā iva çreṇiçō yatante.

3.8.9<sup>d</sup> (Viçvāmitra Gāthina; to Yupaḥ)

[hañsā iva çreṇiçō yātānāḥ, çukrā vāsānāḥ svāravo na āguḥ, 1.163.10<sup>c</sup>  
 unñyāmānāḥ kavībhīḥ purāstād devā devānām āpi yanti pāthāḥ.

7.47.3<sup>b</sup> (Vasiṣṭha; to Āpaḥ)  
 catāpavitrah svadhāyā mādantīr devīr devānām āpi yanti pāṭhaḥ,  
 tāt indrasya nā minanti vratāni, śindhubhyo havyaṁ ghr̥tāvaj juhota.,  
 c: cf. 7.47.3<sup>c</sup>; d: cf. 3.59.1<sup>d</sup>

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9<sup>d</sup>, āthā devānām āpy etu pāṭhaḥ.

3.9.1<sup>b</sup>: 5.22.3<sup>b</sup>; 8.11.6<sup>b</sup>, devān mārtaśa utāye; 1.144.5<sup>b</sup>, devān mārtaśa utāye havāmahe.

3.9.1<sup>c</sup> (Viṣvāmitra Gāthina; to Agni)  
 sākḥāyas tvā vavṛmahe devān mārtaśa utāye.,  
 apām nāpātān subhāgaṁ sudīditiṁ supratūrtim anehāsam.,  
 c: cf. 1.144.5<sup>b</sup>  
 d: cf. 1.40.4<sup>d</sup>

8.19.4<sup>a</sup> (Sobhari Kāṇva; to Agni)  
 ūrjō nāpātān subhāgaṁ sudīditiṁ agnīm cr̥sthācociṣam,  
 sā no mitrāśya vāruṇasya sō apām ā sumnām yakṣate divi.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātān, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1<sup>d</sup>: 1.40.4<sup>d</sup>, supratūrtim anehāsam.

3.9.6<sup>b</sup> (Viṣvāmitra Gāthina; to Agni)  
 tām tvā mārta agr̥bhṇata devébhyo havyaavāhana,  
 viṣvān yād yajñān abhipāsi mānuṣa tāva krātva yaviṣṭhya.

10.118.5<sup>b</sup> (Uruksaya Āmahīyava; to Agni Rakṣoḥan)  
 jaramāṇaḥ sām idhyase devébhyo havyaavāhana,  
 tām tvā havanta mārtyāḥ.

10.119.13<sup>b</sup> (Laba Āindra; Labasya [Indrasya] ātmastutiḥ)  
 ghr̥hō yāmy āram̐kṛto devébhyo havyaavāhanaḥ,  
 kuvit sōmasyāpām iti.,  
 c: cf. refrain, 10.119.1<sup>c</sup>–13<sup>c</sup>

10.150.1<sup>b</sup> (Mṛṣika Vasiṣṭha; to Agni)  
 sāmiddhaḥ cit sām idhyase devébhyo havyaavāhana,  
 adityāi rudrāir vāsuhir na ā gahi mṛṣikāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyaabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kägi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (ghṛh = ghr̥am u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads gr̥hō for ghr̥hō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203.

3.9.8<sup>b</sup> (Viçvāmitra Gāthina ; to Agni)

ā juhota svadhvarām çirām pāvakaçociṣam,  
açūm dutām ajirām pratnām īdyaṁ çruṣṭī devām saparyata.

8.43.31<sup>b</sup> (Virūpa Āṅgiraśa ; to Agni)

agnīm mandrām purupriyām çirām pāvakaçociṣam,  
hrdbhīr mandrēbhīr imahe.

8.102.11<sup>a</sup> (Prayoga Bhārgava, or others ; to Agni)

çirām pāvakaçociṣam jyēṣṭho yō dāmeṣv ā,  
dīdāya dīrghaçrūtamaḥ.

10.21.1<sup>d</sup> (Vimada Āindra, or others ; to Agni)

āgnīm nā svāvṛktibhīr ḥotāraṁ tvā vṛṇīmahe, § 5.20.3<sup>a</sup>  
yajñāya stīrnābarhiṣe vi vo māde çirām pāvakaçociṣam vivakṣase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakaçociṣam, 8.44.13<sup>b</sup>.

3.9.9 (Viçvāmitra Gāthina ; to Agni) =

10.52.6 (Agni Śāueta ; to Devāḥ)

trīṇi çatā trī sahasrāṇy agnīm trinçāc ca devā nāva cāsaparyan,  
āukṣan ghṛtāir āstṛṇan barhīr asmā ād id dhotāraṁ ny āsādayanta.

Cf. 10.7.5<sup>d</sup>, vikṣū hotāraṁ ny āsādayanta.

3.10.1<sup>a+b</sup> (Viçvāmitra Gāthina ; to Agni)

tvām agne manīṣiṇaḥ samrājāṁ carṣaṇīnām,  
devām mātāsa indhate sām adhvaré.

8.44.19<sup>a</sup> (Virūpa Āṅgiraśa ; to Agni)

tvām agne manīṣiṇas tvām hinvanti cīttibhiḥ,  
tvām vardhantu no girāḥ,

§ 1.5.8<sup>c</sup>

10.134.1<sup>d</sup> (Mādhātā Yāuvanaçva ; to Indra)

ubhé yād indra ródasi āpaprāthoṣā iva,

mahāntaṁ tvā mahīnām samrājāṁ carṣaṇīnām devī jānītry ajījanad  
bhadrá jānītry ajījanat, § refrain, 10.134.1<sup>ef</sup>—6<sup>ef</sup>

See under 1.5.8<sup>c</sup> for the character of 8.44.19. For the pāda samrājāṁ carṣaṇīnām cf. 8.16.1<sup>a</sup>, prā samrājāṁ carṣaṇīnām, done over secondarily from iambic to trochaic ; see Part 2, chapter 2, line 9 from top.

3.10.2<sup>a+c</sup> (Viçvāmitra Gāthina ; to Agni)

tvām yajñéṣv ṛtvijam āgne hotāraṁ īlate, § cf. 1.128.8<sup>a</sup>  
gopā ṛtāsya dīdhi své dāme.

10.21.7<sup>a</sup> (Vimada Āindra, or others ; to Agni)

tvām yajñéṣv ṛtvijam cārum agne ní ṣedire,

ghṛtāpratīkaṁ mānuṣo vi vo māde çukrām cētīṣṭham akṣābhīr vivakṣase.

10.118.7<sup>c</sup> (Uruksaya Āmahṛyava ; to Agni Rakṣohan)

ādābhyena çociṣāgne rākṣas tvām daha,

gopā ṛtāsya dīdhi.

Note that 3.10.2<sup>c</sup> and 10.21.7<sup>cd</sup> are both metrically composite.—Cf. gopām ṛtāsya dīdivim, 1.118<sup>b</sup>, and see p. 19.

[3.10.2<sup>b</sup>, *agne hótāram īlate*: 6.14.2<sup>c</sup>, *agnīm hótāram īlate*. See also under 1.128.8<sup>a</sup>.]

3.10.3<sup>b</sup> (Viṣvāmitra Gāthina; to Agni)  
sá ghā yás te dádācati samídhā jātávedase,  
só agne dhatte súvīryam sá puṣyati.

7.14.1<sup>a</sup> (Vasiṣṭha Maitrāvaruṇi; to Agni)  
samídhā jātávedase devāya devāhūtibhiḥ,  
haviṛbhiḥ ṣukráçociṣe namasvino vayām dāçemāgnāye.

[3.10.4<sup>b</sup>, *agnir devébhir ā gamat*: 1.1.5<sup>c</sup>, *devó devébhir ā gamat*.]

Cf. in the Introduction, p. 19.

3.10.8<sup>a</sup>, sá naḥ pāvaka dīdihi: 1.12.10<sup>a</sup>, sá naḥ pāvaka dīdivaḥ.

[3.10.8<sup>b</sup>, *dyumád asmé súvīryam*: 3.13.7<sup>c</sup>, *dyumád agne súvīryam*.]

3.10.9<sup>ab</sup>, tám tvā viprā vipanyávo jāgrváṁsaḥ sám indhate: 1.22.21<sup>ab</sup>, tād  
viprāso vipanyávaḥ jāgrváṁsaḥ sám indhate.

3.10.9<sup>c</sup> (Viṣvāmitra Gāthina; to Agni)

tám tvā viprā vipanyávo jāgrváṁsaḥ sám indhate,  
havyavāham ámartyam sahovīdham.

1.22.21<sup>ab</sup>

4.8.1<sup>b</sup> (Vāmadeva Gāutama; to Agni)  
dūtām vo viṣvāvedasam havyavāham ámartyam,  
yájiṣṭham ṛñjase girá.  
8.102.17<sup>c</sup> (Prayoga Bhārgava, or others; to Agni)  
tám tvājananta mātáraḥ kavīm devāso āngiraḥ,  
havyavāham ámartyam.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21<sup>ab</sup> (see there).

[3.11.3<sup>b</sup>, *ketúr yajñásya pūrvyāḥ*: 9.2.10<sup>c</sup>, *ātmā yajñásya pūrvyāḥ*.]

3.11.4<sup>c</sup> (Viṣvāmitra Gāthina; to Agni)

agnīm sūnūm sánaçrutam sáhaso jātávedasam,  
vāhniṁ devā akrīvata.

7.16.12<sup>b</sup> (Vasiṣṭha Maitrāvaruṇi; to Agni)  
tám hótāram adhvarásya prácetasam vāhniṁ devā akrīvata,  
dádhati rátnam vidhaté súvīryam, agnir jānāyā dāçūse.

4.12.3<sup>c</sup>

3.11.6<sup>c</sup> (Viṣvāmitra Gāthina; to Agni)

sāhvān víçvā abhiyújaḥ krátur devānam ámrīktaḥ,  
agnis tuvíçravastamaḥ.

5.25.5<sup>a</sup> (Vasūyava Ātreyaḥ ; to Agni)  
 agnis tuviçravastamañ tuvībrahmaṇam uttamam,  
 atūrtam çrāvayātpatiñ putrāñ dadāti dāçīse.

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8<sup>c</sup> (Viçvāmītra Gāthina ; to Agni)  
 pāri viçvāni sūdhitāgnér açyāma mānmabhīḥ,  
 viprāso jātāvedasaḥ.

8.11.5<sup>c</sup> (Vatsa Kāṇva ; to Agni)  
 mārta āmartyasya te bhūri nāma manāmahe,  
 viprāso jātāvedasaḥ.

3.12.4<sup>b</sup> (Viçvāmītra Gāthina ; to Indra and Agni)  
 toçā vṛtrahāṇā huve sajītvānāparājītā,  
 indrāgnī vājasātama.

8.38.2<sup>b</sup> (Çyāvāçva Ātreya ; to Indra and Agni)  
 toçāsā rathayāvānā vṛtrahāṇāparājītā,  
 indrāgnī tāsya bodhatam.

One is obviously patterned after the other. But which ?

[3.12.9<sup>c</sup>, tād vām ceti prā viryam : 1.93.4<sup>a</sup>, āgniṣomā ceti tād viryam vām.]

3.13.2<sup>b</sup> : 1.134.2<sup>a</sup>, dākṣam śacanta utāyaḥ.

[3.13.7<sup>c</sup>, dyumād agne suviryam : 3.10.8<sup>b</sup>, dyumād asme suviryam.]

3.14.5<sup>b</sup> (Rṣabha Vaiçvāmītra ; to Agni)  
 vayāñ te adyā rarimā hī kāmam uttānāhastā nāmasopasādyā,  
 yājīṣṭhena mānasā yakṣi devāñ āsredhata mānmanā vipro agne.

6.16.46<sup>d</sup> (Bharadvāja ; to Agni)  
 vīti yō devāñ mārto duvasyéd agniñ īlitādhvaré havīṣmāñ,  
 hōtarañ satyayājāñ rōdasyor, uttānāhasto nāmasā vivāset. § 4.3.1<sup>b</sup>  
 10.79.2<sup>d</sup> (Agni Sāucika, or others ; to Agni)  
 gūhā çro nihitam řdhag akṣī āsinvañ atti jīhvāyā vānāñi,  
 ātrāṇy asmāi paḍbhīḥ sām bharanty uttānāhastā nāmasādhi vikṣū.

3.15.5<sup>a</sup>, āchidrā çarma jaritāḥ purūṇi : 2.25.5<sup>b</sup>, āchidrā çarma dadhire purūṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2<sup>a</sup> (Utkla Katya ; to Agni)  
 imāñ naro marutaḥ saçcatā vřdham yāsmiñ rāyaḥ çevrđhasaḥ,  
 abhi yē sānti pñtanāsu dñdhyō viçvāhā çātrum ādabhūḥ.



7.18.25<sup>a</sup> (Vasiṣṭha Maitrāvaruṇi ; Sudāsaḥ Pāijavanasya dānastutiḥ)  
imān̄ naro marutaḥ saçeatānu divodāsaṁ nā pitāraṁ sudāsaḥ,  
aviṣṭānā pāijavanasya kētaṁ dūpācam̄ kṣatrām̄ ajāraṁ duvoṃyū.

For 7.18.25<sup>cd</sup> cf. 6.46.10. For vīdham in 3.16.2<sup>a</sup>, Oldenberg, RV. Noten, p. 231.—Antecedently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda ; cf. under 1.8.5<sup>c</sup>.

3.16.6<sup>d</sup>, tūvidyumna yāçasvatā : 1.9.6<sup>c</sup>, tūvidyumna yāçasvatāḥ.

[3.17.2<sup>b</sup>, yāthā divo jātavedaḥ cikityān̄ : 4.3.8<sup>d</sup>, sādā divo, &c.]

3.17.4<sup>d</sup> : 2.40.1<sup>d</sup>, devā akṛṇvann̄ am̄tasya nābhim̄.

3.17.5<sup>a</sup> (Kata Vaiçvām̄itra ; to Agni)

yās tvād dhótā pūrvo agne yājīyān̄ dvitā ca sātā svadhāyā ca çambhūḥ,  
tāsyānu dhārma prā yajā cikityō 'thā no dhā adhvarān̄ devāvītāu.

5.3.5<sup>a</sup> (Vasuçruta Ātreya ; to Agni)

nā tvād dhótā pūrvo agne yājīyān̄ nā kāvyāḥ parō asti svadhāvaḥ,  
viçāç ca yāsyā ātithir bhāvāsi sā yajñēna vanavad deva mātān̄.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is the pūrvo dhótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices ; therefore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under 5.1.5<sup>d</sup>) ; 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5 'one better' by introducing the fable of a yet more primordial and superior sacrificer than Agni himself.

3.19.1<sup>c</sup> (Gāthīn̄ Kāuçika ; to Agni)

agnīn̄ hótāraṁ prā vr̄ṇe miyédhe gītsaṁ kavīm̄ viçvavidam̄ ām̄taram̄,  
sā no yakṣad devātātā yājīyān̄ rāyē vājāya vanate maghāni.

10.53.1<sup>c</sup> (Agni Sāuçika ; to Agni)

yām̄ āchāma mānaśā sō 'yām̄ āgād yajñāsyā vidvān̄ páruṣaḥ cikityān̄,  
sā no yakṣad devātātā yājīyān̄ ní hí sātad̄ āntaraḥ pūrvo asmāt̄.

Of. Neisser, Bezz. Beitr. vii. 223 ; Oldenberg, RV. Noten, p. 232. The expression devātātā yājīyān̄ occurs also at 4.6.1 ; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2<sup>c</sup> (Gāthīn̄ Kāuçika ; to Agni)

prā te agne haviṣmatim̄ iyarmy āchā sudyumnām̄ rātīn̄ ghṛtācīm̄,  
pradakṣiṇīd̄ devātātīm̄ urāṇāḥ sām̄ rātībhir̄ vāsubhir̄ yajñām̄ aḡret̄.

4.6.3<sup>b</sup> (Vām̄adeva Gautamā ; to Agni)

ṽatā sujūrñi rātīni ghṛtāçī, pradakṣiṇīd̄ devātātīm̄ urāṇāḥ, ~~cf.~~ cf. 4.6.3<sup>a</sup>  
ūd u svārur̄ navajā nākṛāḥ paçvō anakti sūdhitaḥ sumékāḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts, dripping ghee. Moving from left to right, choosing the gods, he hath established the sacrifice with good gifts.' Cf. Ludwig, 318 ; Grassmann, i. 70 ; Oldenberg, SBE. xlv. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit : ' (The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akra; well-placed, well-established, it anoints the (victim) cattle.' I have refrained from translating akra by 'horse', as suggests Geldner, *Ved. Stud.* i. 168, with Oldenberg's approval, *SBE.* xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, *RV.* 1.143.7, *indhāno akró vidátheṣv dīdyac chukrávarṇām úd u no yaṇsate dhiyam*, 'the kindled horse shining at the sacrifice shall now lift up our luminous prayer'. akra seems to mean 'beacon'. Cf. Ludwig, *Über die neuesten Arbeiten*, p. 54. Be this as it may, the anacoluthic and parenthetic position of the second pāda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

### 3.20.5<sup>a</sup> (Gāthin Kauçika; to Viçve Devāḥ)

*dadhikrām agnīm uśāsam ca devīm bḥaspātīm savitāraṁ ca devām,  
açvinaṁ mitrāvāruṇaṁ bhāgaṁ ca vāsūn rudrān adityān ihā huve.*

10.101.1<sup>c</sup> (Budha Sāumya; to Viçve Devāḥ, or Rtvikstutih)

*úd budhyadhvaṁ sámanasaḥ sakhāyaḥ sám agnīm indhvaṁ bahávaḥ  
sānīlāḥ,*

*dadhikrām agnīm uśāsam ca devīm indrāvato 'vase ní hvaye vaḥ.*

hvaye is popular, huve hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. *RV.* 1.13.7-12, and see Bloomfield, *The Atharva-Veda*, p. 46.

### 3.21.1<sup>c</sup>, 4<sup>b</sup>, stokānām (4<sup>b</sup>, stokāso) agne médaso gṛh̥tāsya.

### 3.21.2<sup>d</sup> (Gāthin Kauçika; to Agni)

*gṛh̥tāvantaḥ pāvaka te stokā çtotanti médasaḥ,  
svādharman devāvitaye gr̥ṣṭhaṁ no dhehi vāryam.*

10.24.2<sup>d</sup> (Vimada Āindra, or others; to Indra)

*tvām yājñēbhir ukthāir ūpa havyēbhir imahe,  
çacipate çacinām ví vo máde gr̥ṣṭhaṁ no dhehi vāryam vívakṣase.*

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1<sup>d</sup>: 3.8.3<sup>d</sup>, vārho dhā yajñāvāhase.

### 3.24.3<sup>b+c</sup> (Viçvāmitra; to Agni)

*agne dyumnéna jāgr̥ve sáhasaḥ sūnav āhuta,  
édām barhiḥ sado máma.*

8.19.25<sup>c</sup> (Sobhari Kāṇva; to Agni)

*yád agne mártyas tvām syūm ahām mitramaho amartyaḥ  
sáhasaḥ sūnav āhuta.*

8.75.3<sup>b</sup> (Virūpa Āngirasa; to Agni)

*tvām ha yád yaviṣṭhya sáhasaḥ sūnav āhuta,  
rtāva yajñīyo bhúvaḥ.*

8.17.1<sup>c</sup> (Trimbiṭhi Kāṇva ; to Indra)

ā yāhi suṣumā hī ta īndra sōmān pibā imām,

cf. 8.17.1<sup>b</sup>

édām barhiḥ sado māmā.

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3<sup>c</sup>, sá no agnīḥ suvīryaṁ svácvyam : 8.12.33<sup>a</sup>, suvīryaṁ svácvyam.]

3.26.6<sup>c</sup> : 2.34.4<sup>c</sup>, pṛśadaçvāso anavabhrārāḍhasaḥ.

3.27.2<sup>b</sup>, girā yajñāsya sādhanam : 1.44.11<sup>a</sup>, nī tvā yajñāsya sādhanam ; 8.6.3<sup>b</sup>,  
stōmāir yajñāsya sādhanam ; 8.23.9<sup>b</sup>, yajñāsya sādhanam girā.

[3.27.3<sup>c</sup>, āti dvēṣāṁsi tarema : 2.7.3<sup>c</sup>, āti gahemahi dvīṣaḥ.]

[3.27.4<sup>b</sup>, agnīḥ pāvakā īḍyaḥ : 7.15.10<sup>c</sup>, çūciḥ pāvakā īḍyaḥ.]

3.27.5<sup>a</sup>, prthupājā āmartyaḥ : 3.2.11<sup>c</sup>, vāiçvānarāḥ prthupājā āmartyaḥ.

3.27.7<sup>a</sup> (Viçvāmitra ; to Agni)

hótā devó āmartyaḥ purástād eti māyāyā,

vidāthāni pracodāyan.

8.19.24<sup>d</sup> (Sobhari Kāṇva ; to Agni)

yó havyāny āirayātā mánurhito devá āsā sugandhinā,

vívāsate vāryāni svadhvaró hótā devó āmartyaḥ.

3.27.13<sup>b</sup> (Viçvāmitra ; to Agni)

ilényo namasyās tirás támāṁsi darçatāḥ,

sām agnīr idhyate vīṣā.

8.74.5<sup>b</sup> (Gopavana Ātreya ; to Agni)

amṛtām jātāvedasām, tirás támāṁsi darçatām,

cf. 6.48.1<sup>c</sup>

ghṛtāhavanam īḍyam.

The expressions tirás támāṁsi darçatāḥ, and ghṛtāhavana īḍyaḥ are 'leitmotifs' of Agni; they both figure in his nivid, ÇÇ. 8.24.

3.28.1<sup>b</sup>, 6<sup>b</sup>, purojāçām jātavedaḥ.

3.29.4<sup>b</sup>, nābhā prthivyā ādhi : 2.3.7<sup>d</sup>, nābhā prthivyā ādhi sánuṣu triṣū.

3.29.4<sup>d</sup> : 1.45.6<sup>d</sup>, ágne havyāyā vólhave ; cf. agnīm havyāyā, &c., 5.14.3<sup>c</sup>.

3.29.16<sup>d</sup> (Viçvāmitra ; to Agni)

yád adyā tvā prayatī yajñé asmín hótāç cikítvó 'vrñmahihā,

dhruvām ayā dhruvām utāçamīṣṭhāḥ prajānān vidvān ūpa yāhi sōmam.

3.35.4<sup>d</sup> (Viçvāmītra; to Indra)

brāhmaṇā te brahmayūjā yunajmi hāri sākḥayā sadhamāda āçū,  
sthirām rātham sukhām indradhitiṣṭhan prajānān vidvān ūpa yāhi  
sómam.

3.30.2<sup>c</sup>, sthirāya vṛṣṇe sāvānā kṛtemā : 3.1.20<sup>c</sup>, mahānti vṛṣṇe sāvānā kṛtemā.

3.30.13<sup>d</sup> (Viçvāmītra; to Indra)

didṛkṣanta uṣāso yāmān aktōr vivāsvatyā māhi citrām ānikam,  
viçve jānanti mahinā yād āgād indrasya kārma sūkṛtā purūṇi.

3.32.8<sup>a</sup> (Viçvāmītra; to Indra)

indrasya kārma sūkṛtā purūṇi vratāni devā nā minanti viçve,  
[dādāhā yāḥ pṛthivīm dyām utémām] jajāna sūryam uṣāsam sudānsāḥ.  
cf. 3.32.8<sup>c</sup>

3.34.6<sup>b</sup> (Viçvāmītra; to Indra)

mahō mahāni panayanty asyéndrasya kārma sūkṛtā purūṇi,  
vṛjānena vṛjinān sām pipeṣa māyābhir dāsyūn abhihṛtyojāḥ.

For vṛjānena vṛjinān in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8<sup>c</sup> cf. 3.34.8<sup>c</sup>, again of Indra, sasāna yāḥ pṛthivīm dyām utémām.

3.30.17<sup>d</sup> (Viçvāmītra; to Indra)

ūd vṛha rākṣaḥ sahāmūlam indra vṛçcā mādhyam prāty āgram ṛṇhi,  
ā kīvataḥ salalūkaṁ cakārtha brahmadviṣe tāpusīm hetim asya.

6.52.3<sup>d</sup> (Rjçvan Bhāradvāja; to Viçve Devāḥ)

kīm aṅgā tvā brāhmaṇaḥ soma gopām kīm aṅgā tvāhur abhiçastipām naḥ,  
kīm aṅgā naḥ paçyasi nidyāmanān brahmadviṣe tāpusīm hetim asya.

For salalūka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmītra; to Indra)

imām kāmam mandayā góbhir āçvāiç candrāvatā rādhasā paprāthaç ca,  
svaryāvo matibhis tūbhyam viprā indrāya vāhaḥ kuçikāso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21<sup>d</sup> (Viçvāmītra; to Indra)

ā no gotrā dardṛhi gopate gāḥ sām asmābhyam sanāyo yantu vājāḥ,  
divākṣā asi vṛṣabha satyāçuṣmo 'smābhyam sū maghavan bodhi godāḥ.

3.31.14<sup>d</sup> (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

māhy ā te sakhyām vaçmi çaktīr ā vṛtraghné niyūto yanti pūrviḥ,  
māhi stotrām āva āganma sūrér asmākaṁ sū maghavan bodhi gopāḥ.

4.22.10<sup>d</sup> (Vāmadeva; to Indra)

asmākam it sū ṛṇuhi tvām indrasmābhyam citrān ūpa māhi vājān,  
asmābhyam viçvā iṣaṇaḥ pūramidhr asmākaṁ sū maghavan bodhi  
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19<sup>c</sup>, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =  
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra,  
or his descendants; to Indra)

ḡunām huvema maghāvānam īndram asmīn bhāre nftamañ vājasātāu,  
ḡṛṇvāntam ugrām ūtāye samātsu ghnāntam vṛtrāṇi sañjītam dhānānām.

The appearance of this Viçvāmītra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8<sup>b</sup> (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

sataḥ-sataḥ pratimānañ purobhūr viçvā veda jānimā hānti ḡuṣṇam,  
prā ṇo divāḥ padavīḥ gavyūr ārcan sākḥā sākḥīn amuñcan nīr avadyāt.

10.111.5<sup>b</sup> (Aṣṭrādāṣṭra Vāirūpa; to Indra)

īndro divāḥ pratimānañ ṛṭhivṛyā viçvā veda sāvanā hānti ḡuṣṇam,  
mahīm cid dyām ūtanot sūryeṇa cākāmbha cit kāmbhanena skābhīyan.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth ḡuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth ḡuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hānti ḡuṣṇam is the overshadowed thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9<sup>b</sup>: 1.72.9<sup>b</sup>, ḡṛṇvānāso amṛtatvāya gātūm.

3.31.14<sup>d</sup>, asmākañ sū maghavan bodhi gopāḥ: 3.30.21<sup>d</sup>; 4.22.10<sup>d</sup>, asmākañ  
(3.30.21<sup>d</sup>, asmābhyam) sū maghavan bodhi godāḥ.

[3.31.16<sup>c</sup>, mādḥvaḥ punānāḥ kavībhiḥ pavitraiḥ: 3.1.5<sup>b</sup>, krātūm punānāḥ, &c.]

3.31.17<sup>a</sup> (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

ānu ḡṛṣṇé vāsudhiti jihāte ubhé sūryasya manḥānā yājatre,  
pāri yāt te mahimānañ vṛjādhyai sākḥaya īndra kāmya ṛjipyāḥ.

4.48.3<sup>a</sup> (Vāmadeva; to Vāyu)

ānu ḡṛṣṇé vāsudhiti yemāte viçvāpeçasā,

「vāyav ā candreṇa rāthena yāhi sūtāsyā pitāye.」 <sup>cf.</sup> refrain, 4.48.1cd-4cd

The words ḡṛṣṇé and vāsudhiti are both dvandva ekaçeṣa: 'black (Night) and (Uṣas)' is a way of saying nāktosḡṣā; conversely 'treasure-giving (Morn) and black (Night)' is uṣāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhiti in 4.48.3 is not to be changed to vāsūdḥiti, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8<sup>a</sup>. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Pischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18<sup>cd</sup>: 3.1.19<sup>ab</sup>, ā ṇo gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ  
saranyān; 4.32.1<sup>c</sup>, mahān mahībhir ūtibhiḥ.

3.31.21<sup>d</sup> (Kuçika Āiṣṣrathi, or Viçvāmitra ; to Indra)  
 ādeditā vṛtrahá gópatir gá antāḥ kṛṣṇān aruṣāir dhāmabhir gāt,  
 prā sūntā diçamāna ṛtēna dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8<sup>d</sup> (Bṛhaddiva Ātharvaṇa ; to Indra)

imā brāhma bṛhāddivo vivaktīndrāya çuṣām agriyāḥ svarṣāḥ,  
 mahó gotrāsya kṣayati svarājo dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous : 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498 : 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better ; in it ca connects properly its two pādas, and dūrah, which lacks definition in 3.31.21, is defined by gotrāsya : 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213 ; iii. 211, note, 248 ; Ludwig, Kritik, p. 29 ; Geldner, Ved. Stud. ii. 276.

3.31.22 : see under 3.30.22.

[3.32.4<sup>d</sup>, amarmāṇo mānyamānasya mārma : 5.32.5<sup>b</sup>, amarmāṇo vidād id asya mārma.]

3.32.7<sup>b</sup> (Viçvāmitra ; to Indra)

yājāma in nāmasā vṛddhām indram bṛhāntam ṛṣvām ajāram yuvānam,  
 yāsya priyé mamātur yajñīyasya ná ródasi mahimānam mamāte.

6.19.2<sup>b</sup> (Bharadvāja ; to Indra)

indram evā dhiṣṇā sātaye dhād bṛhāntam ṛṣvām ajāram yuvānam,  
 āṣāḥena çavasā çuçuṇāsam sadyāç cid yó vāvṛdhē āsāmi.

6.49.10<sup>c</sup> (Rjigvan Bharadvāja ; to Viçve Devāḥ, here Rudra)

bhūvanasya pitāram gṛbhīr ābhī rudrām divā vardhāyā rudrām aktāu,  
 bṛhāntam ṛṣvām ajāram suṣumnām řdhag ghuvema kavineṣitāṣaḥ.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yuvānam, 'youth that does not age', is a better sequence of words than ajāram suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change ; cf. his epithets mīdhvās and çivā ; his hāsto mṛjāyākuḥ in 2.33.7, and more directly such a passage as 2.33.1<sup>a</sup>, ā te pitar marutām sumnām etu. See also 1.43.4 and 2.33.6.—For 3.32.7<sup>cd</sup> see Oldenberg, RV. Noten, p. 244 ; for dhiṣṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8<sup>a</sup> : 3.30.13<sup>d</sup> ; 3.34.6<sup>b</sup>, indrasya kārma sukṛtā purūṇi.

[3.32.8<sup>c</sup>, dādhrā yāḥ pṛthivīm dyām utémām : 3.34.8<sup>c</sup>, sasāna yāḥ, &c.]

Cf. under 3.59.1<sup>b</sup>.

3.32.11<sup>a</sup> (Viçvāmitra ; to Indra)

āhann āhiṁ pariçāyānam ārṇa ojayāmānam tuvijāta távyān,  
 ná te mahitvām ānu bhud ādha dyāur yād anyāyā sphigvā kṣām āvasthāḥ.

4.19.2° (Vāmadeva; to Indra)

āvāsrjanta jivrayo ná devā bhūvaḥ samrāḥ indra satyāyonih,  
āhann āhiḥ pariśayānam āraṇaḥ prā vartanīr arado viśvādhenāḥ.

6.30.4° (Bharadvāja; to Indra)

satyām it tān ná tvāvān anyo astīndra devō ná mārtyo jyāyān,  
āhann āhiḥ pariśayānam āraṇo 'vāsrjo apō āchā samudrām.

3.32.17: see under 3.30.22.

[3.33.3<sup>d</sup>: 10.17.11<sup>c</sup>, samānām yōnim ānu sañcāranti (10.17.11<sup>c</sup>, sañcārantam);  
1.146.3<sup>a</sup>, samānām vatsām abhi sañcāranti.]

3.33.5° (Viśvāmitra; to the Rivers)

rāmadvam me vācase somyāya itavarīr ūpa muhūrtām évāih,  
prā sindhum āchā brhatī manīṣāvasyūr ahve kuṣikāsyā sūnūḥ.

6.49.4<sup>a</sup> (R̥jiṣvan Bhāradvāja; to Viṣve Devaḥ; here Vāyu)

prā vāyūm āchā brhatī manīṣā brhādrayīm viśvāvaram rathaprām,  
dyutādyamā niyūtaḥ pātyamānaḥ kavīḥ kavīm iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders brhatī manīṣā as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2°, indra kṣitīnām asi mānuṣmām: 1.59.5°, rājā kṣitīnām, &c.]

[3.34.5<sup>b</sup>, nrvād dādāhāno nāryā purūṇi: 1.72.1<sup>b</sup>; 7.45.1<sup>c</sup>, hāste dādāhāno, &c.]

3.34.6<sup>b</sup>: 3.30.13<sup>d</sup>; 3.32.8<sup>a</sup>, indrasya kārma sūktā purūṇi.

[3.34.7<sup>a</sup>, yudhēndro mahnā vārivaḥ cakāra . . . devébhyaḥ: 1.59.5<sup>d</sup>; 7.98.3<sup>d</sup>,  
yudhā devébhyo vārivaḥ cakārtha.]

3.34.8<sup>a</sup>, satrāsāhaṁ vāreṇyam sahodām: 1.79.8<sup>b</sup>, satrāsāhaṁ vāreṇyam.

[3.34.8<sup>c</sup>, sasāna yāḥ prthivīm dyām utēmām; 3.32.8<sup>c</sup>, dādāhā yāḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1<sup>b</sup> (Viśvāmitra; to Indra)

tiṣṭhā hār rātha ā yujyāmānā yāhi vāyūr ná niyūto no āchā,  
pībāsy āndho abhisr̥ṣṭo asmé indra svāhā rarimā te mādāya.

7.23.4° (Vasiṣṭha Maitravaruṇi; to Indra)

āpaḥ cit pipyu staryō ná gāvo nākṣann ṛtām jaritāras ta indra,  
yāhi vāyūr ná niyūto no āchā tvām hī dhībhīr dāyase vi vājān.

Of Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyūto is for niyūdbhīh, case attraction in comparison: 'Come to us, O Indra, as Vāyu goes with his niyūt (his span).'

3.35.4<sup>d</sup>: 3.29.16<sup>d</sup>, prajānān vidvān ūpa yahi sōmam.

3.35.5<sup>b</sup>: 2.18.3<sup>d</sup>, nī rīraman yājamānāso anyé.

3.35.6<sup>c</sup> (Viçvāmītra ; to Indra)

tāvayām sómas tvám éhy arvān chaçvattamām sumānā asyā pāhi,  
asmín yajñé barhişy ā nişādyā dadhişvémām jathāra índum indra.

10.14.5<sup>d</sup> (Yama Vāivasvata ; Liṅgoktadevatāh)

āṅgirobhir ā gahi yajñīyebhir yāma vāirupāir ihā mādayasva,  
vivasvantām huve yāh pitā te 'smín yajñé barhişy ā nişādyā.

3.35.11: see under 3.30.22.

3.36.2<sup>d</sup> (Viçvāmītra ; to Indra)

indrāya sómāh pradīvo vidānā ṛbhūr yébhīr vṣaparpā vihāyāh,  
prayamyāmanān prāti śú ḡbhāyéndra pība vṣadhūtasya vṣṇāh.

3.43.7<sup>a</sup> (The same)

indra pība vṣadhūtasya vṣṇa ā yām te çyenā uçaté jabhāra,  
yāsya mādē cyāvāyasi prá kṣṭīr yāsya mādē āpa gotrā vavārtha.

3.36.7<sup>a+b</sup> (Viçvāmītra ; to Indra)

samudréṇa sīndhavo yādamānā indrāya sómaṁ sūşutam bhārantāh,  
ançūm duhanti hastīno bharitrāir mādhvāh punanti dhārāya pavitrāih.

6.19.5<sup>d</sup> (Bharadvāja ; to Indra)

dhrtāvratō dhanadāh sōmavṛddhāh sá hí vāmāsya vāsunaḥ purukṣūh,  
sām jagmire pathyā rāyo asmin samudré ná sīndhavo yādamānāh.

10.30.13<sup>d</sup> (Kavaṣa Āiluṣa ; to Āpaḥ or Aponaptar)

prāti yād āpo ādṛçram āyatīr ḡhrtām pāyānsi bíbhratīr mādhuṇi,  
adhvaryúbhir mānasā samvidānā indrāya sómaṁ sūşutam bhārantīh.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudréṇa in 3.36.7 is to be changed to samudré ná, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, *Der Rig-Veda*, vi. 265; Oldenberg, *RV. Noten*, p. 247. For 10.30.13 see Hillebrandt, *Ved. Myth.* i. 214, 376; for purukṣūh in 6.19.15<sup>b</sup>, the author, *Indogermanische Forschungen*, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2<sup>a</sup>: 1.84.3<sup>c</sup>, arvācīnam sū te mánāh.

3.37.5<sup>a</sup> (Viçvāmītra ; to Indra)

indram vṛtrāya hāntave puruhūtām ūpa bruve,  
bhāreṣu vājasātaye.

8.12.22<sup>a</sup> (Parvata Kāṇva ; to Indra)

indram vṛtrāya hāntave devāso dadhire purāh,  
indram vāṇīr anūṣatā sām ōjase.



9.61.22<sup>b</sup> (Āmahīyu Āṅgīrasa ; to Soma Pavamāna)  
sā pavasva yā āvithēndraṁ vṛtrāya hāntave,  
vavrivāṁsaṁ mahīr apāḥ.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413 ; iii. 174.—Cf. 3.37.6<sup>c</sup>, indra vṛtrāya hāntave, and 8.93.7<sup>b</sup>, mahé vṛtrāya hāntave.

[3.37.8<sup>c</sup>, indra sómam̐ çatakrato (sc. pāhi) : 8.76.7<sup>b</sup>, pibā sómam̐ çatakrato.]

3.37.11<sup>a+d</sup> (Viçvāmītra ; to Indra)  
arvāvāto na ā gahi ātho çakra parāvātāḥ,  
u lokó yās te adriya indrehā tāta ā gahi.

3.40.8<sup>a</sup> (The same)  
arvāvāto na ā gahi parāvātāç ca vṛtrahan,  
imā juṣasva no gīrah.

3.40.9<sup>c</sup> (The same)  
yād antará parāvátam arvāvátam̐ ca hūyāse,  
indrehā tāta ā gahi.

Cf. 8.82.1, especially its second pāda, arvāvātāç ca vṛtrahan ; and also under 8.13.15.

3.38.8<sup>b</sup> : 7.38.1<sup>b</sup>, hiranyāyīm amātiṁ yām āçīçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10 : see under 3.30.22.]

3.39.6<sup>c</sup> : 2.11.5<sup>a</sup> ; 10.148.2<sup>c</sup>, gūhā hitām̐ gūhyam̐ gūlhām̐ apśú.

3.39.9 : see under 3.30.22.

3.40.4<sup>a</sup> (Viçvāmītra ; to Indra)  
indra sómam̐ sutā imé táva prā yanti satpate,  
kṣāyam̐ candrāsa indavaḥ.

3.42.5<sup>a</sup> (The same)  
indra sómam̐ sutā imé tán dadhiṣva çatakrato,  
jaṭhāre vājīnivaso.

Note the slight difference in the repeated pāda : sutāḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25<sup>a</sup>, tūbhyam̐ sómam̐ sutā imé.

3.40.6<sup>c</sup> : 1.10.7<sup>b</sup>, indra tvādatam̐ id yāçah.

3.40.8<sup>a</sup> : 3.37.11<sup>a</sup>, arvāvāto na ā gahi.

3.40.9<sup>c</sup> : 3.37.11<sup>d</sup>, indrehā tāta ā gahi.

3.41.2<sup>b</sup>, tistiré barhīr ānuṣāk : 1.13.5<sup>a</sup>, str̥ṇtā barhīr ānuṣāk ; 8.45.1<sup>b</sup>, str̥ṇānti barhīr ānuṣāk.

## 3.41.6 (Viçvāmitra ; to Indra) =

6.45.27 (Çamyu Bārhaspatya ; to Indra)  
 sá mandasvā hy āndhaso rádhase tanvā mahé,  
 ná stotāraṁ nidé karaḥ.

3.41.7<sup>a</sup> (Viçvāmitra ; to Indra)

vayám indra tvāyávo havīsmanto jarāmahe,  
 utá tvám asmayúr vaso.

7.31.4<sup>a</sup> (Vasiṣṭha Maitrāvaruṇi ; to Indra)  
 vayám indra tvāyávo 'bhí prá ñonumo viṣan,  
 viddhí tv āsyá no vaso.

10.133.6<sup>a</sup> (Sudās Paijavana ; to Indra)

vayám indra tvāyávaḥ ṣakhitvám ā rabhāmahe, § 9.61.4<sup>c</sup>  
 ṛtāsya naḥ pathā nayaṭi viçvāni duritā nábhantām anyakéṣāṁ jyakā  
 ádhi dhānvasu. § refrain, 10.133.1<sup>ff</sup> ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9<sup>b</sup> (Viçvāmitra ; to Indra)

arvāñcam tvā sukhé ráthe váhatām indra keçinā,  
 ghṛtásnū barhír āsāde.

8.17.2<sup>b</sup> (Irimbiṭhi Kāṇva ; to Indra)  
 ā tvā brahmayújā hárí váhatām indra keçinā,  
 úpa bráhmāṇi naḥ çṛṇu.

3.42.1<sup>a</sup>: 1.16.4<sup>a</sup>, úpa naḥ sutám ā gahi ; 5.71.3<sup>a</sup>, úpa naḥ sutám ā gatam.

3.42.4<sup>a</sup>: 1.16.3<sup>c</sup> ; 8.17.15<sup>d</sup> ; 9.2.5<sup>b</sup> ; 9.11<sup>b</sup> ; 9.12.2<sup>c</sup>, índraṁ sómasya pítāye.

3.42.5<sup>a</sup>: 3.40.4<sup>a</sup>, índra sómāḥ sutá imé.

3.42.6<sup>a+c</sup> (Viçvāmitra ; to Indra)

vidmá hí tvā dhanamjayám vājeṣu dadhrśám kave,  
 ádhā te sumnám imahe.

8.45.13<sup>a</sup> (Triçoka Kāṇva ; to Indra)  
 vidmá hí tvā dhanamjayám indra dṛḥhá cid ārujam,  
 ādāriṇaṁ yáthā gáyam.

8.75.16<sup>c</sup> (Virūpa Āṅgirasa ; to Agni)  
 vidmá hí te purá vayám ágne pitúr yáthāvasaḥ,  
 ádhā te sumnám imahe.

8.98.11<sup>c</sup> (Nṛmedha Āṅgirasa ; to Indra)  
 tvám hí naḥ pitá vaso tvám mātá çatakrato babhúvitha,  
 ádhā te sumnám imahe.

3.42.8<sup>b</sup> (Viçvāmitra ; to Indra)tūbhyéd indra svá okyē sómañ codāmi pītāye,  
eṣā rārantu te hṛdī.8.68.7<sup>b</sup> (Priyamedha Āṅgīrasa ; to Indra)tām-tam id rādhasē mahā indrañ codāmi pītāye,  
yāḥ pūrvyām ānuṣṭutim iḥe kṛṣṇānām nṛtūh.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7<sup>c</sup> (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For iḥe with the accusative see Grassmann's Lexicon, s. v. 8.

[3.43.8<sup>b</sup>, indra deva hāribhir yāhi tūyam : 7.29.2<sup>b</sup>, arvācīnó hāribhir, &c.]3.43.6<sup>a</sup> (Viçvāmitra ; to Indra)ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,  
prā yē divitā divā rñjānty ātāḥ sūsañmrṣṭāso vṛṣabhāsyā mūrāḥ.6.44.19<sup>a</sup> (Çamyu Bārhaspatya ; to Indra)ā tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛsaraçmayo 'tyāḥ,  
asmatrāñico vṛṣaṇo vajravāho vṛṣṇe mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bṛhānto in 3.43.6? Of course considerations of this sort are speculative: in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28; Oldenberg, RV. Noten, p. 250.

3.43.7<sup>a</sup> : 3.36.2<sup>d</sup>, indra pība vṛṣadhūtasya vṛṣṇaḥ.

3.43.8 : see under 3.30.22.

3.44.1<sup>c</sup> (Viçvāmitra ; to Indra)ayāñ te astu haryatāḥ sóma ā hāribhiḥ sutāḥ,  
juṣāṇā indra hāribhir na ā gahy ā tiṣṭha hāritāñ rātham.8.13.13<sup>c</sup> (Nārada Kāṇva ; to Indra)hāve tvā sūra ūdite hāve madhyāṁdine divāḥ,  
juṣāṇā indra sāptibhir na ā gahi.

The relation of the repeated pādas is curiously analogous to that of the preceding item : 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sāptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4<sup>b</sup>, viçvam ā bhāti rocanām : 1.49.4<sup>b</sup>, viçvam ābhāsi rocanām ; 1.50.4<sup>c</sup>,  
viçvam ā bhāsi rocanām.3.46.2<sup>c</sup> (Viçvāmitra ; to Indra)mahāñ asi mahiṣa vṛṣṇebhir dhanaspṛd ugra sāhamāno anyāñ,  
ēko viçvasya bhūvanasya rājā sā yodhāyā ca kṣayāyā ca jānāñ.

6.36.4<sup>d</sup> (Nara Bharadvāja ; to Indra)

sá rāyās khām úpa srjá gr̥nānāḥ puruṣcandrāsya tvām indra vásvaḥ,  
pátir babhūtāsamo jánānām éko viçvasya bhúvanasya rájā.

For the repeated pāda cf. 5.85.3<sup>a</sup>, téna viçvasya, &c. ; 9.97.56<sup>b</sup>, sómo viçvasya, &c. ; 10.168.2<sup>d</sup>, asyā viçvasya, &c.

3.47.2<sup>ab</sup> (Viçvāmītra ; to Indra)

sajósā indra ságaṇo marúdbhiḥ sómam piba vṛtrahá gūra vidván,  
jahí çátrūn āpa mīdho nudasvāthābhayaṁ kṛnuhi viçvato naḥ.

3.52.7<sup>cd</sup> (The same)

pūṣanvāte te cakrmā karambhām hārivāte hāryaçvāya dhānāḥ,  
apūpām addhi ságaṇo marúdbhiḥ sómam piba vṛtrahá gūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpām addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣanvāte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3<sup>b</sup> (Viçvāmītra ; to Indra)

utā r̥tūbhir rtupāḥ pāhi sómam indra devébhiḥ sākhibhiḥ sutām naḥ,  
yān ābhajo marúto yé tvān āhan vṛtrám ādadhus tūbhyam ójah.

3.51.8<sup>b</sup> (The same)

sá vāvaçaná ihā pāhi sómam marúdbhir indra sākhibhiḥ sutām naḥ,  
jātām yāt tvā pári devā ābhūṣan mahé bhārāya puruhūta viçve.

Note that 3.47.2<sup>ab</sup> is almost identical with 3.52.7<sup>ab</sup> (prec. item).

3.47.5 (Viçvāmītra ; to Indra) =

6.19.11 (Bharadvāja ; to Indra)

marútvantam vṛṣabhām vāvṛdhānām ákavāriṁ divyām çāsām  
índram,  
viçvasāham ávase nūtanāyográṁ sahodām ihā tám huvema.

3.48.4<sup>b</sup> (Viçvāmītra ; to Indra)

ugrás turāsāḥ abhībhūtyojā yathāvaçām tanvām cakra eṣāḥ,  
tvāṣṭāram indro janūśābhībhūyāmúṣyā sómam apibae camūṣu.

7.101.3<sup>b</sup> (Kumāra Āgneya, or Vasīṣṭha ; to Parjanya)

starīr u tvad bhāvati sūta u tvad yathāvaçām tanvām cakra eṣāḥ,  
pitūḥ páyaḥ prāti gr̥bhṇāti mātā téna pitā vardhate téna putráḥ.

Grassmann translates the repeated pāda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich'; at 7.101.3, 'und wie er will gestaltet er den Leib ihr'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his *māyās*) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.48.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.22.

3.49.5: see under 3.30.22.

3.50.2<sup>d</sup> (Viṣvāmitra; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṣṛṣṭim āvaḥ,  
ihā tvā dheyur hārayaḥ suçipra pībā tv āsyā sūṣutasya cāroḥ.

7.29.1<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Indra)

[§ 7.29.1<sup>c</sup>

layām sōma indra tūbhyām sunva, ā tū prā yāhi harivas tādokaḥ,  
pībā tv āsyā sūṣutasya cāror dādo maghāni maghavann iyanāḥ.

Note in 3.50.2 the change from the dual saparyū to the plural hārayaḥ as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5<sup>a</sup> (Viṣvāmitra; to Indra)

pūrvīr asya niṣṣīdho mārtyeṣu purū vāsūni prthivī bibharti,  
indrāya dyāva ōṣadhīr utāpo rayīm rakṣanti jirāyo vānāni.

6.44.11<sup>c</sup> (Çaṁyu Barhaspatya; to Indra)

mā jāsvane vṛṣabha no raritā mā te revātaḥ sakhyé riśāma,  
pūrvīṣ ṭa indra niṣṣīdho jāneṣu jahy āsuṣvīn prā vṛhāprnataḥ.

A close parallel of 3.51.5<sup>ab</sup> is 3.55.22<sup>ab</sup>, niṣṣīdhvaris ta ōṣadhīr utāpo rayīm ta indra prthivī bibharti; cf. 5.59 (Vāl. 11).2.

3.51.6<sup>d</sup>, sākhe vaso jaritṭbhyo vāyo dhāḥ: 1.30.10<sup>c</sup>; 8.71.9<sup>c</sup>, sākhe vaso jaritṭbhyaḥ.

3.51.8<sup>b</sup>, marūdbhir indra sākhibhiḥ sutām naḥ: 3.47.3<sup>b</sup>, indra devébhiḥ sākhibhiḥ sutām naḥ.

3.51.10<sup>c</sup> (Viṣvāmitra; to Indra)

idām hy ānv ōjasā sutām rādhānām pate,  
pībā tv āsyā girvaṇaḥ.

8.1.26<sup>a</sup> (Pragātha Kāva; to Indra)  
 pībā tv āsyā girvaṇaḥ sutāsya pūrvapā iva,  
 pārīṣkṛtasya rasīna iyām āsutīḥ cārur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, i. 93; Ludwig, 515; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma), vermöge seiner kraft.' But I am struck with the parallelism of sutām and sutāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits! Therefore drink of it, O thou that delightest in song!'

3.52.1<sup>ab</sup> (Viçvāmītra; to Indra)  
 dhānāvantaṁ karambhiṇaṁ apūpāvantaṁ ukthīnam,  
 indra prātār juṣasva naḥ.

8.91.2<sup>de</sup> (Apālā Ātreya; to Indra)  
 asāu yā ēsi virakō gr̥hām-gr̥hām vicākaçat,  
 imāṁ jāmbhasutaṁ piba dhānāvantaṁ karambhiṇaṁ apūpāvantaṁ  
 ukthīnam.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236; for the latter, the note under 3.47.2.

3.52.3<sup>c</sup> (Viçvāmītra; to Indra) =

4.32.16<sup>c</sup> (Vāmadeva; to Indra)  
 puroḷāçaṁ ca no ghāso joṣāyāse gīraç ca naḥ,  
 vadhūyūr iva yōṣaṇām.

3.62.8<sup>c</sup> (Viçvāmītra; to Pūṣan)  
 tāṁ juṣasva gīraṁ māma vājayāntīm avā dhīyam,  
 vadhūyūr iva yōṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2): puroḷāçaṁ pacatyāṁ juṣāsvendrā gurasya ca, tūbhyāṁ havyāni sistrate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāçaṁ ca no ghāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15): asmākaṁ tvā matīnām ā stōma indra yachatu, arvāg ā vartayā hārī. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes future value to ghāso and joṣāyāse (juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pada in 3.62.8 is also distinctly inferior: the words juṣasva gīraṁ are separated violently from vadhūyūr iva yōṣaṇām by the parenthesis, vājayāntīm avā dhīyam.

3.52.7<sup>cd</sup>, apūpām addhi sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çura vidvān:  
 3.47.2<sup>ab</sup>, sajōṣā indra sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çura  
 vidvān.

3.53.3<sup>c</sup> (Viçvāmītra; to Indra)  
 çāṁsāvādhvaryo prāti me gr̥nhīndrāya vāhaḥ kṛṇavāva juṣtam,  
 édām barhīr yājamaṇasya sīdātha ca bhūd ukthām indrāya çastām

6.23.7<sup>c</sup> (Bharadvāja; to Indra)

sá no bodhi puroḷācam rārāṇaḥ pibā tū sómaṁ górkam indra,  
édām barhír yájamānasya sīdorūm kṛdhi tvāyatā u lokām.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234; xviii. 303. In this ritual stanza prāti gr̥hihi doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar; cf. Hillebrandt, Ritualitteratur, p. 101.

3.53.5<sup>c</sup>, 6<sup>c</sup>, yātrā rāthasya bṛható nidhānam.3.53.7<sup>b+d</sup> (Viṣvāmitra; to Indra)

imé bhojā āṅgirasó virūpā divás putráso ásurasya virāḥ,  
viṣvāmitraya dádato maghāni sahasrasāvé prá tiranta áyuh.

10.67.2<sup>b</sup> (Ayasya Āṅgirasa; to Bṛhaspati)

ṛtām cānsanta rjū dīdhyanā divás putráso ásurasya virāḥ,  
vipram padām āṅgirasó dādhanā yajñasya dhāma prathamām mananta.  
7.103.10<sup>d</sup> (Vasiṣṭha; to the Frogs [Parjanya-stuti])  
gómāyur adāḍ ajāmāyur adāt pñenir adāḍ dhárito no vásūni,  
gávām manḍúkā dádataḥ gatāni sahasrasāvé prá tiranta áyuh.

We may render 3.53.7: 'These liberal Āṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532; Ludwig, 1003 (rather fanciful). The stanza is clear: The Āṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they fee Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit: 'He that lows like a cow, bleats like a goat; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyaṇa takes sahasrasāvá in the sense of 'generation of thousand plants' (sahasrasaṁkhyāka oṣadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, Siebenzig Lieder, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth: the hymn is a rain-charm; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS, xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvá is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern'; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7<sup>b</sup> cf. 10.10.2<sup>c</sup>, mahás putráso ásurasya virāḥ.

3.53.12<sup>a</sup> (Viṣvāmitra; to Indra)

yá imé ródasī ubhé ahām índram átusṭavam,  
viṣvāmitrasya rakṣati brāhmedām bhāratam jānam.

8.6.17<sup>a</sup> (Vatsa Kāṇva; to Indra)

yá imé ródasī mahí samīcī samājagrabhīt,  
tāmobhir indra tām guhaḥ.

9.18.5<sup>d</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)  
 yá imé ródasi mahí sám mātāreva dóhate,  
 [mādeṣu sarvadhā asi.]

☞ refrain, 9.18.1<sup>c</sup>—7<sup>c</sup>

The connexion of the distich in 3.53.12 is loose, the relation of pādas a and b asyndetic.—  
 In 9.18.5 I suspect we must read sahmātārā instead of sám mātārā, because the root duh does  
 not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.13<sup>b</sup> (Viçvāmītra; to Indra)  
 viçvāmītrā arāsata bráhméndrāya vajriṇe,  
 [kárād ín naḥ surádhasaḥ.]

☞ cf. 1.23.6<sup>c</sup>

8.24.1<sup>b</sup> (Viçvamanas Vaiyaçva; to Indra)  
 sákhaya á çisamahi bráhméndrāya vajriṇe,  
 stuṣā ū sú vo nṛtamāya dhr̥ṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, ibid. xxvii. 271.

[3.53.13<sup>c</sup>, kárād ín naḥ surádhasaḥ : 1.23.6<sup>c</sup>, káratām naḥ surádhasaḥ.]

3.53.16<sup>c</sup> (Viçvāmītra; to Vāc Sasarpārī)  
 sasarpārī abharat tūyam ebhyó 'dhi grāvaḥ pāñcajanyaṣu kṛṣṭiṣu,  
 pakṣyā nāvyaṃ āyur dádhanā yām me pulastijamadagnāyo dadúh.

7.80.2<sup>a</sup> (Vasiṣṭha; to Uṣas)  
 eṣā syā nāvyaṃ āyur dádhanā gūdhvī támo jyótiṣoṣā abodhi,  
 ágra eti yuvatīr áhrayānā [prācikitat sūryam yajñām agnīm.] ☞ 7.78.3<sup>c</sup>

[3.53.18<sup>c</sup>, bālam tókāya tánayāya jīvāse : 10.35.12<sup>c</sup>, páçve tókāya, &c.]

3.54.1<sup>c</sup>, çr̥nótu no dāmyebhir ántkaiḥ : 3.1.15<sup>d</sup>, rákṣa ca no dāmyebhir ántkaiḥ.

3.54.3<sup>d</sup> : 1.58.7<sup>d</sup>, saparyāmi prāyaṣā yāmi rátanam.

3.54.5<sup>a+d</sup> (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ)  
 kó addhā veda ká ihá prá vocat devān áchā pathyā ká sám eti,  
 dádñra eṣām avamā sādānsi páreṣu yá gūhyeṣu vratéṣu.

10.129.6<sup>a</sup> (Prajāpati Parameṣṭhīn; Bhāvavṛttam)  
 kó addhā veda ká ihá prá vocat kúta ájata kúta iyām visṛṣṭih,  
 arvāg devā asyā visárjanenúthā kó veda yāta ābabhūva.  
 10.114.2<sup>d</sup> (Sadhri Vāirūpa, or Gharma Tāpasa; to Viçve Devāḥ)  
 tisró deṣṭrāya nīr̥ṣṭir ūpāsate dirghaçrúto ví hí jānānti vāhnayaḥ,  
 tāsām ní cikyuḥ kavāyo nidānam páreṣu yá gūhyeṣu vratéṣu.

As regards 3.54.5<sup>a</sup>; 10.129.6<sup>a</sup>, it is interesting to see mystic phraseology already in a  
 formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6<sup>b</sup>, ká ihá dadarça ká ihá prá vocat;  
 and 1.164.7, 18; 10.10.6; 114.7.



3.54.11<sup>b</sup> (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ)  
 hīraṇyapaṇīḥ savitā sujihvās trīr ā divó vidátthe pátýamānaḥ,  
 devéṣu ca savitāḥ ślókam āgrer ād asmábhyam ā suva sarvátātīm.

3.56.5<sup>d</sup> (The same)

trī śadhásthā sindhavas trīḥ kavínām utá trimátá vidáttheṣu samrāṭ,  
 pítāvartṛ yóṣaṇās tistró ápyās trīr ā divó vidátthe pátýamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231; ii. 54; iii. 243; Oldenberg, SBE. xlv. 302; RV. Noten, p. 258.

3.54.15<sup>b</sup> (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Indra)

indro víḡvair viryāiḥ pátýamāna ubhé ā paprāu ródasī mahitvá,  
 purāṇdaró vṛtrahá dhr̥ṣṇúṣeṇaḥ saṅgf̥bhyā na ā bharā bhūri paḡvāḥ.

4.16.5<sup>b</sup> (Vāmadeva Gāutama; to Indra)

vavakṣá indro ámitam ṛjīṣy ūbhé ā paprāu ródasī mahitvá,  
 átaḡ cid asya mahimá ví recy abhí yó víḡvā bhúvanaḥ babhúva.

3.25.18<sup>c</sup> (Viṣvamanas Vāiṣyaḡva; to Mitra and Varuṇa, here Sūrya)

pári yó raḡminā divó 'ntān mamé pṛthivyāḥ,  
 ubhé ā paprāu ródasī mahitvá.

3.54.18<sup>b</sup>: 1.24.10<sup>c</sup>, ádabdhāni várūṇasya vratāni.

[3.54.20<sup>b</sup>, dhruvákṣemāsa ślayā mādantaḥ: 3.59.3<sup>a</sup>, anamivāsa ślayā mādantaḥ.]

3.54.22<sup>b</sup> (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)  
 svádasva havyá sám iṣo didīhy asmadyāk sám mimīhi ḡrávāṇsi,  
 víḡvāḥ agne pṛtsú tāñ jēṣi cātrūn áhā víḡvā sumānā dṛdīḥ naḥ.

5.4.2<sup>d</sup> (Vasuḡruta Ātreya; to Agni)

ḡhavyaváḥ agnir̥ ajāraḥ pitá no, vibhúr vibháva sudḡḡiko asmé, 3.2.2<sup>c</sup>  
 sugārhapatyāḥ sám iṣo didīhy asmadyāk sám mimīhi ḡrávāṇsi.

6.19.3<sup>b</sup> (Bharadvāja; to Indra)

pṛthū karásnā bahulá gābhastī asmadyāk sám mimīhi ḡrávāṇsi,  
 yūthéva paḡvāḥ paḡupá dāmūnā asmāñ indrábhy ā vavṛtsvájāu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256; for 5.4.2, ibid. 315; for 6.19.3, Oldenberg, SBE. xlv. 123, 323.

3.55.1<sup>d</sup>–22<sup>d</sup>, mahád devānām asuratvām ékam: 10.55.4<sup>d</sup>, mahán mahatyā  
 asuratvām ékam.

3.55.9<sup>b</sup> (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)  
 ní vevetī palitó dutá aśv antár mahāñḡ carati rocanéna,  
 vāpūñṣi bíbhṛad abhí no ví caṣṭe ḡmahád devānām asuratvām ékam.]

3.55.1<sup>d</sup>–22<sup>d</sup>

10.4.2<sup>d</sup> (Trita Āptya ; to Agni)

yām tvā jānāso abhī sañcāranti gāva usnām iva vrajām yaviṣṭha,  
dūtō devānām asi mārtyānām antār mahāñç carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115 ; ii. 65, 456, note ; iii. 286 ; Oldenberg, Prol. 432 ; RV. Noten, p. 257 ; Geldner, Rigveda Komm., p. 62.

3.55.13<sup>ab</sup> (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā ; to Viçve Devāḥ)  
anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ,  
ṛtāsyā sā pāyasāpinvatēlā mahād devānām asuratvām ekam.]

☞ refrain, 3.55.1<sup>d</sup>-22<sup>d</sup>

10.27.14<sup>od</sup> (Vasukra Āindra ; to Indra)

bṛhānn achayō apalāçō ārvā tasthāu matā viṣito atti gārbhaḥ,  
anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ.

Cf. Bergaigne, i. 321, 325 ; ii. 11, 72, 73, 73 note, 86 note, 106 ; iii. 243.

3.55.19<sup>a</sup> (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā ; to Viçve Devāḥ)  
devās tvāṣṭā savitā viçvārūpaḥ pupōṣa prajāḥ purudhā jājana,  
imā ca viçvā bhūvanāny asya mahād devānām asuratvām ekam.]

☞ refrain, 3.55.1<sup>d</sup>-22<sup>d</sup>

10.10.5<sup>b</sup> (Yami Vāivasvati ; Sañvāda)

gārbhe nū nāu janitā dāmpatī kar devās tvāṣṭā savitā viçvārūpaḥ,  
nākir asya prā minanti vratāni veda nāv asyā pṛthivī utā dyāuḥ.

Cf. Muir, OST. i. 181 ; Hillebrandt, Ved. Myth. i. 528 ; v. Schroeder, *Mysterium und Mimus*, p. 283.—For 10.10.5<sup>c</sup> cf. 1.69.7<sup>a</sup> ; 7.47.3<sup>o</sup>.

3.55.21<sup>abc</sup>, imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣeti hitāmitro nā rāja,  
puraḥsādaḥ çarmasādo nā vrāḥ : 1.73.3<sup>abc</sup>, devō nā yāḥ pṛthivīm  
... upakṣēti, &c.

3.56.3<sup>d</sup> (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā ; to Viçve Devāḥ)  
tripajasyō vṛṣabhō viçvārūpa utā tryudhā purudhā prajāvān,  
tryanikāḥ patyate māhināvān sā retodhā vṛṣabhāḥ çāçvatīnām.

7.101.6<sup>a</sup> (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

sā retodhā vṛṣabhāḥ çāçvatīnām tāsminn atmā jāgatas tasthūṣaḥ ca,]

☞ 1.115.1<sup>c</sup>

tān ma ṛtām pātu çatāçarādāya yuyām pāta svastībhiḥ sādā naḥ.]

☞ refrain, 7.1.20<sup>d</sup> ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni ; Bergaigne, i. 231 ; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvaṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. āsurah pitā = dyāus pitā in 5.83.6).

3.56.5<sup>d</sup>, trīr ā divō vidāthe pātyamānāḥ : 3.54.11<sup>b</sup>, trīr ā divō vidāthe pātyamānāḥ.

3.56.7<sup>b</sup> : 1.71.9<sup>c</sup>, rājānā mitrāvāruṇā supānī.

3.58.3 = 1.118.3, except that 1.118.3 begins with pravādyāmanā, whereas 3.58.3 has in its place, suyūgbhir ācvañh.

3.58.5<sup>c</sup>: 1.183.6<sup>c</sup> = 1.184.6<sup>c</sup>; éhā yātañ pathibhir devayāñāñh.

3.58.5<sup>d</sup>: 1.183.4<sup>d</sup>, dāsrāv imé vāñ nidhāyo mādhunām.

3.58.8<sup>d</sup>, pári dyāvāpṛthivī yāti sadyāñ: 1.115.3<sup>d</sup>, pári dyāvāpṛthivī yanti sadyāñ.

[3.59.1<sup>a</sup>, mitró jánāñ yādayati bruvāñāñ: 7.36.2<sup>d</sup>, jánāñ ca mitró yatati bruvāñāñ.]

[3.59.1<sup>b</sup>, mitró dadhāra pṛthivīm utá dyām: 6.51.8<sup>b</sup>, námo dadhāra, &c.]

Cf. under 3.32.8<sup>c</sup>.

[3.59.1<sup>d</sup>, mitráya havayām ghṛtāvaj juhota: 7.47.3<sup>d</sup>, síndhubhyo havayām, &c.]

[3.59.3<sup>a</sup>, anamivāsa ilayā mādantañ: 3.54.20<sup>b</sup>, dhruvākṣemāsa ilayā mādantañ.]

3.59.4<sup>cd</sup>: 3.1.21<sup>cd</sup>; 6.47.13<sup>ab</sup> = 10.131.7<sup>ab</sup>, tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasé syāma; 10.14.6<sup>cd</sup>, téṣāñ vayām sumatāu yajñīyānām āpi, &c.

3.59.9<sup>b</sup> (Viçvāmitra; to Mitra)

mitró devésv āyūsu jánāya vṛktābarhiṣe,  
iṣa iṣṭāvratā akah.

5.23.3<sup>b</sup> (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

viçve hí tvā sajósaso, jánāso vṛktābarhiṣañ, 5.21.3<sup>a</sup>  
hótārañ sādmasu priyām vyānti váryā purú.

5.35.6<sup>b</sup> (Prabhūvasu Āṅgīrasa; to Indra)

tvām íd vṛtrahantama, jánāso vṛktābarhiṣañ, 5.35.6<sup>a</sup>  
ugrām pūrvīsu pūrvyām hāvante vājasātaye. 5.35.6<sup>d</sup>

8.5.17<sup>a</sup> (Brahmatithi Kāṇva; to Aṇvins)

jánāso vṛktābarhiṣo haviṣmanto aramkṛtañ, 1.14.5<sup>c</sup>  
yuvām havante aṇvinā. 1.47.4<sup>d</sup>

8.6.37<sup>b</sup> (Vatsa Kāṇva; to Indra)

tvām íd vṛtrahantama, jánāso vṛktābarhiṣañ, 5.35.6<sup>a</sup>  
hāvante vājasātaye. 5.35.6<sup>d</sup>

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. káṇvāso vṛktābarhiṣañ, 1.14.5<sup>c</sup>, q.v.

3.60.3<sup>d</sup> (Viçvāmitra; to Rbhus)

índrasya sakhyām rbhávañ sám ānaçur mānor nāpāta apāso dadhanvire,  
saudhanvanāso amṛtatvām érire viṣṭvī çāmibhiñ sukrṛtañ sukrṛtyāyā.

10.94.2<sup>c</sup> (Arbuda Kādraveya Sarpa; to the Press-Stones)

eté vadanti catāvat sahāsravad abhi krandanti hāritebhir asābbhiñ,  
viṣṭvī grāvāñāñ sukrṛtañ sukrṛtyāyā hōtuç cit pūrve havirādyam āçata.

We render 3.60.3, 'The Rbhus have obtained the friendship of Indra; they the children of Manu, the workers, have bestirred themselves. The Sāudhanvanas, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die R̥bhus im R̥gveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the R̥bhu myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases viṣtvī gāmibhiḥ in 3.60.3, and viṣtvī grāvāṇaḥ in 10.94.2, the former is the mother; cf. vivēṣa . . . gāmibhiḥ in 5.77.4, and the interesting epithets of the R̥bhus in their nivid, ÇÇ.8.20, viṣtvī svapasah, and çamyā çamiṣṭhāḥ. The expression sukṭaḥ sukṛtyāyā also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. r̥bhavaḥ sukṭaḥ suhāstāḥ, 7.35.12. The passage 3.54.12, where the R̥bhus are said to have fashioned the sacrifice ūrdhvagrāvāṇaḥ, 'holding high the press-stones', may help to account for the slip of the pāda from R̥bhus to Grāvāṇaḥ.

### 3.61.7<sup>b</sup> (Viçvāmītra; to Uṣas)

ṛtāsyā budhnā uṣāsām iṣanyān vṛṣā mahī ródasī á viveça,  
mahī mitrāsyā várūṇasyā mayā candréva bhānuḥ vi dadhe purutrā.

10.80.2<sup>b</sup> (Agni Sāucika, or Agni Vaiçvānara; to Agni)

agnēr āpnasaḥ samid astu bhadrāgnīr mahī ródasī á viveça,  
agnīr ēkaṁ codayat samātsv agnīr vṛtrāṇi dayate puruṇi.

The vṛṣā in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.). See Bergaigne, i. 15, 142; ii. 160, 358. For uṣāsām in 3.61.7<sup>a</sup> see last Oldenberg, RV. Noten, p. 261.

3.62.8<sup>c</sup>: 3.52.3<sup>c</sup> = 4.32.16<sup>c</sup>, vadhūyūr iva yóṣaṇām.

### 3.62.9<sup>ab</sup> (Viçvāmītra; to Pūṣan)

yó viçvābhī vipáçyati bhūvanā sām ca páçyati,  
sá naḥ pūṣāvītā bhuvat.

10.187.4<sup>ab</sup> (Vatsa Āgneya; to Agni)

yó viçvābhī vipáçyati bhūvanā sām ca páçyati,  
sá naḥ parṣad āti dviṣaḥ.

☞ refrain, 10.187.1<sup>c</sup>—5<sup>c</sup>

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4.5; 6.58.2.

### 3.62.13<sup>c</sup> (Viçvāmītra; to Soma)

sómo jigāti gātuvid devānām eti niṣkṛtām,  
ṛtāsyā yónim āśadam.

5.21.4<sup>d</sup> (Sasa Ātreya; to Agni)

devām vo devayajyāgnīm īlta mārtyaḥ,  
sāmiddhaḥ çukra dīdihy ṛtāsyā yónim āśadaḥ sasasya yónim āśadaḥ.

9.8.3<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

īndrasya soma rādhase, punāno hārdi codaya,

☞ 9.8.3<sup>a</sup>

ṛtāsyā yónim āśadam.

9.64.22<sup>c</sup> (Kaçyapa Mārica; to Soma Pavamāna)  
 indrayendo marūtivate pāvasva mādhumattamaḥ,  
 ṛtāśya yónim āśādam.

Cf. arkāśya yónim āśādam, under 9.25.6; yónāv ṛtāśya sīdatam, 3.62.18<sup>b</sup>; sīdann ṛtāśya yónim ā, 6.16.35<sup>c</sup>; and yónim ṛtāśya sīdata, under 9.13.9<sup>c</sup>.—For 5.21.4 see Oldenberg, SBE. xlii. 243, 345.

3.62.18<sup>ab</sup> (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)  
 ā no mitrāvaruṇā ghṛtāir gāvyyūtim ukṣatam,  
 mādhvā rājānsi sukratū.

7.65.4<sup>ab</sup> (Vasiṣṭha; to Mitra and Varuṇa)  
 ā no mitrāvaruṇā havyājuṣṭim ghṛtāir gāvyyūtim ukṣatam ilābhīḥ,  
 prāti vām ātra vāram ā jānāya, prñitām udnó divyāśya cāroh. ~~cf.~~ 7.65.4<sup>c</sup>  
 8.5.6<sup>c</sup> (Brahmātithi Kāṇva; to Açvins)  
 tā sudevāya dāçuṣe sumedhām āvitāriṇim,  
 ghṛtāir gāvyyūtim ukṣatam.

Cf. ā no gāvyyūtim ukṣatam ghṛtēna, 7.62.5<sup>b</sup>. There can be little doubt that the pāda, ghṛtāir gāvyyūtim ukṣatam in 3.62.16<sup>b</sup> and 8.5.6<sup>c</sup> is the 'mother' form, from which is derived ghṛtāir gāvyyūtim ukṣatam ilābhīḥ. By the same terms 7.65.4<sup>ab</sup> is an extended form of 3.62.16<sup>ab</sup>. There we must take the pāda ā no mitrāvaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhī no mitra varuṇa for 3.62.16<sup>a</sup>, without having in mind ā no mitrāvaruṇā havyājuṣṭim in 7.65.4<sup>a</sup>. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gāvyyūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4<sup>c</sup> has a partial parallel in 1.70.5<sup>c</sup>; prāti prā yātam vāram ā jānāya; and 7.65.4<sup>a</sup> is reproduced even more closely in 1.152.7<sup>a</sup>, ā vām mitrāvaruṇā havyājuṣṭim.

3.62.18<sup>a</sup> (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)  
 grṇānā jamādaginā yónāv ṛtāśya sīdatam,  
 pātām sómam ṛtāvṛdhā.

~~cf.~~ 9.13.9<sup>c</sup>  
~~cf.~~ 1.47.3<sup>b</sup>

7.96.3<sup>c</sup> (Vasiṣṭha; to Sarasvatī)  
 bhadrām id bhadrá kṛnavat sárasvaty ákavarī cetati vājīnīvatī,  
 grṇānā jamādaginīvát stuvānā ca vasiṣṭhavát.  
 8.101.8<sup>d</sup> (Jamadagni Bhārgava; to Açvins)  
 rātīm yád vām arakṣāsam hāvāmahe yuvābhyām vājīnīvasū,  
 prīcīm hōtrām pratirāntāv itām narā grṇānā jamādaginā.  
 9.62.24<sup>c</sup> (Jamadagni Bhārgava; to Soma Pavamāna)  
 utā no gómatr īso viçvā arṣa pariṣṭúbhaḥ,  
 grṇānó jamādaginā.  
 9.65.25<sup>b</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
 pāvate haryató hārir grṇānó jamādaginā,  
 hinvánó góṛ ādhi tvaci.

The pāda-type grṇānā jamādaginīvát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamādaginā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18<sup>c</sup>: 1.47.3<sup>b</sup>; 47.5<sup>d</sup>; 7.66.19<sup>c</sup>; 8.87.5<sup>d</sup>, pātām sómam ṛtāvṛdhā.

## REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3<sup>e</sup> (Vāmadeva Gāutama ; to Agni, or Agni and Varuṇa)

sákhe sákḥāyam abhy ā vavṛtsvācūm ná cakrām ráthyeva ránhyāsmábhyam  
dasma ránhya,

ágne mṛṇikām váruṇe sácā vido marútsu viṇvábḥānuṣu,  
tokāya tujé ṣuṣucāna ṣām kṛdhy asmábhyam dasma ṣām kṛdhi.

8.27.3<sup>d</sup> (Manu Vāivasvata ; to Viṣve Devāḥ)

prá sú na etv adhvarò 'gná devēsu pūrvyāḥ,

ādityēsu prá váruṇe dhṛtāvrate marútsu viṇvábḥānuṣu.

For 4.1.3<sup>a</sup> cf. 10.10.1<sup>a</sup>.—For the same stanza see Oldenberg, *Prol.* pp. 141, 146 ; Bergaigne, *Quarante Hymnes*, p. 11 ; Hillebrandt, *Ved. Myth.* iii. 65.—Though the entire distichs in which occurs the repeated pāda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11<sup>b</sup>, mahó budhné rájaso asyá yónāu : 4.17.14<sup>d</sup>, tvacó budhné, &c.]

[4.1.13<sup>e</sup>, ācmavrajāḥ sudūghā vavré antāḥ : 5.31.3<sup>e</sup>, prācodayat sudūghā, &c.]

4.1.15<sup>d</sup> (Vāmadeva Gāutama ; to Agni)

té gavyatā mánasā dṛdhram ubdhām gā yemānām pári śāntam ádrim,  
dṛḥām náro vácasā dáivvena vrajām gómantam uṇjo ví vavruḥ.

4.16.6<sup>d</sup> (Vāmadeva Gāutama ; to Indra)

viṇvāni ṣakró nāryāni vidvān, apó rireca sákhibhir níkamāiḥ,

cf. 4.16.6<sup>a</sup>

ācmānām cid yé bibhidúr vácobhir vrajām gómantam uṇjo ví vavruḥ.

10.45.11<sup>d</sup> (Vatsapri Bhālandana ; to Agni)

tvām agne yájamānā ānu dyūt viṇvā vásu dadhire váryāni,

tvāyā sahā dráviṇam ichāmānā vrajām gómantam uṇjo ví vavruḥ.

The repeated pāda is bald in 10.45.11 ; note the absence of an equivalent for either the word vácasā or vácobhiḥ of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is uṇjāḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas ; see in its order. Cf. Ludwig, *Der Rig-Veda*, iii. 97 ff.—For the repeated pāda cf. also 7.90.4<sup>e</sup>, gavyām cid ūrvām uṇjo ví vavruḥ.

4.1.17<sup>d</sup> (Vāmadeva Gāutama ; to Agni)

nēcat támo dúdhitām rócata dyāur úd devyā usāso bhānúr arta,

ā sūryo bṛhatás tiṣṭhad ájraṇ rjú márteṣu vṛjinā ca págyan.

6.51.2<sup>c</sup> (R̥ij̥eṣvan Bhāradvāja ; to Vi̥ṣve Devāḥ)

véda yás tr̥iṇi vidāthāny eṣāṁ devānāṁ jānma sanutār ā ca vipraḥ,  
r̥jū mārteṣu vr̥jinā ca pācyann abhi caṣṭe sūro aryā ēvān.

7.60.2<sup>d</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

eṣā syā mitrāvaruṇā nṛcākṣā ubhé úd eti sūryo abhi jmán,  
vi̥ṣvasya sthātūr jāgataḥ ca gopā, r̥jū mārteṣu vr̥jinā ca pācyann.

6.50.7<sup>d</sup>

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322 ; RV. Noten, p. 403. The repeated pāda really applies to Sūrya (Sūra) in each occurrence.

4.1.20<sup>d</sup> (Vāmadeva Gāutama ; to Agni)

vi̥ṣveṣāṁ āditir yajñīyānāṁ vi̥ṣveṣāṁ ātithir mānuṣāṇām,  
agnir devānāṁ āva avṛṇānāḥ sumṛṇīkó bhavatu jātāvedāḥ.

6.47.12<sup>b</sup> (Garga Bhāradvāja ; to Indra)=

10.131.6<sup>b</sup> (Sukirti Kākṣivata ; to Indra)

indraḥ sutrāmā svāvān āvobhiḥ sumṛṇīkó bhavatu vi̥ṣvāvedāḥ,  
bādhatām dvēṣo ābhayaṁ kṛnotu suvīryasya pātayaḥ syāma.

4.51.10<sup>d</sup>

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes vi̥ṣvāvedāḥ for jātāvedāḥ, and thinks that this is due to assimilation to vi̥ṣveṣāṁ āditir . . . vi̥ṣveṣāṁ ātithir in the same stanza. The present item, however, shows that the parallel pāda with vi̥ṣvāvedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20<sup>b</sup> cf. 1.127.8<sup>d</sup> ; 8.23.25<sup>a</sup>, ātithiṁ mānuṣāṇām.

4.2.1<sup>a</sup> : 1.77.1<sup>c</sup>, yó mārtyeṣv amṛta ṛtāva.

[4.2.2<sup>a</sup>, ihā tvām sūno sahaso no adyā : 1.58.8<sup>a</sup>, āchidrā sūno, &c. ; 6.50.9<sup>a</sup>, utā tvām sūno, &c.]

[4.2.18<sup>ab</sup>, ā yūthéva kṣumāti paçvó akhyad devānāṁ yāj jānimānty ugra : 7.60.3<sup>d</sup>, sám yó yūthéva jānimāni caṣṭe ; 8.25.7<sup>ab</sup>, ādhi yā br̥ható divò 'bhī yūthéva pācyataḥ.]

4.2.20<sup>a</sup> : 1.73.10<sup>a</sup>, etā te agna ucāthāni vedhaḥ.

[4.2.20<sup>c</sup>, ūc chocasva kṛnuhī vāsyaso naḥ : 8.48.6<sup>b</sup>, prā cakṣaya kṛnuhī, &c.]

4.3.1<sup>b</sup> (Vāmadeva Gāutama ; to Agni)

ā vo rājanam adhvarāsyā rudrām hótāraṁ satyayājāṁ ródasyoh,  
agnīm purā tanayitnór acittad dhiraṇyartūpam āvase kṛnudhvam.

6.16.46<sup>c</sup> (Bharadvāja ; to Agni)

vitī yó devām mārto duvasyéd agnīm iṭtādadhvaré havisṁan,  
hótāraṁ satyayājāṁ ródasyor uttānāhasto nāmasā vivāset.]

4.3.2<sup>b</sup>: 1.124.7<sup>c</sup>; 10.71.4<sup>d</sup>; 91.13<sup>d</sup>, jāyeva pātya uṣatī suvāsāḥ.

[4.3.8<sup>d</sup>, sādha divo jātavedaḥ cikitvān: 3.17.2<sup>b</sup>, yāthā divo, &c.]

4.3.10<sup>d</sup> (Vāmadeva; to Agni)

ṛtēna hi śmā vṛṣabhāc cid aktāḥ pumān agniḥ pāyasā prṣṭhyena,  
āspandamāno acarad vayodhā vṛṣā cūkrām duduhe pṛṇir ūdhaḥ.

6.66.1<sup>d</sup> (Bharadvāja; to Maruts)

vāpūr nū tāt cikitūse cid astu samānām nāma dhenū pātyamānam,  
mārteṣv anyād dohase pīpāya sakṛc cūkrām duduhe pṛṇir ūdhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing; he the bull, the Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇir to pṛṇer, 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi fliessen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1<sup>d</sup>. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dugdhām sakṛt pāyah. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṇi who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10<sup>d</sup>, cūkrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1<sup>d</sup>: 'As a bull he hath spurted semen, as a Pṛṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11<sup>d</sup> (Vāmadeva Gāutama; to Agni)

ṛtēnādrīm vy āsan bhidāntaḥ sām āṅgirasō navanta gōbhiḥ,  
cūnām nāraḥ pāri śadann uśāsam āviḥ svār abhavaj jātē agnāu.

10.88.2<sup>b</sup> (Murdhanvat, an Āṅgirasa, or Vāmadevya; to Surya and Vaiṣvānara)  
gṛnām bhūvanam tāmasāpagulham āviḥ svār abhavaj jātē agnāu,  
tāsya devāḥ pṛthivī dyāur utāpō 'raṇayann oṣadhīḥ sakhyé asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akṛnot for abhavat in pāda b; see 7.76.1<sup>d</sup>, āvir akar bhūvanam viḥvam uśāḥ (cf. also 5.2.9; 6.17.3).



But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xli. p. 330.—For navanta, emendable to anavanta, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5<sup>c</sup> (Vāmadeva Gāutama; to Agni)

urdhvó bhava prāti vidhyādhy asmād aviṣ kṛṇuṣva dāivyāny agne,  
āva sthirá tanuhi yātujūnām jāmiṁ ajāmiṁ prā mṛṇhi gātrūn.

10.116.5<sup>b</sup> (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)  
nī tigmāni bhrācāyan bhrācāny āva sthirá tanuhi yātujūnām,  
ugrīya te sāho bālaṁ dadāmi pratītya gātrūn vigadēsu vṛca.

For the repeated pāda cf. 2.33.14<sup>c</sup>; 8.19.20<sup>c</sup>. See note under 2.33.14<sup>c</sup>.

[4.4.7<sup>b</sup>, yās tvā nityena haviṣā yā ukthāih: 6.5.5<sup>a</sup>, yās te yajñēna samidhā yā  
ukthāih.]

4.4.13 = 1.147.3.

4.4.15<sup>a</sup> (Vāmadeva Gāutama; to Agni)

ayā te agna samidhā vidhema prāti stōmaṁ ṣasyāmānaṁ grbhāya,  
dāhācāso rakṣasaḥ pāhy asmān druho nidó mahāmaho avadyāt.

7.14.2<sup>a</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

vayām te agne samidhā vidhema vayām dācema suṣṭutī yajatra,  
vayām ghṛtēnādhvarasya hotar vayām deva haviṣā bhadraṇce.

Cf. 5.4.7<sup>a</sup>, vayām te agna ukthāir vidhema.

[4.5.3<sup>b</sup>, sahāsraretā vṛṣabhās tūviṣmān: 2.12.12<sup>a</sup>, yāḥ saptaṛaṇmīr vṛṣabhās, &c.]

4.5.4<sup>c</sup> (Vāmadeva Gāutama; to Vaiṣvānara)

prā tām agnir babhasat tigmājambhas tāpiṣṭhena ṣocīṣā yāḥ surādhaḥ,  
prā yé minānti vāruṇasya dhāma priyā mitrāsya cétato dhruvāni.

10.89.8<sup>c</sup> (Reṇu Vaiṣvāmītra; to Indra)

tvām ha tyād ṛṇyā indra dhīro 'sīr nā pārva vṛjinā ṇṛṇasi,  
prā yé mitrāsya vāruṇasya dhāma yūjaṁ nā jānā minānti mitrām.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd extactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrā).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā viriḥ) has elicited suggestions: Grassmann supplies ā before minānti, but the verb has the preposition prā in the third pāda, and pra + ā + mi does not exist. Oldenberg, Prol. p. 74, reads prā minānti in pāda d, having, apparently, overlooked prā in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Viṣvāmītrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8<sup>d</sup>, pāti priyām rupó ágram padám véh: 3.5.5<sup>a</sup>, pāti priyām ripó ágram padám véh.

4.6.2<sup>c</sup> (Vāmadeva Gāutama; to Agni)

ámūro hótā ny āsādi vikṣv āgnir mandró vidātheṣu pracetāh,  
ūrdhvām bhānūm savitā devó aṇred drapsām dāvidhvaḍ gaviṣó ná

4.13.2<sup>a</sup> (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)

ūrdhvām bhānūm savitā devó aṇred drapsām dāvidhvaḍ gaviṣó ná  
sātvā,

ānu vratām vāruṇo yanti mitró yāt sūryam divy ārohayānti.

4.14.2<sup>a</sup> (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)

ūrdhvām ketūm savitā devó aṇrej jyótiṛ viśvasmāi bhūvanāya kṛṇvān,

cf. 1.92.4<sup>c</sup>

āprā dyāvāprthivī antārikṣam, ví sūryo raṇmibhiḥ cēkitanah.

cf. 1.115.1<sup>c</sup>

7.72.4<sup>c</sup> (Vasiṣṭha; to Aṇvins)

ví céd uchānty aṇvinā uśāṣah prā vām brāhmāni kārāvo bharante,

cf. 6.67.10<sup>a</sup>

ūrdhvām bhānūm savitā devó aṇred brhād agnāyaḥ samidhā jarante.

The case of 4.6.2<sup>c</sup> is interesting in that it presents ocular testimony of one pāda patterned after another. What is stated descriptively in 4.13.2<sup>a</sup>; 14.2<sup>a</sup>; 7.72.4<sup>c</sup> (cf. also 7.76.1<sup>b</sup>), is here worked over into a comparison which necessitates the presence of *iva*; consequently the word *devó* is thrown out. The result is a frankly poor pāda: it is difficult to say, hardly worth while to inquire, how the pāda was then read. Perhaps, *ūrdhvām bhānūm savitā iva aṇred*; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another pāda in which Savitar's action is worked into a comparison, *ūrdhvām bhānūm savitā dyām ivopāri*, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For drapsā in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3<sup>a</sup>, yatā sujūrñ rātini ghṛtāci: 6.63.4<sup>b</sup>, prā rātir eti jūrñini ghṛtāci.]

Cf. under 3.19.2.

4.6.3<sup>b</sup>: 3.19.2<sup>c</sup>, pradakṣiṇid devātātim urāṇāh.

4.6.4<sup>a</sup> (Vāmadeva Gāutama; to Agni)

stīrné barhīṣi samidhānē agnā ūrdhvó adhvaryúr jujuṣāṇó asthāt,  
pāry agniḥ paṇupā ná hótā triviṣṭy eti pradīva urāṇāh.

6.52.17<sup>a</sup> (Rijivān Bhāradvāja; to Viṣve Devāh)

stīrné barhīṣi samidhānē agnāu sūktēna mahā nāmasū vivāse,  
asmín no adyā vidāthe yajatrā viṣve devā haviṣi mādayadhvam.

4.6.5<sup>b</sup> (Vāmadeva Gāutama; to Agni)

pāri tmānā mitādrur eti hótāgnir mandró mādhuvaḍā rṭāvā,  
drāvanty asya vājino ná cōkā bhāyante viṣvā bhūvanā yād ābhṛāt.

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330.—For navanta, emendable to anavanta, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5<sup>c</sup> (Vāmadeva Gāutama; to Agni)

ūrdhvó bhava prāti vidhyādhy asmád āviṣ kṛṇuṣva dāivyāny agne,  
āva sthirā tanuhi yātujūnām jāmim ājāmin prā mṛñhi cātṛūn.

10.116.5<sup>b</sup> (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)  
nī tigmāni bhrācāyan bhrācāny āva sthirā tanuhi yātujūnām,  
ugrīya te sāho bālān dadāmi pratītya cātṛūn vigadēsu vṛcā.

For the repeated pāda cf. 2.33.14<sup>c</sup>; 8.19.20<sup>c</sup>. See note under 2.33.14<sup>a</sup>.

[4.4.7<sup>b</sup>, yās tvā nityena haviṣā yā ukthāih: 6.5.5<sup>a</sup>, yās te yajñéna samidhā yā ukthāih.]

4.4.13 = 1.147.3.

4.4.15<sup>a</sup> (Vāmadeva Gāutama; to Agni)

ayā te agna samidhā vidhema prāti stóman śasyāmānam gr̥bhaya,  
dāhācāso rakśāsah pāhy āsmān druho nidó mahāmaho avadyāt.

7.14.2<sup>a</sup> (Vasiṣṭha Maitravaruni; to Agni)  
vayām te agne samidhā vidhema vayām dācema suṣtutī yajatra,  
vayām ghṛtēnādhvarasya hotar vayām deva haviṣā bhadraçoce.

Cf. 5.4.7<sup>a</sup>, vayām te agna ukthāir vidhema.

[4.5.3<sup>b</sup>, sahāsraretā vṛṣabhās tūviṣmān: 2.12.12<sup>a</sup>, yāḥ saptāraçmīr vṛṣabhās, &c.]

4.5.4<sup>c</sup> (Vāmadeva Gāutama; to Vaiçvānara)

prā tñ agnir babhasat tigmājambhas tāpiṣṭhena çociṣā yāḥ surādhaḥ,  
prā yé minānti vāruṇasya dhāma priyā mitrāsya cétato dhruvāni.

10.89.8<sup>c</sup> (Reṇu Vaiçvāmītra; to Indra)  
tvām ha tyád ṛṇayā indra dhīro 'sīr ná pārva vṛjinā çṛṇāsi,  
prā yé mitrāsya vāruṇasya dhāma yūjam ná jānā minānti mitrām.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrā)'. Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions: Grassmann supplies ā before minānti, but the verb has the preposition prā in the third pāda, and pra+ā+mi does not exist. Oldenberg, Prol. p. 74, reads prā minānti in pāda d, having, apparently, overlooked prā in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Viçvāmītrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8<sup>d</sup>, pāti priyām rupó āgram padām vēh: 3.5.5<sup>a</sup>, pāti priyām ripó āgram padām vēh.

4.6.2<sup>c</sup> (Vāmadeva Gāutama; to Agni)

āmūro hótā ny āsādi vikṣv agnir mandró vidáthesu prácetāh,  
ūrdhvām bhānūm savitā devō aṅred drapsām dávidhvaḍ gaviṣó ná

4.13.2<sup>a</sup> (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)  
ūrdhvām bhānūm savitā devō aṅred drapsām dávidhvaḍ gaviṣó ná  
sátvā,

ānu vratām vāruṇo yanti mitró yāt sūryam divy ārohayānti.

4.14.2<sup>a</sup> (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)  
ūrdhvām ketūm savitā devō aṅrej ṽjyótir víḡvasmāi bhūvanāya kṛvān,]

cf. 1.92.4<sup>c</sup>

ṽprā dyāvāprthivī antárikṣam,] ví sūryo raḡmibhiḡ cékitanah.

cf. 1.115.1<sup>c</sup>

7.72.4<sup>c</sup> (Vasiṣṭha; to Aṇvins)

ví céd uchānty aṇvinā usāsaḡ ṽprā vām bráhmāni káravo bharante,]

cf. 6.67.10<sup>a</sup>

ūrdhvām bhānūm savitā devō aṅred brhád agnāyaḡ samidhā jarante.

The case of 4.6.2<sup>c</sup> is interesting in that it presents ocular testimony of one pāda patterned after another. What is stated descriptively in 4.13.2<sup>a</sup>; 14.2<sup>a</sup>; 7.72.4<sup>c</sup> (cf. also 7.76.1<sup>b</sup>), is here worked over into a comparison which necessitates the presence of iva; consequently the word devō is thrown out. The result is a frankly poor pāda: it is difficult to say, hardly worth while to inquire, how the pāda was then read. Perhaps, ūrdhvām bhānūm savitā iva aṅred; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another pāda in which Savitar's action is worked into a comparison, ūrdhvām bhānūm savitā dyām ivopāri, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For drapsā in 4.13.2 see Geldner, Ved. Stud. iii, 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3<sup>a</sup>, yatā sújurnī rātīni ḡhṛtāci: 6.63.4<sup>b</sup>, prā rātīr eti jurnāni ḡhṛtāci.]

Cf. under 3.19.2.

4.6.3<sup>b</sup>: 3.19.2<sup>c</sup>, pradakṣiṇid devātātim urānāḡ.

4.6.4<sup>a</sup> (Vāmadeva Gāutama; to Agni)

stīrné barhīṣi samidhāné agnā ūrdhvō adhvaryūr juḡṣāṇó asthāt,  
pāry agniḡ paḡupā ná hótā trivīṣṭy ēti pradīva urānāḡ.

6.52.17<sup>a</sup> (R̥jīḡvan Bhāradvāja; to Viḡve Devāḡ)

stīrné barhīṣi samidhāné agnāu sūkténa mahā nāmasā vivāse,  
asmin no adyā vidáthe yajatrā viḡve devā havīṣi mādayadhvam.

4.6.5<sup>b</sup> (Vāmadeva Gāutama; to Agni)

pāri tmānā mitādrur eti hótāgnir mandró mādhuvacā ṛtāvā,  
drāvanty asya vajīno ná cókā bhāyante viḡvā bhūvanā yād ābhrāt.

7.7.4<sup>d</sup> (Vasiṣṭha Maitravaruṇi; to Agni)  
sadyo adhvaré rathirām jananta mānuṣāso vicetaso yā eṣām,  
viṣṭim adhāyi viṣpātir duroṇe 'gnir mandró mādhuvacā ṛtāvā.

4.6.11<sup>cd</sup> (Vāmadeva Gāutama; to Agni)  
ākāri brāhma samidhāna tūbhyam ṣāṁsaty ukthām yājate vy ù dhaḥ,  
hótāram agnīm mānuṣo nī ṣedur namasyānta uṣijaḥ ṣāṁsam āyōḥ.

5.3.4<sup>cd</sup> (Vasuṣruta Ātreya; to Agni)  
tāva ṣriyā sudṛṣo deva devāḥ purū dādhanā amṛtām sapanta,  
hótāram agnīm mānuṣo nī ṣedur daṣasyānta uṣijaḥ ṣāṁsam āyōḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyā- and daṣasyā-, are good hieratic Vedic: I know of no means for deciding.

4.7.1<sup>b</sup> (Vāmadeva Gāutama; to Agni)  
ayām ihā prathamō dhāyi dhātṛbhir hótā yājiṣṭho adhvaréṣv idṛyaḥ,  
yām āpnavāno bhṛḡavo virurucūr vāneṣu citrām vibhvaḥ viṣe-viṣe.

8.60.3<sup>c</sup> (Bhargava Prāgātha; to Agni)  
agne kavir vedhā asi hótā pāvaka yākṣyaḥ,  
mandró yājiṣṭho adhvaréṣv idṛyo [viprebhiḥ ṣakra mánmabhiḥ.]

ॐ १.१२७.२०

Cf. 5.22.1<sup>cd</sup>, yó adhvaréṣv idṛyo hótā mandrántamo viṣi, containing an almost perfect blend of the wordings of the repeated pādas.

4.7.4<sup>b</sup>: 1.86.5<sup>b</sup>; 5.23.1<sup>c</sup>, víṣvā yāṣ caṣṣanír abhi.

[4.7.8<sup>d</sup>, vidúṣṭaro divā āródhanāni; 4.8.4<sup>c</sup>, vidvān āródhanam divāḥ.]

4.7.9<sup>a</sup>, kṣṣṇām ta éma ruṣataḥ puró bhāḥ: 1.58.4<sup>d</sup>, kṣṣṇām ta éma ruṣadūrme ajara.

[4.7.10<sup>b</sup>, yád asya vāto anuvāti ṣociḥ: 1.148.4<sup>c</sup>; 7.3.2<sup>c</sup>, úd asya vāto ānu vāti ṣociḥ; 10.142.4<sup>c</sup>, yadā te vāto anuvāti ṣociḥ.]

4.8.1<sup>b</sup>: 8.102.17<sup>c</sup>, havyavāḥam amartyam; 3.10.9<sup>c</sup>, havyavāḥam amartyam sahovṛdham.

4.8.2<sup>c</sup>: 1.1.2<sup>c</sup>, sá devān éhā vakṣati.

[4.8.4<sup>c</sup>, vidvān āródhanam divāḥ: 4.7.8<sup>d</sup>, vidúṣṭaro divā āródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6<sup>b</sup> (Vāmadeva Gāutama; to Agni)  
té rāyā té suvīryāḥ sasavāṅso ví ṣṛṇvire,  
yé agnā dadhiré dúvaḥ.

8.54 (Vāl. 6).6<sup>d</sup> (Matarīṣvan Kāva ; to Indra)

ājipate nṛpate tvām id dhi no vāja ā vakṣi sukrato,  
vītī hōtrābhīr utā devāvitibhiḥ sasavāṁso vī ṣṛṇvire.

In 8.54 (Vāl. 6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavāṁsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vāḥkilya stanza shows anacoluthon between the two distichs.

[4.9.1<sup>a</sup>, āgne mṛlā mahān asi : 1.36.12<sup>d</sup>, sā no mṛlā mahān asi.]

4.9.5<sup>a</sup> (Vāmadeva Gāutama ; to Agni)

vēsi hy ādhvariyaṭām upavaktā jānānām,  
havyā ca mānuṣāṇām.

6.2.10<sup>a</sup> (Bharadvāja Bārhaspatya ; to Agni)

vēsi hy ādhvariyaṭām āgne hōtā dāme viṣām,  
saṁfīdho viṣpate kṛṇu juṣāsva havyām āngirah.

Ludwig, 336, ad 4.9.5 : 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10 : 'du genießest von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means : 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5 : 'Denn du als der Ermunterer der Männer, die das Fest begehnen, verzehrst der Menschen Opferguss.' Whereas he renders 6.2.10<sup>ab</sup> correctly : 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5<sup>a</sup> is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5<sup>c</sup>, ṣriyé rukmó ná rocata upāké : 7.3.6<sup>b</sup>, ví yád rukmó ná rócasa upāké.]

4.11.5<sup>d</sup> (Vāmadeva Gāutama ; to Agni)

tvām agne prathamām devayānto devām mártā amṛta mandrājihvam,  
dveṣoyūtam ā vivāsanti dhībhīr dāmūnasam gr̥hāpatīm āmūram.

5.8.1<sup>d</sup> (Iṣa Ātreya ; to Agni)

tvām agna ṛtāyavaḥ sām idhire pratnām pratnása ūtāye saḥskṛta,  
puruṣcandrām yajatām viṣvādhāyasam dāmūnasam gr̥hāpatīm vā-  
reṇyam.

[4.12.3<sup>b</sup>, agnir vājasya paramāsya rāyāḥ : 7.60.11<sup>b</sup>, vājasya sātāu paramāsya  
rāyāḥ.]

4.12.3<sup>c</sup> (Vāmadeva Gāutama ; to Agni)

agnir iṣe br̥hatāḥ kṣatriyasy agnir vājasya paramāsya rāyāḥ, cf. 4.12.3<sup>b</sup>  
dādhdāti rātnam vidhaté yāviṣṭho vy ānuṣān mártāyā svadhāvan.

7.16.12<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

tām hótāram adhvarāśya prācetasam | vāhniṁ devā akr̥vata, 3.11.4<sup>c</sup>  
dādhāti rātnaṁ vidhaté suvīryam agnir jánāya dācūṣe.

The preposition *vi* which limps, with sharp tmesis, behind its verb dādhāti in 4.12.3<sup>cd</sup>, impresses me as secondary.—Cf. the parallel pādas under 4.44.4.

4.12.6 (Vāmadeva Gāutama; to Agni) =

10.126.8 (Kulmalabarhiṣa Čailuṣi, or Anhomuc Vāmadevya; to Viṣve Devāḥ, here Agni)

yāthā ha tyād vasavo gāuryaṁ cit padī śitām āmuñcatā yajatrāḥ,  
evó śv āsmān muñcatā vy āñhaḥ prá tāry agne pratarāṁ na āyuh.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to pāda d are listed by Aufrecht in the Preface to the second edition of his *Rig-Veda*, p. xxviii, nr. 109; particularly 10.59.1<sup>a</sup>, prá tāry āyuh pratarāṁ náviyaḥ.

[4.13.1<sup>c</sup>, yātām açvinaṁ sukṛto duroṇām: see under 1.117.2<sup>c</sup>.]

4.13.2<sup>a</sup>: 7.72.4<sup>c</sup>, ūrdhvāṁ bhānūṁ savitā devó açret; 4.6.2<sup>c</sup>, ūrdhvāṁ bhānūṁ savitévāçret; 4.14.2<sup>a</sup>, ūrdhvāṁ ketūṁ savitā devó açret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni)

ánāyato áñibaddhaḥ kathāyāṁ nyaññi uttāno 'va padyate ná,  
káyā yāti svadháya kó dadarça divā skambhāḥ sámṛtaḥ pāti nákam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout; see p. 13.

4.14.2<sup>a</sup>, ūrdhvāṁ ketūṁ savitā devó açret: 4.6.2<sup>c</sup>: ūrdhvāṁ bhānūṁ savitévāçret;  
4.13.2<sup>a</sup>; 7.72.4<sup>c</sup>, ūrdhvāṁ bhānūṁ savitā devó açret.

4.14.2<sup>b</sup>, jyótir viçvasmāi bhúvanāya kṛṇván: 1.92.4<sup>c</sup>, jyótir viçvasmāi bhúvanāya kṛṇvatī.

4.14.2<sup>c</sup>: 1.115.1<sup>c</sup>, ūprā dyāvāprthivī antárikṣam.

4.14.3<sup>d</sup>, uṣā iyate suyūjā ráthena: 1.113.14<sup>d</sup>, óṣā yāti suyūjā ráthena.

4.14.4<sup>b</sup> (Vāmadeva Gāutama; to Açvins)

ā vām váhiṣṭhā ihā té vahantu ráthā áçvāsa uṣāso vyūṣṭāu,  
imé hí vām madhupéyāya sómā | asmín yajñé vṛṣaṇā mādayethām.]

3.11.4<sup>c</sup> cf. 1.184.2<sup>a</sup>

4.45.2<sup>b</sup> (Vāmadeva; to Açvins)

| úd vām prkṣāso mādhumanta irate, | ráthā áçvāsa uṣāso vyūṣṭīṣu,

apornuvántas táma ā párvīrtam svār ná çukráṁ tanvánta ā rájah. 4.45.2<sup>a</sup>

For 4.45.2 see Pischel, Ved. Stud. ii. 96; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of *prkṣā* note this parallel, which seems to support his rendering of the word by 'swift'; cf. váhiṣṭhā in 4.14.4<sup>a</sup>.

[4.14.4<sup>d</sup>, *asmīn yajñe vṛṣaṇā mādayethām* : 1.184.2<sup>a</sup>, *asmé ū ṣi vṛṣaṇā, &c.*]

4.14.5 = 4.13.5.

4.15.3<sup>c</sup> (Vāmadeva Gāutama ; to Agni)  
pāri vājapatih kavir agnir havyāny akramit,  
dādhad rātnāni dācūṣe.

9.3.6<sup>c</sup> (Cunahcēpa Ājigarti ; to Soma Pavamāna)  
eṣā viprāir abhiṣṭuto 'pó devó vi gāhate,  
dādhad rātnāni dācūṣe.

For the repeated pāda cf. dhattām rātnāni dācūṣe, under 1.47.1<sup>d</sup>, and the note there.

4.15.6<sup>a</sup> (Vāmadeva Gāutama ; to Agni)  
tām ārvantaṁ ná sāsasīm aruṣām ná divāh ciṣum,  
marmṛjyānte divé-dive.

8.102.12<sup>a</sup> (Prayoga Bhārgava, or others ; to Agni)  
tām ārvantaṁ ná sāsasīm gṛṇihī vipra cūṣmīnam,  
mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12<sup>a</sup> in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda *c* does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, Ved. Stud. iii. 15 ff. Ludwig, 412, 'wie Mitra der die leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence ārvantam . . . marmṛjyānte points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra yātayājjana has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7<sup>b</sup>, 9<sup>b</sup>, kumārāh sāhadevyāh ; 4.15.8<sup>b</sup>, kumārūt sāhadevyāt.

4.16.5<sup>b</sup> : 3.54.15<sup>b</sup> ; 8.25.18<sup>c</sup>, ubhé ā paprāu rōdasī mahitvā.

[4.16.6<sup>a</sup>, *viṣvāni cakró nāryāṇi vidvān* : 7.21.4<sup>b</sup>, *āpāṁsi viṣva nāryāṇi vidvān.*]

4.16.6<sup>d</sup> : 4.1.15<sup>d</sup> ; 10.45.11<sup>d</sup>, *vrajām gōmantam uciṣo vi vavruḥ.*

4.16.12<sup>d</sup> : 1.174.5<sup>c</sup>, *prá súraḥ cakráṁ vṛhatād abhīke.*

[4.16.20<sup>b</sup>, *brāhmākarma bhṛgavo ná rátham* : 10.39.14<sup>b</sup>, *átaksāma bhṛgavo, &c.*]

Cf. p. vii, l. 9 from top.



4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> (Vāmadeva Gāutama; to Indra) = 4.19.11<sup>d</sup> = 4.20.11<sup>d</sup> =  
 4.21.11<sup>d</sup> = 4.22.11<sup>d</sup> = 4.23.11<sup>d</sup> = 4.24.11<sup>d</sup> (Vāmadeva; to Indra)  
 nū śtutā indra nū grṇānā īsam jaritré nadyò ná pipeh,  
 ákāri te harivo bráhma návyam dhiyá syāma rathyaḥ sadāsāh.

4.56.4<sup>d</sup> (Vāmadeva; to Dyāvaprthivyaū)  
 nū rodast brhádbrhī nō várūthāih pátnīvadbhir īśayanti sajōṣā ḥ,  
 uruōi vīḡve yajaté nī pátaṁ dhiyá syāma rathyaḥ sadāsāh.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234.

4.17.1<sup>d</sup> (Vāmadeva Gāutama; to Indra)

tvām mahān indra túbhyaṁ ha kṣā ānu kṣatrām mañhānā manyata dyāuḥ,  
 tvām vṛtrām čavasā jaghanvān sṛjāh sindhūhṛ áhinā jagrasānān.

10.111.9<sup>o</sup> (Aṣṭrādanṣṭra Vāirūpa; to Indra)  
 sṛjāh sindhūhṛ áhinā jagrasānān ād id etāḥ prā vivijre javēna,  
 mūmukṣamānā utā yā mūmucré 'dhed etā ná ramante nitiktāh.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1<sup>ab</sup>, and Ludwig, 518; Grassmann, i. 123. The fourth pāda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, mūmukṣamānā utā yā mūmucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten'; similarly Grassmann, ii. 393.

4.17.3<sup>o</sup> (Vāmadeva Gāutama; to Indra)

bhinād girīm čavasā vājram īṣānān āviṣkṛṇvānāḥ sahasānā ójaḥ,  
 vādhīd vṛtrām vājreṇa mandasānāḥ sārann āpo javasā hatāvṛṣṇh.

10.28.7<sup>o</sup> (Vasukrapatnī; to Indra)  
 evā hī mām tavāsam jajñūr ugrām kārman-karman vīṣaṇam indra devāḥ,  
 vādhīm vṛtrām vājreṇa mandasānō 'pa vrajām mahinā dāḡṣe vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevāḥ for indra devāḥ (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7<sup>o</sup>, with its precarious analogical vādhīm (also 1.165.8), is a direct copy of 4.17.3<sup>o</sup>. This is shown further by the nonce-formation vam which is again analogical. Grassmann naively explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vaḥ, vaḥ. Both vādhīm and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmastuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15<sup>b</sup>, hanta vṛtrāṁ vājreṇa mandasāṇāḥ; and also under 8.59 (Vāl. 11).1<sup>d</sup>.

4.17.5<sup>b</sup>: 1.177.1<sup>b</sup>, rājā kṛṣṇām puruhutā indraḥ.

[4.17.7<sup>cd</sup>, tvām prāti pravāta ācāyānam āhim vājreṇa maghavan vī vṛcaḥ:  
4.19.3<sup>cd</sup>, sapta prāti pravāta ācāyānam āhim vājreṇa vī riṇā aparvān.]

[4.17.14<sup>d</sup>, tvacō budhnē rājaso asyā yónāu: 4.1.11<sup>b</sup>, mahō budhnē, &c.]

4.17.16<sup>ab</sup> (Vāmadeva Gāutama; to Indra)

gavyānta indraṁ sakhyāya viprā aṇvāyānto vīṣaṇaṁ vājāyantaḥ,  
janīyānto janidām ākṣitotim ā cyāvayāmo 'vatē nā kōcam.

10.131.3<sup>cd</sup> (Sukṛti Kakṣivata; to Indra)

nahī sthūry ṛtuthā yātām āsti notā grāvo vivide saṅgamēṣu,

gavyānta indraṁ sakhyāya viprā aṇvāyānto vīṣaṇaṁ vājāyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda d cf. 10.42.2<sup>cd</sup>. This stanza is simple and effective; not so 10.131.3: 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16: 'wir beutelustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie auszugehen, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich: 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16<sup>ab</sup> as follows: 'Wir Sānger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.13.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21<sup>d</sup> = 4.19.11<sup>d</sup> = 4.20.11<sup>d</sup> = 4.21.11<sup>d</sup> = 4.22.11<sup>d</sup> = 4.23.11<sup>d</sup> =  
4.24.11<sup>d</sup>; 4.56.4<sup>d</sup>, dhiyā syāma rathyaḥ sadāsāḥ.

[4.18.4<sup>c</sup>, nahī nv āsya pratimānam āsti: 6.18.12<sup>c</sup>, nāsya cātrur nā pratimānam  
asti.]

4.18.5<sup>d</sup>: 10.45.6<sup>b</sup>, ā rōdasi aprṇaj jāyamānaḥ; 3.6.2<sup>a</sup>; 7.13.12<sup>b</sup>, ā rōdasi aprṇa  
jāyamānaḥ.

4.18.7<sup>d</sup>: 4.19.8<sup>b</sup>, vṛtrāṁ jaghanvān asṛjad ví síndhūn; 1.80.10<sup>d</sup>, vṛtrāṁ jaghanvān asṛjad.

4.18.11<sup>d</sup> (Sañvāda Indrāditi vāmadevānām)

utā matā mahiṣām ānv avenad amī tvā jahati putra devāḥ,

āthābravīd vṛtrām indro haniṣyān sākhe viṣṇo vitarām ví kramasva.

8.100.12<sup>a</sup> (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām ví kramasva dyāur dehī lokām vājraya viṣkābhe,

hānāva vṛtrām riṇācāva síndhūn indrasya yantu prasavé viśrṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest!"' Pāda d, repeated in 8.100.12<sup>a</sup>, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravīd... sākhe viṣṇo vitarām ví kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11<sup>d</sup> and in 8.100.12<sup>a</sup>. The two hymns are also connected as regards 4.18.13<sup>a</sup>: 8.100.8<sup>a</sup>. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2<sup>c</sup>: 3.32.11<sup>a</sup>; 6.30.4<sup>c</sup>, āhann āhiṁ pariṣāyanam āṛṇaḥ.

[4.19.3<sup>od</sup>, sapṭā prāti pravāta āṣāyanam āhiṁ vājreṇa ví riṇā aparvān: 4.17.7<sup>ed</sup>, tvām prāti pravāta āṣāyanam āhiṁ vājreṇa maghavan ví vṛṣcaḥ.]

4.19.5<sup>d</sup> (Vāmadeva; to Indra)

abhi prā dadrur jānayo ná gārbhaṁ rātha iva prā yayuḥ sākām ādrayaḥ,

ātarpayo viṣṭa ubjā ūrmīn tvām vṛtān ariṇā indra síndhūn.

4.42.7<sup>d</sup> (Trasadasyu Pāurukutsya; to Indra and Varuṇa)

viduḥ ṭe viṣvā bhūvanāni tāsya tā prā bravīṣi vāruṇāya vedhaḥ,

tvām vṛtrāṇi ṣṇviṣe jaghanvān tvām vṛtān ariṇā indra síndhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (ṣṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7<sup>d</sup> is quoted from previously existing descriptions.

4.19.8<sup>b</sup>: 4.18.7<sup>d</sup>, vṛtrāṁ jaghanvān asṛjad ví síndhūn; 1.80.10<sup>d</sup>, vṛtrāṁ jaghanvān asṛjat.

4.19.11<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> = 4.19.11<sup>d</sup> to 4.24.11<sup>d</sup>: 4.56.4<sup>d</sup>, dhiyā syāma  
rathyaḥ sadāsāḥ.

4.20.3<sup>b</sup> (Vāmadeva; to Indra)

imān yajñān tvām asmākam indra puró dádhat saniṣyasi krátuṁ naḥ,  
çvaghñíva vajrin sanāye dhānānān tvāyā vayām ayaḥ ajīm jayema.

5.31.11<sup>d</sup> (Avasyu Ātreya; to Indra and Kutsa?)

sūraḥ cid ráthan páritakmyāyān pūrvān karad uparān jūjuvānsam,  
bhārac cakráṁ étaçaḥ sám rināti, puró dádhat saniṣyati krátuṁ naḥ.  
4.20.3<sup>b</sup>

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.121.13<sup>b</sup>.

[4.20.6<sup>d</sup>, udnéva kóçaṁ vásunā nyīṣṭam: 10.42.4<sup>c</sup>, kóçaṁ ná pūrnām vásunā  
nyīṣṭam.]

4.20.11<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> = 4.19.11<sup>d</sup> to 4.24.11<sup>d</sup>: 4.56.4<sup>d</sup>, dhiyā syāma  
rathyaḥ sadāsāḥ.

4.21.10<sup>b</sup>, hantā vṛtrān várivaḥ pūrāve kaḥ: 1.63.7<sup>d</sup>, anho rájan várivaḥ  
pūrāve kaḥ.

4.21.10<sup>d</sup> (Vāmadeva; to Indra)

evā vásva indraḥ satyāḥ samrád dhántā vṛtrān várivaḥ pūrāve kaḥ, 1.63.7<sup>d</sup>  
púruṣṭuta krátva naḥ çagdhi ráyo bhakṣiṣyá té 'vaso dáivyasya.

5.57.7<sup>d</sup> (Çyāvāçva Ātreya; to Maruts)

gómád açvāvad ráthavat súvīraṁ candrávad rádho maruto dadā naḥ,  
prāçastiṁ naḥ kṛṇuta rudriyāso bhakṣiṣyá vó 'vaso dáivyasya.

[4.21.11<sup>d</sup>: see under 4.20.11<sup>d</sup>.]

4.22.3<sup>b</sup> (Vāmadeva; to Indra)

yó devó devátamo jáyamāno mahó vājebhir mahádbhiç ca çūsmāiḥ,  
dádhāno vájraṁ bāhvór uçántān dyām ámena rejayat prá bhūma.

6.32.4<sup>b</sup> (Suhotra Bhāradvāja; to Indra)

sá nivyābhir jaritáram áchā mahó vājebhir mahádbhiç ca çūsmāiḥ,  
puruvírabhir vṛṣabha kṣitínām ā girvanāḥ suvitāya prá yāhi.

For mahó vājebhiḥ see Pischel, Ved. Stud. i. 11 note (cf. ibid. 268, note); Oldenberg, ZDMG.  
lv. 271.

[4.22.5<sup>b</sup>, víçveṣv ít sávaneṣu pravācyā: 1.51.13<sup>d</sup>; 8.100.6<sup>a</sup>, víçvét tá te sávaneṣu  
pravācyā.]

4.22.9<sup>d</sup> (Vāmadeva; to Indra)

asmé vársiṣṭhā kṛṇuhi jyēṣṭhā nṛmānī satrá sahure sáhānsi,  
asmábhyaṁ vṛtrā suhānāni randhi jahí vādhar vanúṣo mártiyasya.

7.25.3<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)  
 çatām te çiprīnā ūtāyaḥ sudāse saḥāsaṁ çānsā utā rātīr astu,  
 jahī vādhar vanūṣo mārtyasyāsmé dyumnām ādhi rātnām ca dhehi.

4.22.10<sup>d</sup>: 3.30.21<sup>d</sup>, asmākam (3.30.21<sup>d</sup>, asmābhyam) sū maghavan bodhi godāḥ :  
 3.31.14<sup>d</sup>, asmākam sū maghavan bodhi gopāḥ.

4.22.11<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> = 4.19.11<sup>d</sup> to 4.24.11<sup>d</sup>: 4.56.4<sup>d</sup>, dhiyā syāma  
 rathyāḥ sadāsāḥ.

[4.23.4<sup>c</sup>, devō bhuvanā nāvedā ma rātānam: 1.165.13<sup>d</sup>, eṣām bhūta nāvedā ma  
 rātānam.]

[4.23.10<sup>c</sup>, rātāya prthivī bahulē gabhīrē: 10.178.2<sup>c</sup>, ūrvī nā pṛthivī bahulē gabhīrē.]

[4.23.11<sup>d</sup>: see under 4.22.11<sup>d</sup>.]

4.24.3<sup>b</sup>, ririkvānsas tanvāḥ kṛvata trām: 1.72.5<sup>c</sup>, ririkvānsas tanvāḥ kṛvata  
 svāḥ.

4.24.3<sup>d</sup> (Vāmadeva; to Indra)

tām in nāro vi hṛyante samiké ririkvānsas tanvāḥ kṛvata trām, 1.72.5<sup>c</sup>  
 mithō yāt tyāgām ubhāyāso āgman nāras tokāsyā tānayasya sātāu.

7.82.9<sup>d</sup> (Vasiṣṭha; to Indra and Varuṇa)  
 asmākam indravaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojaṣā,  
 yād vām hāvanta ubhāye ādha sprdhī nāras tokāsyā tānayasya sātīṣu.

Cf. 6.19.7<sup>c</sup>, yēna tokāsyā tānayasya sātāu.

4.24.11<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> = 4.19.11<sup>d</sup> to 4.24.11<sup>d</sup>: 4.56.4<sup>d</sup>, dhiyā syāma  
 rathyāḥ sadāsāḥ.

4.25.4<sup>b+c</sup> (Vāmadeva; to Indra)

tāsmā agnir bhārataḥ çarma yaṁsaj jyók paçyāt sūryam uccārantam,  
 yā indrāya sunāvāmēty āha nāre nāryāya nītamāya nrām.

6.52.5<sup>b</sup> (Rijivān Bhāradvāja; to Viçve Devāḥ)  
 viçvadānīm sumānasah syāma paçyema nū sūryam uccārantam,  
 tāthā karad vāsapatir vāsūnām devān ōhānō vasāgamiṣṭhah.

7.104.24<sup>d</sup> (Vasiṣṭha; to Indra)  
 indra jahī pūmānsam yātudhānam utā striyam māyāyā çāçadānam,  
 vigrivāso mūrādevā rdantu mā té dṛçan sūryam uccārantam.

10.59.4<sup>b</sup> (Bandhu Gāupāyana, and others; to Nirṛti and Soma)  
 mō sū naḥ soma mrtyāve parā dah paçyema nū sūryam uccārantam,  
 dyūbhir hitō jarimā sū no astu parātaram sū nīrṛtir jihītam.

10.59.6<sup>c</sup> (Bandhu Gāupāyana, and others; to Asuriti)  
 āsunite pūnar asmāsu cākṣuḥ pūnaḥ prāṇam ihā no dhehi bhōgam,  
 jyók paçyema sūryam uccārantam ānumate mṛlāyā naḥ svasti.

5.37.1<sup>d</sup> (Atri Bhāuma; to Indra)

sāni bhānūnā yatate sūryasyajūhvāno ghr̥tāpṛṣṭhaḥ svāñcāḥ,  
tāsmā āmṛdhṛā uśāso vy ūchān yā indrāya sunāvāmēty āha.

Cf. the pāda, jyōk ca sūryaṁ dṛṣṭvā, under 1.23.21.—For devān ōhānāḥ in 6.52.5<sup>d</sup> see Geldner, Ved. Stud. iii. 62; Oldenberg, RV. Noten, p. 403.

[4.25.5<sup>b</sup>, urv āsmā āditih çārma yaṁsat: 1.107.2<sup>d</sup>; 4.54.6<sup>d</sup>, ādityāir no āditih, &c.]

[4.26.2<sup>d</sup>, māma devāso ānu kētam āyan: 10.6.7<sup>c</sup>, tām te devāso, &c.]

[4.26.7<sup>c</sup>, ātrā pūramdhir ajahād ārātih: 4.27.2<sup>c</sup>, Irmā pūramdhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff.; Bloomfield, JAOS. xvi. 19; Ludwig, Ueber Methode, p. 65 ff.; Sieg, Sagenstoffe, p. 88 ff.

[4.27.2<sup>c</sup>: see prec.]

4.28.1<sup>c</sup> (Vāmadeva; to Indra)

tvā yujā tāva tāt soma sakhyā indro apó mánave sasrútas kah,  
āhann āhim āriṇāt saptā síndhūn āpāvṛṇod āpihiteva khāni.

10.67.12<sup>c</sup> (Ayāsyā Āngirasa; to Bṛhaspati)

[indro mahná mahatō arṇavāsya, ví mūrdhānam abhinad arbudāsya,

āhann āhim āriṇāt saptā síndhūn [devāir dyāvaprthivi prāvataṁ nah.]  
10.67.12<sup>c</sup>  
1.31.8<sup>d</sup>

Cf. 2.12.3<sup>a</sup>, yó hatvāhim āriṇāt saptā síndhūn.

4.28.2<sup>d</sup> (Vāmadeva; to Indra, or Indra and Soma)

tvā yujā ní khidat sūryasyéndraç cakráṁ sáhasā sadyā indo,  
ādhi ṣṇūnā bṛhatā vartamanāṁ mahó druho āpa viçvāyu dhāyi.

6.20.5<sup>a</sup> (Bharadvāja; to Indra)

mahó druho āpa viçvāyu dhāyi vājrasya yāt pātane pádi çuṣṇaḥ,  
urú śā sarātham sārathaye kar indraḥ kútsāya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24; Geldner, ibid. ii. 172; Oldenberg, ZDMG. lv. 327.

4.29.1<sup>c</sup> (Vāmadeva; to Indra)

á na stutā úpa vājebhir utí indra yāhi hāribhir mandasānāḥ,  
tirāç cid aryāḥ sávanā purūṇy āngūṣebhir gr̥ṇanāḥ satyārādhaḥ.

8.66.12<sup>c</sup> (Kali Prāgātha; to Indra)

pūrvīç cid dhī tvé tuvikūrmīnñ açāso hāvanta indrotāyāḥ,  
tirāç cid aryāḥ sávanā vaso gahi çaviṣṭha grudhí me hāvam.

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1<sup>c</sup>, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8.66.12<sup>c</sup> at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāḥ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçve = of πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of ari, Ved. Stud. iii. 72 ff.; but this scholar's disposition of the contrast between viçva and ari comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders viçvágurto ariṣṭutāḥ by 'der von allen Gerühmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, viçvo hy anyó arir ājagūma, the word anyó seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see ariḥ (singular, σχῆμα καθ' ἑλόν καὶ μέρος) and kṛṣṭayāḥ in 1.4.6. The pāda 4.29.1° means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12°. Though the entire question of tirāç cid aryāḥ has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20° (Vāmadeva; to Indra)  
çatām açmanmāyīnām purām indro vy āsyat,  
dīvodāsāya dāçūṣe.

6.16.5<sup>b</sup> (Bharadvāja; to Agni)  
tvām imā vāryā purū dīvodāsāya sunvaté,  
bharadvājāya dāçūṣe.

6.31.4<sup>d</sup> (Suhotra Bhāradvāja; to Indra)  
tvām çatāny āva çambarasya pūro jaghanthāpratīni dāsyoh,  
āçikṣo yātra çācyā çacīvo dīvodāsāya sunvaté sutakre bharadvājāya  
grṇatē vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21<sup>a</sup> (Vāmadeva; to Indra)  
āsvāpayad dabhītaye sahāsra trinçātari hāthāiḥ,  
dāsānam indro māyāya.

7.19.4<sup>d</sup> (Vasiṣṭha Maitrāvaruṇi; to Indra)  
tvām nībhīr nṛmaṇo devāvitāu bhūriṇi vṛtrā haryaça haṁsi,  
tvām nī dāsyuṁ cūmurim dhūnim cāsṇāpayo dabhītaye suhāntu. <sup>cf. 7.19.4<sup>b</sup></sup>

[4.30.23<sup>b</sup>, kariṣyā indra pāuṣyam: 8.3.20<sup>d</sup>; 32.3°, kṛṣē tād indra pāuṣyam.]

[4.31.4<sup>a</sup>, abhī na ā vavṛtsva: 10.83.6°, mānyo vajrinn abhī mām ā vavṛtsva.]

4.31.11<sup>b</sup> (Vāmadeva; to Indra)  
asmān ihā vṛṇiṣva sakhyāya svastāye,  
mahō rāyē divitmate.

6.57.1<sup>b</sup> (Bharadvāja; to Puṣan and Indra)  
indrā nū puṣānā vayām sakhyāya svastāye,  
huvēma vūjasātaye.]

cf. 5.35.6<sup>d</sup>

4.31.12<sup>b</sup>: 8.97.6<sup>d</sup>, indra rāyā pāriṇasā; 1.129.9<sup>a</sup>, tvām na indra rāyā pāriṇasā.

4.32.1<sup>c</sup>, mahān mahībhīr utībhīḥ: 3.1.19<sup>ab</sup>; 3.1.18<sup>cd</sup>, ā no gahi sakhyēbhīḥ  
gīvēbhīr mahān mahībhīr utībhīḥ saranyān.

4.32.8<sup>b+c</sup> (Vāmadeva; to Indra)

nā tvā varante anyāthā yād dītsasi stutó maghām,  
stotībhya indra girvaṇaḥ.

8.14.4<sup>c</sup> (Goṣūktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana; to Indra)

nā te vartāsti rūdhasa indra devó ná mártyaḥ,  
yād dītsasi stutó maghām.

8.32.7<sup>b</sup> (Medhatithi Kāṇva; to Indra)

vayám ghā te āpi śmasi stotāra indra girvaṇaḥ,  
tvám no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná . . . devó ná mártyaḥ seems a secondary extension of 4.32.8<sup>ab</sup>.

4.32.9<sup>a</sup>: 1.78.1<sup>a</sup>, abhī tvā gótamā girā.

4.32.11<sup>c</sup> (Vāmadeva; to Indra)

tā te grṇanti vedhāso yāni cakārtha pāuṇsya,  
sutēṣv indra girvaṇaḥ,

8.99.2<sup>d</sup> (Nṛmedha Āṅgīrasa; to Indra)

mātsvā suṇipra harivas tād imahe tvé ā bhūṣanti vedhāsaḥ,  
tāva grāvāṇsy upamāny ukthya sutēṣv indra girvaṇaḥ.

Cf. 8.94.2<sup>b</sup>, sutāsa indra girvaṇaḥ.

4.32.12<sup>c</sup> (Vāmadeva; to Indra)

āvīṇḍhanta gótamā indra tvé stóma vāhasaḥ,  
āiṣu dhā vīrávad yācaḥ.

5.79.6<sup>a</sup> (Atri Bhāuma; to Uṣas)

āiṣu dhā vīrávad yāca ūso maghoni sūrīṣu,  
yé no rūdhāṇsy āhrayā maghāvāno ārasata [sūjate āṇvasūṇṛte.]

☞ refrain, 5.79.1<sup>a</sup>—10<sup>c</sup>

The cadence, vīrávad yācaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13<sup>c</sup> (Vāmadeva; to Indra) =

8.65.7<sup>c</sup> (Pragātha Kāṇva; to Indra)

yác cid dhī ṇāṇvatām āsīndra sād hāraṇas tvám,  
tām tvā vayám havāmahe.

8.43.23<sup>a</sup> (Vīṇḍha Āṅgīrasa; to Indra)

tām tvā vayám havāmahe grṇvāntam jatāvedasam,  
āgne ghnāntam āpa dvīṣaḥ.

4.32.16 = 3.52.3.



4.32.16<sup>c</sup> = 3.52.3<sup>c</sup>: 3.62.8<sup>c</sup>, vadhūyūr iva yōṣaṇām.

[4.33.2<sup>c</sup>, ād id devānām ūpa sakhyām āyan: 9.97.5<sup>a</sup>, indur devānām ūpa sakhyām āyān.]

4.33.3<sup>a</sup> (Vāmadeva; to Rbhus)

pūnar yé cakrūḥ pitārā yūvānā sānā yūpeva jaraṇā cāyānā,  
te vājo vibhvaṇ ṛbhūr indravanto mādhusaraso no 'vantu yajñām.

4.35.5<sup>a</sup> (The same)

çācyākarta pitārā yūvānā çācyākarta camasām devapānam,  
çācyā hārī dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4; 111.1.1; 4.36.3 (rejuvenation of parents); and 1.161.6; 4.34.1 (names of the Rbhus with Indra).

4.33.8<sup>c</sup> (Vāmadeva; to Rbhus)

rātham yé cakrūḥ suvṛtam nareṣṭhām yé dhenūrī viçvajūvam viçvārūpam,  
tā ā taksantv ṛbhāvo rayīm naḥ svāvasaḥ svāpasah suhāstāḥ.

4.36.2<sup>a</sup> (The same)

rātham yé cakrūḥ suvṛtam sucétasó 'vihvarantaṁ mánasas pári dhyáyā,  
tān ū nv āsyā sāvanasya pitāya ā vo vājā ṛbhavo vedayāmasi.

Cf. for the repeated pāda 1.20.3, and for 4.33.8<sup>b</sup>, more remotely, 1.161.6.

4.34.2<sup>c</sup>, sām vo mādā āgmata sām pūramdhiḥ: 1.20.5<sup>a</sup>, sām vo mādāso agmata.

4.34.7<sup>b</sup> (Vāmadeva; to Rbhus, here Indra)

sajōṣā indra vārunena sōmam sajōṣāḥ pāhi girvaṇo marúdbhiḥ,  
agrepābhir ṛtupābhiḥ sajōṣā gnāspātrībhiḥ ratnadhābhiḥ sajōṣāḥ.

6.40.5<sup>d</sup> (Bharadvāja; to Indra)

yád indra divi párye yád řdhag yád vā své sādane yātra vāsi,  
āto no yajñām āvase niyútvan sajōṣāḥ pāhi girvaṇo marúdbhiḥ.

[4.34.9<sup>d</sup>, vibhvo nāraḥ svapatyāni cakrūḥ: 7.91.3<sup>d</sup>, viçvén nāraḥ svapatyāni cakruḥ.]

4.34.10<sup>b</sup>, rayīm dhatthā vāsūmantam purukṣūm: 6.68.6<sup>b</sup>, rayīm dhatthó, &c.;  
7.84.4<sup>d</sup>, rayīm dhattam, &c.; 1.159.5<sup>d</sup>, rayīm dhattām vāsūmantam  
çatagvinam; 4.49.4<sup>b</sup>, rayīm dhattam çatagvinam.

4.35.2<sup>d</sup> (Vāmadeva; to Rbhus)

āgan ṛbhūnām ihā ratnadhéyam ābhūt sōmasya sūsutasya pītīḥ,  
sukṛtyāyā yāt svapasyāya cañ ékam vicakrá camasām caturdhā.

4.36.4<sup>a</sup> (The same)

ékam ví cakra camasām caturvayam, niç cārmaṇo gām ariṇṭa dhrtibhiḥ,

1.161.7<sup>a</sup>

āthā devēṣv amṛtatvām āṇaḥ gr̥ṣṭī vājā ṛbhavas tād va ukthyām.

On the relation to one another of these two hymns see Oldenberg, Prol., p. 295, and our p. 18.

4.35.5<sup>a</sup>, śācyākarta pitārā yūvānā: 4.33.3<sup>a</sup>, pūnar yé cakrūḥ pitārā yūvānā.

4.36.1<sup>a</sup>, anaḡvó jātó anabhiçūr ukthyāḥ: 1.152.5<sup>a</sup>, anaḡvó jātó anabhiçūr ārvā.

4.36.2<sup>a</sup>, rátham yé cakrūḥ suvṛtaṁ sucétasaḥ: 4.33.8<sup>a</sup>, rátham yé cakrūḥ  
suvṛtaṁ nareṣṭhām.

4.36.4<sup>a</sup>, ékam ví cakra camasām caturvayam: 4.35.2<sup>d</sup>, ékam vicakrá camasām  
caturdhā.

4.36.4<sup>b</sup>: 1.161.7<sup>a</sup>, niç cārmaṇo gām ariṇṭa dhrtibhiḥ.

[4.36.8<sup>c</sup>, dyumántaṁ vājam vṣaḥṣmam uttamám: 9.63.29<sup>d</sup>; 67.3<sup>c</sup>, dyumántaṁ  
çūṣmam uttamám.]

4.36.9<sup>a</sup> (Vāmadeva; to Ṛbhus)

ihá prajām ihá rayīm rārāṇā ihá çrávo vīrāvāt takṣatā naḥ,  
yéna vayām citayémāty anyān tām vājam citrām ṛbhavo dadā naḥ.

10.183.1<sup>c</sup> (Prajāvat Prajāpatya; to a Yajamāna)

āpaçyam tvā mánasa cékitaṇam tápaso jātām tápaso vibhūtam,  
ihá prajām ihá rayīm rārāṇaḥ prá jāyasva prajāyā putrakāma.

Translate 4.36.9: 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann: 'Agni verheißt dem Gattenpaar Kinder'). Ludwig translates: 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet; nachwuchs und reichthum drum hieher schenkt' ich: pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cékitaṇam, so that the result would be: 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third pāda: 'drum hieher schenkend.' Grassmann: 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third pāda. It is an attributive participle and should, grammatically speaking, agree with the subject of prá jāyasva. So Sāyaṇa, he putrakāma... sa tvam ihāsmiṁ loke prajām... rārāṇo ramayan rayim dhanam ihāsmiṁ loke ramayan prajāyā prajānena pra jāyasva. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaçyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. Apç. 3.8.10; MS. 1.14.16; BṛhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in *rārāṇaḥ* is due to the secondary use of a previously existing *pāda*. For *rārāṇaḥ* we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. Geldner, *Ved. Stud.* i. 169, bottom.

[4.37.1<sup>b</sup>, *déva yātā pathībhir devayānāḥ*: 7.38.8<sup>d</sup>, *trptā yāta*, &c.; cf. under 1.183.6.]

4.37.5<sup>a</sup> (Vāmadeva; to Ṛbhus)  
 ṛbhūm ṛbhukṣaṇo rayīm vāje vājintamaṁ yūjam,  
 indrasvantaṁ havāmahe sadāsātamaṁ aṣvinam.

8.93.34<sup>b</sup> (Sukakṣa Āṅgīrasa; to Indra)  
 indra iṣe dadātu na ṛbhukṣāṇam ṛbhūm rayīm,  
 vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Ṛbhus, complicated by Indra's close connexion with the Ṛbhus; see Hillebrandt, *Ved. Myth.* iii. 138 ff. A literal translation of 4.37.5 is: 'O ye Ṛbhukṣan (elliptic plural for the three Ṛbhus), we call for wealth that is stout (ṛbhūm), that is the most substantial ally in (getting) booty (vāje); that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For rayīm yūjam cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the Ṛbhus, namely Ṛbhu, Ṛbhukṣan, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Ṛbhus punningly, without directly intending them, as mere attributes of wealth given by Indra: 'May Indra bestow upon us for comfort wealth that is ṛbhukṣān ("slays the strong"), stout (ṛbhū); may he (Indra) that hath substance (vājī) give us substantial (vājīnam) wealth.' The *Pet. Lex.* and Grassmann, s.v. ṛbhukṣān, would emend ṛbhukṣāṇam in 8.93.34 to ṛbhukṣāno, matching 4.37.5<sup>a</sup>; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has ṛbhūm as adjective with rayīm, by adding ṛbhukṣāṇam to ṛbhūm. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6<sup>b</sup>, *yūyām indraç ca mārtyam*: 1.18.5<sup>b</sup>, *sōma indraç ca mārtyam*.]

4.37.6<sup>c</sup> (Vāmadeva; to Ṛbhus)  
 sēd ṛbhavo yām āvatha yūyām indraç ca mārtyam,  
 sā dhībhir astu sánitā medhāsūtā só ārvatā. cf. 1.18.5<sup>b</sup>

8.19.9<sup>c</sup> (Sobhari Kāṇva; to Agni)  
 só addhā dāçvādhvarō 'gne mārtaḥ subhaga sā praçánsyaḥ,  
 sā dhībhir astu sánitā.

4.37.7<sup>d</sup> (Vāmadeva; to Ṛbhus)  
 ví no vājā ṛbhukṣaṇaḥ pathāç citana yāṣṭave,  
 asmābhyam sūraya stutā āçās tarīṣāni.

5.10.6<sup>d</sup> (Gaya Ātreya; to Agni)

nū no agna utāye sabādhasaḥ ca rātāye,

asmākāsaḥ ca sūrāyo, viṣvā ācās tarīṣāni.

cf. 1.97.3<sup>b</sup>

Ludwig, 349, renders 5.10.6<sup>d</sup>, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7<sup>cd</sup>, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten'. Delbrück, *Altindische Syntax*, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vājas, Ṛbhukṣans, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāḥ places the Ṛbhus in the third person whereas they are addressed in the first distich in the second person. For sūriyāḥ as epithet of the Ṛbhus see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, *RV. Noten*, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10<sup>abc</sup> (Vāmadeva; to Dadhikrā)

ādadhikrāḥ cāvasā pañca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,  
sahasrasāḥ cetasā vājy ārvā pṛāktu mādhvā sām imā vācāni.

10.178.3<sup>abc</sup> (Ariṣṭanemi Tārksya; to Tārksya)

sadyāc cid yāḥ cāvasā pañca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,  
sahasrasāḥ cetasā asya rānhir nā smā varante yuvatīm nā cāryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tārksya (Ariṣṭanemi) see Hillebrandt, *Ved. Myth.* iii. 401 ff.; Maedonell, *Vedic Mythology*, p. 149, and the literature there cited. See, in addition, Henry, *Album Kern*, p. 5 ff.; Oldenberg, *RV. Noten*, p. 298 ff.—Cf. also Geldner, *Ved. Stud.* ii. 265; *Rigveda Komm.*, p. 76.—Ludwig, *Der Rig-Veda*, vi. 97, suggests yuvatīm for yuvatīm in 10.178.3<sup>d</sup>. Does not Ludwig rather have in mind jūtām instead of yuvatīm, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1<sup>c</sup>, uchāntir mām uśasaḥ sūdayantu : 4.40.1<sup>b</sup>, viṣvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3<sup>c</sup>, ānāgasam tām āditīḥ kṛnotu : 1.162.22<sup>c</sup>, anāgastvām no āditīḥ kṛnotu.]

4.39.5<sup>b</sup> (Vāmadeva; to Dadhikrā)

īndram ivéd ubhāye vī hvayanta udīrāṇā yajñām upaprayāntaḥ,  
dadhikrām u sūdanam mārtyāya dadāthur mitrāvaruṇā no ācavam.

7.44.2<sup>b</sup> (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,  
ilām devīm barhīsi sādāyanto 'cvinā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1<sup>b</sup>, viṣvā in mām uśasaḥ sūdayantu : 4.39.1<sup>c</sup>, uchāntir mām, &c.]

4.41.5<sup>ed</sup> (Vāmadeva; to Indra and Varuṇa)

indrā yuvāṁ varuṇā bhūtām asyā dhiyāḥ pretāra vṛṣabhēva dhenōḥ,  
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9<sup>ed</sup> (Budha Sāmya; to Viṣve Devāḥ, or Rtvikstutih)

ā vo dhiyaṁ yajñiyaṁ varta utāye devā devīṁ yajatām yajñiyāṁ ihā,  
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf. Geldner, Ved. Stud. ii. 107; Oldenberg, RV. Noten, p. 301 (where other literature is cited).—Pāda d also at 10.133.7<sup>d</sup>; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6<sup>b</sup> (Vāmadeva; to Indra and Varuṇa)

toké hité tánaya urvárāsu sūro dṛṣṭike vṛṣaṇaḥ ca pāuṁsyē,  
indrā no ātra varuṇā syātām āvobhir dasmā pāritakmyāyām.

10.92.7<sup>b</sup> (Çaryāta Mānava; to Viṣve Devāḥ, here Indra)

indre bhūjaṁ ṣaṇmānāsa ācata sūro dṛṣṭike vṛṣaṇaḥ ca pāuṁsyē,  
prā yē nv āsyārhanā tatakṣirē yūjaṁ vājraṁ nṛṣādaneṣu karāvah.

4.41.7<sup>c</sup> (Vāmadeva; to Indra and Varuṇa)

yuvām id dhy āvase purvyāya pāri prābhūti gaviṣaḥ svāpi,  
vṛṇimāhe sakhyāya priyāya çūrā mānhiṣṭhā pitāreva çambhū.

9.66.18<sup>c</sup> (Çataṁ Vāikhānasāḥ; to Pavamāna Soma)

tvām soma sūra ēsas tokāsyā sātā tanūnām,  
vṛṇimāhe sakhyāya vṛṇimāhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7<sup>c</sup>; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good triṣṭubh pāda vṛṇimāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇimāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10<sup>b</sup> (Vāmadeva; to Indra and Varuṇa)

āçvyasya tmānā rāthyasya puṣṭēr nityasya rāyāḥ pātayaḥ syāma,  
tā cakrāṇā utībhīr nāvyaṣibhir asmatrā rāyo niyūtaḥ sacantām.

7.4.7<sup>b</sup> (Vasiṣṭha Maitravaruni; to Agni)

pariśadyaṁ hy ārapasya rékṇo nityasya rāyāḥ pātayaḥ syāma,  
nā çeso agne anyājātam asty ācetānasya mā pathō ví dukṣah.

For 4.41.10<sup>ach</sup> see Oldenberg, RV. Noten, p. 301.

4.42.1<sup>cd</sup>, 2<sup>cd</sup>, krātuṁ sacante vāruṇasya devā rājāmi kṛṣṭer upamāsyā vavreḥ.

4.42.3<sup>b</sup> (Trasadasyu Pāurukutsya; to Trasadasyu)

ahām indro vāruṇas té mahitvórvī gabhīré rájasī suméke,  
tvāṣṭeva víçyā bhūvanāni vidván sám āirayaṁ ródasī dhārāyaṁ ca.

4.56.3<sup>c</sup> (Vāmadeva; to Dyāvapṛthivyāu)

sá it svápā bhūvaneṣv āsa yá imé dyāvapṛthivī jajana,  
urvī gabhīré rájasī suméke avaṅgé dhīraḥ çacyā sám āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuṇa. It is preceded by an Indrāvaruṇā hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rīg-Veda; conspicuous examples of it are 10.48, 49 (Indra), and 10.125 (Vāc).

In st. 6, pāda b, yān mā sāmāso mamādan yād ukthā, a passage of the ātmastuti, 10.48.4<sup>d</sup>, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to its understanding has yet to be found. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit ahām to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am Indra, Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to ahām indra vāruṇas, or, in the reverse direction, ahām indro varuṇa. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions; the second, to Varuṇa's. Indra frees the waters (ahām apō apinvaṁ ukṣāmānāḥ); but Varuṇa, the son of Aditi, is in charge of the ṛtā. The chiasmus is, that Indra in pāda b holds the heavens in the seat of ṛtā, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indrāvaruṇā, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dual divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O Indra); thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words ahām indro vāruṇas in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3<sup>b</sup> to 4.56.3<sup>c</sup>, I confess to the impression that the appearance of the repeated pāda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the pāda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7<sup>d</sup> (see under 4.19.5<sup>b</sup>), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.8<sup>c</sup> (Trasadasyu Paurukutsya; to Trasadasyu)

ahám tá viçvā cakaraṁ nákir mā dāivyaṁ sāho varate áprattitam,  
yán mā sómāso mamádan yád ukthóbbhé bhayete rájast apāre.

10.48.4<sup>d</sup> (Indra Vaikuṇṭha; to Indra Vaikuṇṭha)

ahám etaṁ gavyáyaṁ áçvyāṁ paçūṁ puriṣṇaṁ sáyakenā hiraṇyáyaṁ,  
purū sahāsrā ní çīçāmi dāçūṣe, yán mā sómāsa ukthino ámandiṣuḥ.

¶ 10.28.6<sup>c</sup>

See under preceding item.

4.42.7<sup>d</sup>: 4.19.5<sup>d</sup>, tvám vṛtān ariṇā indra sindhān.

4.42.9<sup>b</sup>: 7.84.1<sup>b</sup>, havyébhir indrávaruṇā námobhiḥ; 1.153.1<sup>b</sup>, havyébhir mitra-  
varuṇā námobhiḥ.

4.43.7 = 4.44.7 (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

iheha yád vām samaná papṛkṣé séyám asmé sumatir vājaratnā,  
urugyātaṁ jaritāraṁ yuvām ha çritāḥ kámo násatyā yuvadrík.

Cf. Oldenberg, Prol. 205, and our p. 16.

4.44.1<sup>a</sup>: 1.180.10<sup>a</sup>, tām vām rátham vayám adyá huvema.

4.44.4<sup>d</sup> (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

hiraṇyáyena purubhū ráthenemám yajñám násatyópa yātam,  
pibātha in mádhunaḥ somyáasya dádhathe rátnaṁ vidhaté jánāya.

7.75.6<sup>d</sup> (Vasiṣṭha; to Uṣas)

práti dyutānām aruṣāso áçvāç citrá adṛçraṁ uṣāsam váhantaḥ,  
yāti çubhrā viçvapiçā ráthena dádhati rátnaṁ vidhaté jánāya.

Cf. dádhati rátnaṁ vidhaté yáviṣṭhaḥ, 4.12.3<sup>o</sup> (q. v.); and dádhati rátnaṁ vidhaté súvri-  
yam, 7.16.12<sup>o</sup>.

[4.44.5<sup>b</sup>, hiraṇyáyena suvṛtā ráthena: 1.35.2<sup>o</sup>, hiraṇyáyena savitā ráthena; 8.5.35<sup>a</sup>,  
hiraṇyáyena ráthena.]

4.44.5<sup>c</sup> (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

á no yātaṁ divó áchā pṛthivyā hiraṇyáyena suvṛtā ráthena, ¶ cf. 1.35.2<sup>o</sup>  
mā vām anyé ní yaman devayāntaḥ sám yád dadé nábbhiḥ pūrvyā vām.

7.69.6<sup>d</sup> (Vasiṣṭha; to Açvins)

nará gauréva vidyūtaṁ tṛṣṇāsmákam adyá sávanópa yātam,  
purutrā hi vām matibhir hávante má vām anyé ní yaman devayāntaḥ.

Cf. 3.45.1, and under 2.18.3<sup>d</sup>.—For 4.44.5 see Pischel, Ved. Stud. i. 69; Oldenberg, RV.  
Noten, p. 304; for 7.69.6, Brunnhofer, Bezz. Beitr. xxvi. 88; Pischel, Ved. Stud. ii. 224.—  
Cf. p. 23.

[4.44.6<sup>a</sup>, nú no rayīm puruvīraṁ brhántam: 6.6.7<sup>o</sup>, candráṁ rayīm, &c.]

4.44.7 = 4.43.7.

4.45.2<sup>a</sup> (Vamadeva; to Açvins)

úd vām pṛkṣāso mádhumanta irate ráthā áçvāsa uṣāso vyūṣiṣu, ¶ 4.14.4<sup>b</sup>  
apornuvántas táma á pátivṛtaṁ svār ná çukráṁ tanvánta á rájah, ¶ 4.45.2<sup>d</sup>

7.60.4<sup>a</sup> (Vasiṣṭha; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur [ā sūryo aruhac chukrām āraṇaḥ,]

yāsmā adityā ādhvano rādanti [mitrō aryamā vāruṇaḥ sajoṣāḥ.] 5.45.10<sup>a</sup>  
1.186.2<sup>b</sup>

Pischel, Ved. Stud. ii. 96, is probably right in rendering prkṣā by 'swift'; in support see 4.14.4<sup>ab</sup>, ā vām vāhiṣṭhā ihā te vahantu rāthā ācvāsa uṣāso vyūṣṭāu, where vāhiṣṭhā looks like a close parallel to prkṣāsaḥ. If then prkṣāsaḥ is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by rāthā ācvāsaḥ. The sequence of ideas in 7.60.4<sup>ab</sup> is rather loose; the change from the dual vām (Mitra and Varuṇa) in pāda a to the plural adityāḥ in pāda c inconsequent; 7.60.4 shares three of its pādas with other stanzas. On the whole it is reasonable to assume that 7.60.4<sup>a</sup> is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noten, p. 304. For rādanti see lastly, Oldenberg, Vedaforschung, p. 55, note.

4.45.2<sup>b</sup>, rāthā ācvāsa uṣāso vyūṣṭiṣu: 4.14.4<sup>b</sup>, rāthā ācvāsa uṣāso vyūṣṭāu.

4.45.2<sup>d</sup>, 6<sup>b</sup>, svār ṇa cukrām tanvānta ā rājāḥ.

4.45.3<sup>a</sup>: 1.34.10<sup>b</sup>, mādhvah pibataṁ madhupébhir āsābhiḥ.

[4.45.5<sup>d</sup>, sōmam suṣāva mādhumantam ādriḥiḥ: 9.107.1<sup>b</sup>, suṣāva sōmam ādriḥiḥ.]

4.46.2<sup>b</sup> (Vāmadeva; to Indra and Vāyu)

ṣatēnā no abhiṣṭibhir niyūtvaṁ indrasārathiḥ,  
vāyo sutāsya tṛṇpatam.

4.48.2<sup>b</sup> (Vāmadeva; to Vāyu)

niryuvāṇō ācāstr niyūtvaṁ indrasārathiḥ,

[vāyav ā candreṇa rāthēna yāhi sutāsya pītāye.] 5. refrain, 4.48.1<sup>cd</sup>—4<sup>cd</sup>

4.46.3<sup>c</sup> (Vāmadeva; to Indra and Vāyu)

ā vām sahasram hārāya indravāyu abhi prāyaḥ,  
vāhantu sōmapītāye.

8.1.24<sup>d</sup> (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

ā tvā sahasram ā ṣatām yuktā rāthe hiraṇyāye,

brahmayūjo hārāya indra kejino vāhantu sōmapītāye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: ā tvā sahasram [ā ṣatām yuktā rāthe hiraṇyāye brahmayūjo] hārāya indra [kejino], vāhantu sōmapītāye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement ā tvā sahasram ā ṣatām hārāya vahantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g., 8.17.2, ā tvā brahmayūjā hāri vahatām indra kejinā, and other citations in Grassmann's Lexicon, under kejin, brahmayūj, and hiraṇyāya (locative, hiraṇyāye).—Cf. the pāda, usarbūdo vahantu sōmapītāye 1.92.18<sup>c</sup>.



4.46.4<sup>a+c</sup> (Vāmadeva; to Indra and Vāyu)

rātham hiraṇyavandhuram indravāyū svadhvarām,  
ā hī sthātho divispṛṇam.

8.5.28<sup>a+c</sup> (Brahmatīthi Kāva; to Aṇvins)

rātham hiraṇyavandhuram [hiraṇyābhīṇam aṇvinā,] 8.5.28<sup>b</sup>  
ā hī sthātho divispṛṇam.

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vāyū have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5<sup>a</sup> = 8.5.2<sup>b</sup>.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyaṇa at RV. 6.47.9 simply has ratha; the commentator at TA. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has īśādvayam; at 1.139.4 yugabandhanādhāraḥ kṣāṭhaviṇṣaḥ; and at 1.64.9, bandhakakṣāṭhānirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyaṇa's glosses at 3.41.1, vandhuraḥ abdenēṣād vayasambandhassthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5<sup>a</sup> (Vāmadeva; to Indra and Vāyu)

rāthena pṛthupājasā [dāṇvānsam ūpa gachatam,] 1.47.3<sup>d</sup>  
indravāyū ihā gatam.

8.5.2<sup>b</sup> (Brahmatīthi Kāva; to Aṇvins)

nṛvād dasrā manoyūjā rāthena pṛthupājasā,  
sācethe aṇvinoṣasam.

Note that 4.46.4<sup>a+c</sup> = 8.5.28<sup>a+c</sup>.

4.46.5<sup>b</sup>: 1.47.3<sup>d</sup>, dāṇvānsam ūpa gachatam.

4.46.6<sup>c</sup> (Vāmadeva; to Indra and Vāyu)

indravāyū ayām sūtās tām devēbhiḥ sajōṣasā,  
pībataṁ dāṇṣo grhē.

4.49.6<sup>b</sup> (Vāmadeva; to Indra and Bṛhaspati)

sómam indrabṛhaspatī pībataṁ dāṇṣo grhē, mādāyetham tādokasā.

8.22.8<sup>d</sup> (Sobhari Kāva; to Aṇvins)

ayām vām ādribhiḥ sūtāḥ sómo narā vṛṣaṇvasū,  
[ā yātām sómapiṭaye,] pībataṁ dāṇṣo grhē. 4.47.3<sup>d</sup>

4.47.1<sup>a</sup>, vāyo ṇukró ayāmi te: 2.41.2<sup>b</sup>; 8.101.9<sup>d</sup>, ayām ṇukró ayāmi te.

4.47.2<sup>ab+cd</sup> (Vāmadeva; to Indra and Vāyu)

indraḥ ca vāyav eṣām sómānām pītīm arhathaḥ,  
yuvām hī yāntīndavo nimnām āpo ná sadhryāk.

5.51.6<sup>ab</sup> (Svastyātreya Ātreya; to Viṣve Devāḥ, here Indra and Vāyu)  
 indraç ca vāyav eṣāṁ sutānām pītim arhathaḥ,  
 tāñ juṣethām arepāsāv abhī prāyaḥ.  
 8.32.23<sup>c</sup> (Medhatithi Kāṇva; to Indra)  
 sūryo raçmiṁ yāthā srjā tvā yachantu me girāḥ,  
 nimnām āpo nā sadhryāk.

'We may render 4.47.2: 'O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale.' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!' Zeugma of raçmi in the first pāda, for which cf. Bergaigne, ii. 161. The question as to the original source of the pāda, nimnām āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89.4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyāve sōmāsaḥ . . . nimnām nā yanti sindhavaḥ; or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3<sup>d</sup> (Vāmadeva; to Indra and Vāyu)  
 vāyav indraç ca çuṣmīṇā sarātham çavasas pati,  
 niyūtvantā na ūtāya ā yātaṁ sōmapītaye.

8.22.8<sup>c</sup> (Sobhari Kāṇva; to Aṇvins)  
 ayām vām ādribhiḥ sutāḥ sōmo narā vṛṣanvasū,  
 ā yātaṁ sōmapītaye pībataṁ dāçūso grhē,

६४ 4.46.6<sup>c</sup>

4.47.4<sup>ab</sup> (Vāmadeva; to Indra and Vāyu)  
 yā vām sānti puruspfho niyūto dāçūse narā,  
 asmē tā yajñavāhasēndravāyū ni yachatam.

6.60.8<sup>ab</sup> (Bharadvāja; to Indra and Agni)  
 yā vām sānti puruspfho niyūto dāçūse narā,  
 indragñi tābhīr ā gatam.

4.48.1<sup>cd</sup>—4<sup>cd</sup>, vāyav ā candréṇa rāthēna yāhi sutāsya pītaye: 1.135.4<sup>f</sup>, vāyav ā candréṇa rāthasā gatam.

4.48.2<sup>b</sup>: 4.46.2<sup>b</sup>, niyūtvāñ indrasārathih.

4.48.3<sup>a</sup>, ānu kṛṣṇé vāsudhīti: 3.31.17<sup>a</sup>, ānu kṛṣṇé vāsudhīti jīhāte.

4.49.1<sup>c</sup>: 1.86.4<sup>c</sup>, ukthām mādaç ca çasyate.

4.49.3<sup>b</sup>: 1.135.7<sup>c</sup>, grhām indraç ca gachatam; 8.69.7<sup>b</sup>, grhām indraç ca gānvahi.

4.49.3<sup>c</sup>: 1.23.3<sup>c</sup>, somapā sōmapīṭaye.

4.49.4<sup>b</sup>, rayīm dhattām çatagvinam: 1.159.5<sup>d</sup>, rayīm dhattām vāsūmantām çatagvinam; 4.34.10<sup>b</sup>, rayīm dhatthā vāsūmantām puruṣsum; 6.68.6<sup>b</sup>, rayīm dhatthó, &c.; 7.84.4<sup>b</sup>, rayīm dhattām, &c.

4.49.5<sup>c</sup>: 1.22.1<sup>c</sup>; 23.2<sup>c</sup>; 5.71.3<sup>c</sup>; 6.59.10<sup>c</sup>; 8.76.6<sup>c</sup>; 94.10<sup>c</sup>—12<sup>c</sup>, asyā sōmasya pītāye.

4.49.6<sup>b</sup>: 4.44.6<sup>c</sup>; 8.22.8<sup>d</sup>, pībataṁ dāçuṣo grhē.

[4.50.2<sup>b</sup>, bṛhaspate abhī yé nas tatasré: 10.89.15<sup>a</sup>, çatrūyānto abhī, &c.]

4.50.3<sup>d</sup> (Vāmadeva; to Bṛhaspati)

bṛhaspate yā paramā parāvād āta ā ta rtaṣpāço nī ṣeduh,  
tūbhyām khātā avatī ādridugdhā mādḥva çotanty abhīto virapçām.

7.101.4<sup>d</sup> (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

ḷyāsmīn viçvāni bhūvanāni tasthūṣ, tīsró dyāvas tredhā sasrūr āpaḥ,

trāyaḥ kōçasa upasēcanāso mādḥva çotanty abhīto virapçām. 7.101.4<sup>a</sup>

For the repeated pāda see the author, IF. xxv. 198.

4.50.6<sup>b</sup>: 2.35.12<sup>b</sup>, yajñāir vidhema nāmasā havīrbhiḥ.

4.50.6<sup>d</sup> (Vāmadeva; to Bṛhaspati)

evā pītré viçvādevāya vīṣṇe ḷyajñāir vidhema nāmasā havīrbhiḥ, 2.35.12<sup>b</sup>  
bṛhaspate suprajā virāvanto vayām syāma pātayo rayiṇām.

5.55.10<sup>d</sup> (Çyāvaçva Ātreya; to Maruts)

yūyām asmān nayata vāso āchā nīr anhatibhyo maruto grṇānāḥ,  
juṣādḥvam no havydātīm yajatrā vayām syāma pātayo rayiṇām.

8.40.12<sup>d</sup> (Nabhāka Kāva; to Indra and Agni)

evéndragnibhyām pītrvān nāvīyo mandhatrvād āngirasvād avāci,  
tridhātunā çarmanā pātam asmān vayām syāma pātayo rayiṇām.

8.48.13<sup>d</sup> (Pragātha Kāva; to Soma)

tvām soma pītṛbhiḥ sanvidanó 'nu dyāvāprthivī ā tatantha,  
tāsmāi ta indo haviṣā vidhema vayām syāma pātayo rayiṇām.

10.121.10<sup>d</sup> (Hiranyagarbha Prājāpatya; to Ka)

prājāpate ná tvād etāny anyó viçvā jātāni pāri tā babhūva,  
yātkāmās te juhumās tán no astu vayām syāma pātayo rayiṇām.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich c d, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayaḥ syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the *Padapāṭha*) is suspect as late (see Oldenberg, *Prol.* 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my *Religion of the Veda*, p. 240 ff., and JAOS. xv. 184. For 8.48.13 see Hillebrandt, *Ved. Myth.* i. 394.—For 8.48.13<sup>c</sup> cf. 8.48.12<sup>c</sup>; 10.168.4<sup>d</sup>.

#### 4.50.11<sup>cd</sup> (Vāmadeva; to Indra and Bṛhaspati)

bṛhaspata indra vārdhataṁ naḥ sácā sá vām sumatīr bhūtv asmé,  
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanúṣām árātīḥ.

7.64.5<sup>c</sup> = 7.65.5<sup>c</sup> (Vasiṣṭha; to Mitra and Varuṇa)

eṣá stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyáve 'yāmi,  
aviṣṭám dhiyo jigṛtám púramdhīr yūyām pāta svastībhiḥ sádā naḥ.

cf. refrain, 7.1.20<sup>d</sup> ff.

7.97.9<sup>cd</sup> (Vasiṣṭha; to Indra and Brahmanaspati)

iyām vām brahmaṇas pate suvṛktīr bráhméndrāya vajrīṇe akāri,  
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanúṣām árātīḥ.

4.51.3<sup>c</sup>, *acitré antāḥ paṇáyāḥ sasantu* : 1.124.10<sup>b</sup>, *ābudhyamānāḥ paṇáyāḥ sasantu*.

#### 4.51.10<sup>d</sup> (Vāmadeva; to Uṣas)

rayīm divo duhitaro vibhātīḥ prajāvantāṁ yachatāsmāsu devīḥ,  
syonād ā vaḥ pratibūdhyamānāḥ suvíryasya pátayaḥ syāma.

6.47.12<sup>d</sup> (Garga Bhāradvāja; to Indra) =

10.131.6<sup>d</sup> (Sukṛti Kakṣivata; to Indra)

indrah sūtrāmā svāvāḥ āvobhiḥ sumṛlikó bhavatu viçvāvedāḥ,  
bādhataṁ dvéṣo ābhayaṁ kṛnotu suvíryasya pátayaḥ syāma.

9.89.7<sup>d</sup> (Uçanas Kāvya; to Pavamāna Soma)

vanvānn āvāto abhi devāvītim indrāya soma vṛtrahā pavasva,  
çagdhī mahāḥ puruçandrāsyā rāyāḥ suvíryasya pátayaḥ syāma.

9.95.5<sup>d</sup> (Praskaṇva Kāvya; to Pavamāna Soma)

iṣyan vācam upavaktéva hótuh punāná indo ví syā manīṣám,  
indraç ca yát kṣáyathah sūubhagāya suvíryasya pátayaḥ syāma.

Cf. the similar refrain-like pāda, *vayām syāma pátayaḥ rayīmām*, under 4.50.6. For 9.95.5<sup>d</sup> see the note to 1.25.20.

4.52.2<sup>a</sup>, *āçveva citrāruṣi* : 1.30.21<sup>c</sup>, *āçve ná citre aruṣi*.

4.52.5<sup>a</sup> : 1.48.13<sup>b</sup>, *prāti bhadrá adrkṣata*.

4.52.7<sup>c</sup> : 1.48.14<sup>d</sup>, *úṣaḥ çukréṇa çociṣā*.

[4.54.3<sup>a</sup>, *ácitti yác cakṛmā dāivye jāne*: contained almost word for word in 7.89.5, *yát ... dāivye jāne ... cārāmasi ... ácitti*.]

4.54.6<sup>d</sup> : 1.107.2<sup>d</sup>; 10.66.3<sup>b</sup>, *adityāir no áditīḥ çarma yaṇsat*.

4.55.1<sup>b</sup> (Vāmadeva; to Viṣve Devāḥ)

kó vas trātá vasavaḥ kó varūtá dyāvābhūmī adite trāsīthām naḥ,  
sāhiyaso varuṇa mitra mártāt kó vo 'dhvaré vārivo dhāti devāḥ.

7.62.4<sup>a</sup> (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñūḥ sujānimāna ṛṣve,  
mā heḷe bhūma vāruṇasya vāyór mā mitráśya priyātamasya nṛṇām.

We may note that the repeated pāda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuṇa and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic pāda 4.55.1<sup>b</sup> is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3<sup>c</sup> (Vāmadeva; to Viṣve Devāḥ)

prá pastyām áditim síndhum arkáñḥ svastīm iḷe sakhyáya devīm,  
ubhé yáthā no áhanī nipāta uṣāsánakta karatām ádabde.

10.76.1<sup>c</sup> (Jaratkarna Āiravata Sarpa; to the Press-stones)

á va ṛñjasa ūrjām vyuṣṭiṣv indram marúto ródasi anaktana,  
ubhé yáthā no áhanī sacābhuvā sādah-sado varivasyāta udbhida.

For pastyām in 4.55.3<sup>c</sup> cf. 8.27.5; for nipātaḥ in 4.55.3<sup>c</sup> (subjunctive, as shows varivasyātaḥ in 10.76.1<sup>c</sup>), see Neisser, Bezz. Beitr. vii. 230; for ṛñjase in 10.76.1<sup>a</sup>, Geldner, Ved. Stud. iii. 35.

4.55.6<sup>c</sup>: 1.56.2<sup>b</sup>, samudrām ná samcāraṇe saniṣyávaḥ.4.55.7<sup>ab</sup>: 1.106.7<sup>ab</sup>, deváir no devy áditir ní pātu devás trātá trāyatām apra-  
yuchan.[4.55.7<sup>c</sup>, nahí mitráśya vāruṇasya dhāsīm: 10.30.1<sup>c</sup>, mahīm mitráśya, &c.]4.55.9<sup>a</sup> (Vāmadeva; to Viṣve Devāḥ, here Uṣas)

úṣo maghony á vaha sūnṛte váryā purú,

[asmábhyaṁ vājiniṣvati.]

4.55.1.92.13<sup>b</sup>5.79.7<sup>b</sup> (Satyaśravas Ātreya; to Uṣas)

tébhyo dyumnám bṛhád yāca úṣo maghony á vaha,

yé no rádhānsy ágyā gavyá bhājanta sūrāyaḥ [sújāte ávrasūnṛte.]

4.55.1.79.1<sup>c</sup>—10<sup>c</sup>

For 5.79.7<sup>cd</sup> cf. the concatenating distich 5.79.6<sup>cd</sup>, yé no rádhānsy áhṛayā maghávano áṛāsata.

4.55.9<sup>c</sup>: 1.92.13<sup>b</sup>, asmábhyaṁ vājiniṣvati.

4.55.10<sup>a</sup> (Vāmadeva; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo [vāruṇo mitrō aryamā,  
indro no rādhasā gamat.

ॐ 1.26.4<sup>b</sup>

8.18.3<sup>a</sup> (Irimbiṭhi Kāva; to Ādityāḥ)

tāt sū naḥ savitā bhāgo [vāruṇo mitro aryamā,  
[cārma yachantu saprātho yād īmahe.

ॐ 1.26.4<sup>b</sup>

ॐ 8.18.3<sup>c</sup>

4.55.10<sup>b</sup>: 1.26.4<sup>b</sup>; 4.1.1<sup>b</sup>; 5.67.3<sup>b</sup>; 8.18.3<sup>b</sup>; 28.2<sup>a</sup>; 83.2<sup>b</sup>; 10.126.3<sup>b</sup>—7<sup>b</sup>, vāruṇo mitrō aryamā.

4.56.2<sup>a</sup> (Vāmadeva; to Dyāvapṛthivyāu)

devī devēbhīr yajaté yājatrāir āminatī tasthatur ukṣāmāne,  
ṛtāvārī adrūhā devāputre yajñāśya netrī ṇucāyadbhir arkāñh.

7.75.7<sup>b</sup> (Vasiṣṭha; to Uṣas)

satyā satyēbhīr mahatī mahādbhir devī devēbhīr yajatā yājatrāñh,  
rujād ṛṇhāni dādād usriyāṇām prātī gāva usāsañ vāvaçanta.

10.11.8<sup>b</sup> (Havirdhāna Āngi; to Agni)

yād agna eṣā sāmitir bhāvātī devī déveṣu yajatā yajatra,

rātñā ca yād vibhājasi svadhavo bhāgāñ no ātra vāsumantañ vitāt.

Translate 4.56.2: 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application: there yajatā (yajatē) yājatrāñh is parallel to devī devēbhīh, whereas yajatra in 10.11.8 is a mere expletive; devī sāmitīh is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3<sup>c</sup>: 4.42.3<sup>b</sup>, urvī gabhīrē rājasī sumēke.

4.56.4<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup>; = 4.19.11<sup>d</sup> = 4.20.11<sup>d</sup> = 4.21.11<sup>d</sup> = 4.22.11<sup>d</sup> =  
4.23.11<sup>d</sup> = 4.24.11<sup>d</sup>, dhiyā syāma rathyāḥ sadasāḥ.

4.57.1<sup>d</sup>, sá no mṛlātidfē: 1.17.1<sup>c</sup>; 6.60.5<sup>c</sup>, tā no mṛlāta idfē.

[4.58.3<sup>d</sup>, mahó devó mártyañ á viveça: 8.48.12<sup>b</sup>, ámartyo mártyañ áviveça.]

[4.58.10<sup>a</sup>, abhy āṛṣata suṣṭutīm gāvyaṃ ājim: see under 9.62.3.]

## REPEATED PASSAGES BELONGING TO BOOK V

5.1.5<sup>c</sup> (Budha Ātreya and Gavīṣṭhira Ātreya ; to Agni)

jāniṣṭa hí jēnyo āgre āhnām hitó hitēsv aruṣó vāneṣu,  
dāme-dāme saptá rātnā dādhanō ḡgnír hótā ní ṣasādā yājīyān.] cf. 5.1.5<sup>d</sup>

6.74.1<sup>c</sup> (Bharadvāja ; to Soma and Rudra)

sómārudrā dhārāyethām asuryān prā vām iṣṭáyō 'ram aṇuvantu,  
dāme-dāme saptá rātnā dādhanā ḡcām no bhūtañ dvipāde cām cátuṣ-  
pade.] 6.74.1<sup>d</sup>

[5.1.5<sup>d</sup>, 6<sup>a</sup>, agnír hótā ní ṣasādā (6<sup>a</sup>, ny āsīdad) yājīyān : 6.1.2<sup>a</sup>, ádhā hótā ny  
āsīdo yājīyān ; 6.1.6<sup>b</sup>, hótā mandró ní ṣasādā yājīyān ; 10.52.2<sup>b</sup>,  
ahám hótā ny āsīdañ yājīyān.]

5.1.7<sup>b</sup>, agnīm hótāram ṡlate námobhiḥ : 1.128.8<sup>a</sup>, agnīm hótāram ṡlate vásudhi-  
tim : 6.14.2<sup>c</sup>, agnīm hótāram ṡlate.

[5.1.8<sup>c</sup>, sahásraçrñgo vṣabhás tádojāḥ : 7.55.7<sup>a</sup>, sahásraçrñgo vṣabháh.]

[5.1.11<sup>d</sup>, éhā devāñ havirádyāya vaksi : 5.4.4<sup>d</sup>, á ca devāñ, &c.]

5.2.8<sup>bed</sup> (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hrñyámāno āpa hí mād āīyeḥ prā me devānām vratapā uvāca,  
índro vidvāñ ānu hí tvā cacákṣa ténāhām agne ānuçiṣṭa āgām.

10.32.6<sup>bed</sup> (Kavaṣa Āilūṣa ; to Indra, really Agni)

nīdhīyámānam āpagulham apsú prā me devānām vratapā uvāca,  
índro vidvāñ ānu hí tvā cacákṣa ténāhām agne ānuçiṣṭa āgām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an Indra hymn. There the connexion with the general theme is obscure, or at least abrupt : see the surrounding stanzas. Cf. Th. Baunack, KZ, xxxiv. 565 ; Hillebrandt, Ved. Myth. ii. 138.

5.2.11<sup>b</sup> : 5.29.15<sup>d</sup>, rátham ná dhīraḥ svápā atakṣam ; 1.130.6<sup>b</sup>, rátham ná dhīraḥ  
svápā atakṣiṣuḥ.

[5.3.1<sup>b</sup>, tvām mitró bhavasi yát sámiddhaḥ : 3.5.4<sup>a</sup>, mitró agnír bhavasi yát, &c.]

5.3.4<sup>od</sup> : 4.6.11<sup>od</sup>, hótāram agnīm mánuṣo ní ṣedur daçasyánta (4.6.11<sup>d</sup>, namas-  
yánta) uçjāḥ çānsam āyōḥ.

5.3.8<sup>b</sup> (Vasuṣruta Ātreya; to Agni)

tvām asyā vyūṣi deva pūrve dūtām kṛṇvānā ayajanta havyāih,  
samsthé yád agna íyase rayñām devó mártair vásubhir idhyāmānah.

10.122.7<sup>b</sup> (Citramahas Vasīṣṭha; to Agni)

tvām id asyā usāso vyūṣiṣu dūtām kṛṇvānā ayajanta mānuṣāh,  
tvām devā mahayāyāya vāvṛdhur ājyam agne nimṛjānto adhvaré.

5.4.2<sup>a</sup>, havyavāḷ agnir ajārah pitā nah: 3.2.2<sup>c</sup>, havyavāḷ agnir ajārah cānohitah.

5.4.2<sup>d</sup>: 3.54.22<sup>b</sup>; 6.19.3<sup>b</sup>, asmadyāk sām mimihi ṣṛavānsi.

5.4.3<sup>a</sup>, viṣām kavīm viṣpātīm mānuṣñām: 3.2.10<sup>a</sup>, viṣām kavīm viṣpātīm  
mānusr īṣah; 6.1.8<sup>a</sup>, viṣām kavīm viṣpātīm ṣaṣvatnām.

5.4.4<sup>b</sup>, yātamāno raṣmibhiḥ sūryasya: 1.123.12<sup>b</sup>, yātamānā raṣmibhiḥ sūryasya.

[5.4.4<sup>d</sup>, ā ca devān havirādyāya vakṣi: 5.1.11<sup>d</sup>, éhā devān, &c.]

5.4.7<sup>ab</sup> (Vasuṣruta Ātreya; to Agni)

vayām te agna ukthāir vidhema vayām havyāih pāvaka bhadrāgoce,  
asmé rayīm viṣvāvāraṁ sām invāsmé viṣvāni drāviṇāni dhehi.

7.14.2<sup>a+d</sup> (Vasīṣṭha Maitravaruni; to Agni)

vayām te agne samīdhā vidhema vayām dāḥema suṣtutí yajatra,  
vayām ghr̥ténādhvarasya hotar vayām deva havīṣā bhadrāgoce.

Cf. 4.4.15<sup>a</sup>, ayā te agne samīdhā vidhema; and 8.54 (Vāl. 6).8<sup>a</sup>, vayām ta indra stómebhir vidhema.

5.4.8<sup>a</sup> (Vasuṣruta Ātreya; to Agni)

asmākam agne adhvarām juṣasva sāhasah sūno triṣadhastha havyām,  
vayām devēṣu sukṛtah syāma ṣarmanā nas trivānthena pāhi.

6.52.12<sup>a</sup> (Rjīṣvan Bhāradvāja; to Viṣve Devāh, here Agni)

imām no agne adhvarām hōtar vayunaḥ yaja,

cikītvān dāivyaṁ jānam.]

6.52.12<sup>c</sup>

7.42.5<sup>a</sup> (Vasīṣṭha; to Viṣve Devāh, here Agni)

imām no agne adhvarām juṣasva marūtsu indre yaḥasam kṛdhi nah,  
ā naktā barhiḥ sadatām usāsoḥantā mitrāvāruṇā yajehā.

[5.4.9<sup>d</sup>, asmākam bodhy avitā tanūnām: see under 7.32.11.]

5.5.3<sup>ab</sup>: 1.142.4<sup>ab</sup>, īlītó agna ā vahéndraṁ citrām ihā priyām.

5.5.6<sup>b</sup>: 1.142.7<sup>c</sup>; 9.102.7<sup>b</sup>; 10.59.8<sup>b</sup>, yahví ṛtasya mātārā; 9.33.5<sup>b</sup>, yahvī ṛtasya  
mātārāh.



5.5.7<sup>c</sup> (Vasuṣruta Ātreya; Āpra, to Daivya Hotarā)  
vātasya pātman ṛitā dāivya hōtarā mānuṣaḥ,  
imān no yajñām ā gatam.

9.5.8<sup>c</sup> (Asita Kāgyapa, or Devala Kāgyapa; Āpra, to Tisro Devīḥ)  
bhārati pāvamānasya sāravatīlā mahī,  
imān no yajñām ā gaman tisro devīḥ supēcasah.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1<sup>e</sup>-10<sup>e</sup>: 9.20.4<sup>e</sup>, iṣam stotṛbhya ā bhara. Cf. 8.77.8<sup>a</sup>, téna stotṛbhya ā bhara,  
and 8.93.19<sup>e</sup>, kāya stotṛbhya ā bhara.

5.6.5<sup>a</sup> (Vasuṣruta Ātreya; to Agni)  
ā te agna ṛcā haviḥ ṣukrāsya ṣociṣas pate,  
sūcandra dāsma viṣpate hāvyavāt tūbhyam hūyata [iṣam stotṛbhya ā bhara.]  
☞ refrain, 5.6.1<sup>e</sup>-10<sup>e</sup>; also 9.20.4<sup>c</sup>

6.16.47<sup>a</sup> (Bharadvāja; to Agni)  
ā te agna ṛcā havir hṛdā taṣtām bharāmasi,  
té te bhavantūksāna ṛṣabhāso vaçā utā.

Grassmann renders 6.16.47<sup>ab</sup>, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā haviḥ are inverted; the expression hṛdā taṣtām belongs to ṛcā rather than to haviḥ, as shows hṛdā taṣtām mantrān, 1.67.4; stōmo hṛdā taṣtāḥ, 1.171.2; hṛdā matim, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hṛdā hūyanta ukthīnah really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsminn . . . ṛṣabhāso ukśāno vaçā . . . avasṛtāsa āhutāḥ, . . . hṛdā matim janaye cārum agnaye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlv. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6<sup>b</sup>: 1.81.9<sup>b</sup>, viçvam puṣyanti vāryam: 10.133.2<sup>d</sup>, viçvam puṣyasi vāryam.

5.6.10<sup>d</sup> (Vasuṣruta Ātreya; to Agni)  
evān agnīm ajuryamur gṛbhīr yajñēbhīr ānuṣāk,  
dādhad asme suvīryam utā tyād āçvāçvyam [iṣam stotṛbhya ā bhara.]  
☞ refrain, 5.6.1<sup>e</sup>-10<sup>e</sup>; also 9.20.4<sup>c</sup>

8.6.24<sup>a</sup> (Vatsa Kāpva; to Indra)  
utā<sup>1</sup>tyād āçvāçvyam yād indra nāhuṣiṣ ā,  
āgre vikṣū pradīdayat. ☞ 6.46.7<sup>a</sup>

8.31.18<sup>b</sup> (Manu Vāivasvata; Dampatyor āciṣaḥ)  
āsad ātra suvīryam utā tyād āçvāçvyam,  
devānām yā in māno yajamāna iyakṣaty abhīd āyajvano bhuvat.]  
☞ refrain, 8.31.15<sup>cde</sup>-18<sup>cde</sup>

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: 'Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahuṣa clans.' The repeated

pāda here is preceded by *sviryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyād*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyād*, or Oldenberg's, SBE. xvi. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyād* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplology between the two words, *ajur(yām) yamur* = *ajuryamur*. *Agni* is *ajuryā* in 1.146.4; 10.88.13; *Agni* is held fast in 2.5.1, *ṣakēma vajino yāmam*, 'may we be able to hold fast (*Agni*), the racer'. For haplology in noun composition see *viṣva-suvīdāḥ* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praeteritum, p. 239.—For 5.6.10 cf. the pāda, *dādhat stotrē sviryam*, under 9.20.7.

[5.7.1<sup>d</sup>, *urjō nāptre sāhasvate* : 8.102.7<sup>c</sup>, *āchā nāptre sāhasvate*.]

5.8.1<sup>d</sup>, *dāmūnasam grhāpatim vāreṇyam* : 4.11.5<sup>d</sup>, *dāmūnasam grhāpatim āmūtram*.

5.9.3<sup>d</sup> (*Gaya Ātreya* ; to *Agni*)

*utā sma yām ṣiṣum yathā nāvam jāniṣṭārāṇi,*  
*dhartāraṁ mānuṣmaṁ viṣām agnīm svadhvarām.*

6.16.40<sup>c</sup> (*Bharadvāja* ; to *Agni*)

*ā yām hāste nā khādinaṁ ṣiṣum jātām nā bibhrati,*  
*viṣām agnīm svadhvarām.*

The mixed metaphor in 6.16.40<sup>c</sup> explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *ṣiṣum yathā jāniṣṭa*, is swallowed but not digested.

5.9.4<sup>d</sup> (*Gaya Ātreya* ; to *Agni*)

*utā sma durgrbhryase putrō nā hvāryāṇām,*  
*purū yō dāgdhāsi vānāgne paṣūr nā yāvase.*

6.2.9<sup>b</sup> (*Bharadvāja Bārhaspatya* ; to *Agni*)

*tvām tyā cid ācyutāgne paṣūr nā yāvase,*  
*dhāmā ha yāt te ajara vānā vṛcānti ṣikvasaḥ.*

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāmā* in relation to *agne paṣūr nā yāvase*: 'Thou (establishest) these unshakable laws (*dhāmā*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni*'s *dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryā* (with *putrā* or *ṣiṣu*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xvi. 388.

5.9.7<sup>b</sup> (*Gaya Ātreya* ; to *Agni*)

*tām no agne abhī nāro rayīm sahasva ā bhara,*  
*sā kṣepayat sā poṣayad bhūvad vājasya satāya utāidhi pṛtsū no vṛdhē.*

☞ refrain, 5.9.7<sup>c</sup> ff.

5.23.2<sup>b</sup> (Dyumna Viṣvacarṣaṇi Ātreya; to Agni)  
tām agne pṛtanāśāhaṁ rayīm sahasva ā bhara,  
tvām hi satyō ādbhuto datā vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7<sup>e</sup>; 10.7<sup>e</sup>; 16.5<sup>e</sup>; 17.5<sup>e</sup>, utāidhi pṛtsū no vṛdhē.—Cf. 6.46.3<sup>d</sup>, bhāvā samātsu  
no vṛdhē.

[5.10.1<sup>c</sup>, prā no rāyā pāṛṇasā: see under 1.129.9.]

[5.10.2<sup>b</sup>, krátvā dākṣasya mañhānā: 5.18.2<sup>b</sup>, svāsya dākṣasya mañhānā.]

[5.10.6<sup>c</sup>, asmākasaḥ ca sūrāyaḥ: 1.97.3<sup>b</sup>, prāsmākasaḥ ca sūrāyaḥ.]

5.10.6<sup>d</sup>: 4.37.7<sup>d</sup>, viṣvā ācās tarīṣāni.

[5.10.7<sup>b</sup>, stutā stāvāna ā bhara: sá na stāvāna, &c.; see under 1.12.11.]

5.11.2<sup>a</sup> (Sutamābhara Ātreya; to Agni)

yajñāsya ketúm prathamám puróhitam agním náras triśadhasṭhé sám idhire,  
[indreṇa devāiḥ sarātham sá barhiṣi,] sídan ní hótā yajáthāya sukrátuḥ.

cf. 3.4.11<sup>b</sup>

10.122.4<sup>a</sup> (Citramahas Vāsiṣṭha; to Agni)

yajñāsya ketúm prathamám puróhitam haviṣmanta ilate saptā vājīnam,  
gr̥vāntam agním ghṛtāpṛṣṭham ukṣāpam pṛṇāntam devām pṛṇatē  
suvíryam.

[5.11.2<sup>c</sup>, indreṇa devāiḥ sarātham sá barhiṣi: 3.4.11<sup>b</sup>, indreṇa devāiḥ sarātham  
turēbhīḥ; 10.15.10<sup>b</sup>, indreṇa devāiḥ sarātham dādhānāḥ.]

[5.11.5<sup>d</sup>, ā pṛṇanti čávasā vardháyanti ca: 10.120.9<sup>d</sup>, hinvánti ca čávasā, &c.]

5.12.2<sup>d</sup>, 6<sup>b</sup>, ṛtām sá pāty (5.12.2<sup>d</sup>, sapāmy) aruśásya víṣṇaḥ.

5.13.2<sup>b</sup>, sidhrám adyā divispṛcaḥ: 1.142.8<sup>d</sup>; 2.41.20<sup>b</sup>, sidhrám adyā divispṛcam.

5.13.5<sup>c</sup> (Sutamābhara Ātreya; to Agni)

tvām agne vājasātamaṁ viprā vardhanti súṣṭutam,  
sá no rāsva suvíryam.

8.98.12<sup>c</sup> (Nṛmedha Āṅgīrasa; to Agni)

tvām çuṣmin puruhūta vājayāntam ūpa bruve çatakṛato,  
sá no rāsva suvíryam.

Cf. 8.23.12<sup>b</sup>, rayīm rāsva suvíryam, and 9.43.6<sup>c</sup>, sōma rāsva suvíryam.

5.14.2<sup>c</sup> (Sutamābhara Ātreya; to Agni)

tām adhvarēç ilate devām máṛta āmartyam,  
yājīṣṭham mēnuṣe jāne.

10.118.9<sup>c</sup> (Uruksaya Āmahīyava; to Agni Rakṣohan)

tām tvā gr̥bhīr uruksāyā havyavāhaṁ sám idhire,  
yājīṣṭham mēnuṣe jāne.

5.14.3<sup>a</sup> (Sutam̐bhara Ātreya; to Agni)

tām hī śācāvanta īlate sruś devām ghṛtaścūta,  
agnīm havayāya vōhave.]

cf. 1.45.6<sup>d</sup>

7.94.5<sup>a</sup> (Vasiṣṭha; to Indra and Agni)

tā hī śācāvanta īlata itthā viprasa utāye,  
sabādho vajasātaye.]

7.94.5<sup>c</sup>

[5.14.3<sup>c</sup>, agnīm havayāya vōhave: 1.45.6<sup>d</sup>; 3.29.4<sup>d</sup>, āgne havayāya, &c.]

[5.14.6<sup>b</sup>, stōmēbhīr viśvācarṣaṇim: 1.9.3<sup>b</sup>, stōmēbhīr viśvācarṣaṇe.]

5.15.4<sup>d</sup> (Dharuṇa Āṅgīrasa; to Agni)

māteva yād bhārase paprathānó jānaṁ-janaṁ dhāyase cākṣase ca,  
vāyo-vayo jarase yād dādhanāḥ pāri tmānā viśurūpo jigāsi.

7.84.1<sup>d</sup> (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājanāv adhvaré vavṛtyām havyēbhīr indravaruṇā nāmobhīh,]

1.153.1<sup>b</sup>

prā vām ghṛtāci bāhvōr dādhanā pāri tmānā viśurūpā jigāti.

The imitateness of the two stanzas is emphasized by the words dādhanāḥ and dādhanā which precede the repeated pāda. In 5.15.4<sup>d</sup> the repeated pāda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1<sup>d</sup>, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa)'. But it seems to me not unlikely that ghṛtāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhū, upabṛhṭ, dhruvā. See TS. 1.1.11.2: juhū, upabṛhṭ, dhruvāsi ghṛtāci nāmā, and cf. the many passages in my Vedic Concordance, beginning with ghṛtācy asi. Hence viśurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghṛtāci pāda is patterned after the Agni pāda.

[5.16.1<sup>d</sup>, mātāso dadhiré purāḥ; 1.13.1.1<sup>c</sup>: 8.12.22<sup>b</sup>, devāso dadhire purāḥ;  
8.12.25<sup>b</sup>, devās tvā dadhiré purāḥ.]

5.17.2<sup>a</sup> (Puru Ātreya; to Agni)

āśya hī svāyaçastara āśī vidharman mānyase,  
tām nākaṁ citrāçociṣaṁ mandrām paró maṇiśāyā.]

cf. 5.17.2<sup>d</sup>

5.82.2<sup>a</sup> (Çyāvāçva Ātreya; to Savitar)

āśya hī svāyaçastaraṁ savitūḥ kác canā priyām,  
nā minānti svarājyam.]

5.82.2<sup>c</sup>

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately: 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *asā* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii. 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The *pāda* 8.72.3<sup>b</sup>, namely, *rudrām parō manīṣāyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2<sup>d</sup>, *mandrām parō manīṣāyā*: 8.72.3<sup>b</sup>, *rudrām parō*, &c.]

[5.18.2<sup>b</sup>, *svāsya dākṣasya manhānā*: 5.10.2<sup>b</sup>, *krātvā dākṣasya manhānā*.]

5.19.11 = 3.47.5.

5.20.3<sup>a+d</sup> (Prayasvanta *Ātreyaḥ*; to Agni)  
*hótāraṁ tvā vṛṇīmahé* 'gne dākṣasya sādhanam,  
*yajñēsu pūrvyām girī prāyasvanto havāmahe*.

5.26.4<sup>c</sup> (*Vasūyava Ātreyaḥ*; to Agni)  
*āgne viṣvebhīr ā gahi* [devēbhīr *havyādātaye*,]  
*hótāraṁ tvā vṛṇīmahe*. 5.26.4<sup>b</sup>

8.60.1<sup>b</sup> (*Bharga Prāgātha*; to Agni)  
*āgna ā yāhy agnibhīr hótāraṁ tvā vṛṇīmahe*,  
*ā tvām anaktu prāyatā havīsmatrī yājīṣṭhaṁ barhīr āsāde*.  
 10.21.1<sup>b</sup> (*Vimada Āindra*, or others; to Agni)  
*āgnīm ná svāvṛktibhīr hótāraṁ tvā vṛṇīmahe*,  
*yajñāya stūpābarhiṣe vi vo māde* [grām *pāvakaṣocīsaṁ vivakṣase*,]

3.9.8<sup>b</sup>

7.94.6<sup>b</sup> (*Vasiṣṭha*; to Indra and Agni)  
*tā vām gr̥bhīr vipanyāvaḥ prāyasvanto havāmahe*,  
*medhāsātā sanīṣāvaḥ*.

8.65.6<sup>b</sup> (*Pragātha Kāpa*; to Indra)  
*sūtāvantas tvā vayām prāyasvanto havāmahe*,  
*īdām no barhīr āsāde*,]

1.13.7<sup>c</sup>

The *pāda* 10.21.1<sup>b</sup> strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zürüstung als hotar in anspruch', where *tvā* is left out, and *nā* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *nā*. It would seem that some verb of motion is understood with *ā* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* b as parenthetic, and the stanza as late, because its refrain-*pāda* d is pretty certainly posterior to 3.9.8<sup>b</sup>.—The root *varj* in *svāvṛkti*, *svṛkti*, *vṛktābarhis*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*Fépyov*); cf. especially *pári varj* = Avestan *pāri varež* 'avoid'. Of this elsewhere.

5.21.3<sup>a+b</sup> (*Sasa Ātreya*; to Agni)  
*tvām viṣve sajósaso devāso dūtām akrata*,  
*saparyāntas tvā kave* [yajñēsu *devām īlate*,]

1.15.7<sup>c</sup>

5.23.3<sup>a</sup> (Dyumna Viçvacarṣaṇi Ātreya; to Agni)  
 viçve hí tvā sajósaso jánāso vṛktābarhiṣaḥ,  
 hótāraṁ sādmasu priyāṁ vyānti vāryā purú.  
 8.23.18<sup>a+b</sup> (Viçvamanas Vaiyaçva; to Agni)  
 viçve hí tvā sajósaso devāso dūtām akrata,  
 gr̥ṣṭī deva prathamó yajñīyo bhuvaḥ.

cf. 3.59.9<sup>b</sup>

5.21.3<sup>d</sup>: 1.15.7<sup>c</sup>; 6.16.7<sup>c</sup>, yajñēsu devām īlate.

[5.21.4<sup>a</sup>, devām vo devayajyāyā: 8.71.12<sup>a</sup>, agnīm vo, &c.]

5.21.4<sup>d</sup>, ṛtāsyā yónim āsadaḥ: 3.62.13<sup>c</sup>; 9.8.3<sup>c</sup>; 64.22<sup>c</sup>, ṛtāsyā yónim āsadam.

5.22.1<sup>d</sup> (Viçvasāman Ātreya; to Agni)  
 prá viçvasāmann atrivád āreā pāvakāçociṣe,  
 yó adhvarēṣv īd̥yo hótā mandrátamo viçí.

8.71.11<sup>d</sup> (Suditi Āngirasa, or Purumiḷha Āngirasa; to Agni)  
 agnīm sūnūṁ sáhaso jātávedasaṁ, dānāya vāryāṇāṁ, cf. 1.127.1<sup>b</sup>  
 dvitá yó bhūd am̐to mártyeṣv ā hótā mandrátamo viçí.

The distich 5.22.1<sup>cd</sup>, as a whole, transfuses the pāda 4.7.1<sup>b</sup>; 8.60.3<sup>c</sup>, mandró yájiṣṭho adhvarēṣv īd̥yaḥ.

5.22.2<sup>abcd</sup> (Viçvasāman Ātreya; to Agni)  
 ny āgnīm jātávedasaṁ dád̥hātā devām ṛtvijam,  
 prá yajñá etv ānuṣág adyā devávyacastamaḥ.

5.26.7<sup>ac</sup>, 8<sup>ab</sup> (Vasūyava Ātreyaḥ; to Agni)  
 ny āgnīm jātávedasaṁ hotravāhaṁ yáviṣṭhyam,  
 dád̥hātā devām ṛtvijam.  
 prá yajñá etv ānuṣág adyā devávyacastamaḥ,  
 st̥p̥itá barhír āsāde.

5.26.7, 8 seems to me an extension of 5.22.2; there is, of course, no guarantee that the reverse is not the case.—For the second pāda cf. 1.1.1<sup>b</sup>, yajñāsya devām ṛtvijam.

5.22.3<sup>b</sup>: 3.9.1<sup>b</sup>; 8.11.6<sup>b</sup>, devām mártāsa utāye; 1.144.5<sup>b</sup>, devām mártāsa utāye havāmahe.

[5.22.4<sup>de</sup>, stómair vardhanty átrayo gīrbhīḥ çumbhanty átrayaḥ: 5.39.5<sup>de</sup>, giro vardhanty átrayo girāḥ çumbhanty átrayaḥ.]

Cf. 9.43.2<sup>b</sup>, girāḥ çumbhanti pūrvāthā.

5.23.2<sup>b</sup>: 5.9.7<sup>b</sup>, rayīm sahasva ā bhara.

5.23.3<sup>a</sup>: 8.23.18<sup>a</sup>, viçve hí tvā sajósasaḥ; 5.21.3<sup>a</sup>, tvām viçve sajósasaḥ.

5.23.3<sup>b</sup>: 5.35.6<sup>c</sup>; 8.5.17<sup>a</sup>; 6.37<sup>b</sup>, jánāso vṛktābarhiṣaḥ; 3.59.9<sup>b</sup>, jánāya vṛktābarhiṣe.

5.23.4<sup>de</sup> (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

sā hī śmā viçvacarṣaṇir abhīmāti sāho dadhē,  
āgna eṣū kṣāyeṣv ā revān naḥ çukra dīdihi dyumāt pāvaka dīdihi.

6.48.7<sup>de</sup> (Çamyu Bārhaspatya; to Agni)

brhādḥbir agne arebhiḥ çukreṇa deva çociṣā,  
bharadvāje samidhāno yaviṣṭhya revān naḥ çukra dīdihi dyumāt pāvaka  
dīdihi.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8; 5.21.4; AÇ. 8.9.7; ÇÇ. 10.10.8.

5.25.4<sup>d</sup> (Vasūyava Ātreyaḥ; to Agni)

agnīr devēsu rājaty agnīr mārteṣv āviçān,  
agnīr no havyavāhano 'gnīm dhībhiḥ saparyata.

8.103.3<sup>d</sup> (Sobhari Kāva; to Agni)

yāsmād réjanta kṛṣṭāyaç çarkṣtyāni kṛvatāḥ,  
sahasrasūm medhāsātāv iva tmānāgnīm dhībhiḥ saparyata.

5.25.5<sup>a</sup>, agnīs tuviçravastamam: 3.11.6<sup>c</sup>, agnīs tuviçravastamah.

5.25.6<sup>d</sup>: 1.11.2<sup>d</sup>, jētaram āparājitam.

[5.25.8<sup>b</sup>, grāveocyate brhāt: 10.64.15<sup>c</sup>; 100.8<sup>c</sup>, grāvā yātra madhuṣūḍ ucyāte  
brhāt.]

5.25.9<sup>c</sup> (Vasūyava Ātreyaḥ; to Agni)

evān agnīm vasūyavāḥ sahasānām vavandima,  
sā no viçvā āti dvīṣaḥ pārṣan nāvēva sukrātuh.

6.61.9<sup>a</sup> (Bharadvāja; to Sarasvatī)

sā no viçvā āti dvīṣaḥ svāsīr anyā ṛtāvārī,  
ātann āheva sūryaḥ.

Translate 5.25.9: 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178: 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion: 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann: 'Sie dehnt' uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8): yāsyā anantō āhrutās tveṣāç çarīṣṇūr arnavāḥ, āmaç çārati rōruvat. The two stanzas together seem to say: 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the ṛta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, pārṣat) and secondarily a familiar idea. Cf. 1.97.8; 99.1; 3.32.14, &c.

5.26.1<sup>c</sup> (Vasūyava Ātreyaḥ; to Agni)

āgne pāvaka rociṣā mandrāyā deva jihvāyā,  
ā devān vakṣi yākṣi ca.

6.16.2<sup>c</sup> (Bharadvāja ; to Agni)

sá no mandrábhīr adhvaré jihvābhīr yajā mahāh,  
á devān vakṣi yākṣi ca.

8.102.16<sup>c</sup> (Prayoga Bhārgava, or others ; to Agni)

agne ghṛtāsya dhṛtibhis tēpāno deva ṣoṣā,  
á devān vakṣi yākṣi ca.

8.60.19<sup>b</sup>

Cf. 2.36.4<sup>a</sup>, á vakṣi devān ihá vipra yākṣi ca.

5.26.2<sup>c</sup> (Vasūyava Ātreyaḥ ; to Agni)

tām tvā ghṛtasnav īmahe citrabhāno swardīṣam,  
devān á vitāye vaha.

7.16.4<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

tām tvā dūtām kṛmahe yaçástaman devān á vitāye vaha,  
viçvā sūno sahaso martabhōjanā rāsva tād yāt tvēmahe.

Vaguely imitative as a whole.

5.26.4<sup>b</sup> (Vasūyava Ātreyaḥ ; to Agni)

agne viçvebhīr á gahi devébhīr havyádātaye,  
hótāraṁ tvā vṛṇīmahe.

5.20.3<sup>a</sup>

5.51.1<sup>c</sup> (Svastyātreyā Ātreya ; to Viçve Devāḥ, here Agni)

agne sutāsya pitāye viçvāir ūmebhīr á gahi,  
devébhīr havyádātaye.

Vaguely imitative as a whole.

5.26.4<sup>c</sup>: 5.20.3<sup>a</sup>; 8.60.1<sup>b</sup>; 10.21.1<sup>b</sup>, hótāraṁ tvā vṛṇīmahe.

5.26.5<sup>a</sup> (Vasūyava Ātreyaḥ ; to Agni)

yājamānāya sunvatá agne suvīryam vaha,  
devāir á satsi barhīsi.

1.12.4<sup>c</sup>

8.14.3<sup>b</sup> (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)

dhenūṣ ṭa indra sūntā yājamānāya sunvaté,  
gām açvam pipyūṣi duhe.

8.17.10<sup>c</sup> (Irimbiṭhi Kāṇva ; to Indra)

dirghás te astv añikuçó yená vāsu prayāchasi,  
yājamānāya sunvaté.

10.175.4<sup>c</sup> (Ūrdhvagrāvan Ārbudi ; to the Press-stones)

grāvāṇaḥ savitā nú vo devāḥ suvatu dhármaṇa,  
yājamānāya sunvaté.

Cf. yājamānāya sunvatāḥ under 6.54.6<sup>b</sup>; and 1.83.3; 92.3; 10.100.3; 125.2, all of which contain the words yājamānāya sunvaté in the cadence.

5.26.5<sup>c</sup>: 1.12.4<sup>c</sup>; 8.44.14<sup>c</sup>, devāir á satsi barhīsi.



5.26.7<sup>ac</sup>, 8<sup>ab</sup>: 5.22.2<sup>abel</sup>, ny agnīm jātavedasam, dādhatā devām ṛtvijam, prā yajñā etv ānuśag adyā devāvyacastamah.

5.26.9<sup>c</sup>: 1.39.5<sup>c</sup>, devāsah sūrvayā viçā.

[5.27.1<sup>c</sup>, trāivṛṣṇo agne daçābhiḥ sahasrāiḥ: 8.1.33<sup>b</sup>, āsāṅgo agne, &c.]

5.28.6<sup>b</sup> (Viçvavārā Ātreya; to Agni)  
ā juhotaḥ duvasyātāgnīm prayaty ādhvaré,  
vṛṇidhvām havayavāhanam.

8.71.12<sup>b</sup> (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa; to Agni)  
agnīm vo devayajyāyāgnīm prayaty ādhvaré, cf. 5.21.4<sup>a</sup>  
agnīm dhisū prathamām agnīm ārvaty agnīm kṣāitṛaya sādhasē.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words śchā nah giro yantu, to wit: ' (May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7; 8.31.14; for the entire stanza, Pischel, *Ved. Stud.* i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. āgne prayaty ādhvaré, 10.21.6<sup>b</sup>; and indrah prayaty ādhvaré, under 1.16.3<sup>c</sup>.

5.29.1<sup>b</sup>: 2.27.9<sup>a</sup>, trī rocanā divyā dhārayanta.

[5.29.3<sup>d</sup>, āhann āhim papivān indro asya: 5.30.11<sup>c</sup>, puramdarāḥ papivān indro asya.]

5.29.10<sup>d</sup> (Gāuriviti Çaktya; to Indra)  
prānyāc cakrām avṛhaḥ sūryasya kutsāyānyād vārivo yātave 'kah,  
anāso dāsūyūr amṛṇo vadhēna nī duryonā āvṛṇaḥ mṛdhṛāvācaḥ.

5.32.8<sup>d</sup> (Gātu Ātreya; to Indra)  
tyām cid āṛṇam madhupām çāyanam asinvām vavrām māhy ādad ugrāḥ,  
apādam atrām mahatā vadhēna nī duryonā āvṛṇaḥ mṛdhṛāvācam.

Cf. for 5.29.10, Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, *RV. Noten*, p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12<sup>b</sup>, daçagvāso abhy ārcanty arkāiḥ: see under 6.50.15.]

5.29.13<sup>b</sup>, vīryā maghavan yā cakārtha: 5.31.6<sup>b</sup>, prā nūtanā maghavan, &c.]

5.30.8<sup>b</sup> (Babhru Ātreya; to Indra)  
yūjanḥ hī mām ākr̥tha ād id indra çīro dāsāsya nāmucer mathāyān,  
āçmānam cit svaryām vārtamānam prā cakriyeva rōdasī marūdbyah.

6.20.6<sup>b</sup> (Bharadvāja; to Indra)  
prā çyenó ná madirām ançum asmāi çīro dāsāsya nāmucer mathāyān,  
prāvan nāmīm sāpyām sasāntam pṛṇag rāyā sám iṣā sám svastī.

Aufrecht, in the Preface to his second edition of the *Rig-Veda*, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namī Sāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sausender stein) onward to the Maruts.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathāyān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11<sup>c</sup>, purāṇdarāḥ papivān indro asya: 5.29.3<sup>d</sup>, āhann āhim papivān indro asya.]

5.30.13<sup>d</sup> (Babru Ātreya; to Indra)  
supēcasam māva sṛjanty āstaṁ gāvām sahasrāi ruçāmāso agne,  
tivrā indram amamanduḥ sutāso 'ktōr vyūṣṭāu pāritakmyāyāḥ.

6.24.9<sup>d</sup> (Bharadvāja; to Indra)  
gambhīreṇa pa urūṇāmatrin prēso yandhi sutapāvan vājan,  
sthā ū sū ūrdhvā ūtī āriṣaṇyann aktōr vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntīyām rātryām, *ÇÇ.* 2.6.3; or Sk. prabhātīyām çarvaryām; or *Prākṛit* (Māhār.) pahāye rāyaṇī; or even simply Skt. prabhāte. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Pischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xlv. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yaska, *Nirukta*, ii. 25, explains pāritakmyā as 'night'; this suits many *RV.* passages (see *Pet. Lex.*), on a pinch even those above.

[5.31.3<sup>c</sup>, prācodayat sudūghā vavrē antāḥ: 4.1.13<sup>c</sup>, āgmavrajāḥ sudūghā, &c.]

[5.31.4<sup>d</sup>, āvardhayann āhaye hāntavā u: 8.96.5<sup>b</sup>, madacyūtam āhaye, &c.]

5.31.8<sup>ab</sup> (Avasyu Ātreya; to Indra)  
prā te pūrvāṇi kāraṇāni vocam prā nūtanā maghavan yā cakārtha,  
çaktivo yād vibhārā rōdasi ubhé jāyann apō mānave dānucitrāḥ.

7.98.5<sup>ab</sup> (Vasiṣṭha ; to Indra)

**préndrasya vocam̐ prathamā́ kṛtāni prā́ nūtanā maghāvā́ yā cakāra,**  
yadéd ádevir ásaḥiṣṭa mayā́ áthabhavat kévalaḥ sómo asya.

The order of the words (vocam̐) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8<sup>ab</sup>, *prā́ ta indra pūrvyāni prā́ nūtanā vīryā vocam̐ prathamā́ kṛtāni*, and the pāda 5.29.13<sup>b</sup>, *vīryā maghavan yā cakārtha*. For 5.31.6<sup>d</sup> cf. 2.20.7 ; 4.28.1, &c.

5.31.11<sup>c</sup>, *bhārac cakrām étaṇaḥ sām rināti* : 1.121.13<sup>b</sup>, *bhārac cakrām étaṇo nāyām indra*.

5.31.11<sup>d</sup>, *puró dádhat saniṣyati krátuṁ nah* : 4.20.3<sup>b</sup>, *puró dádhat saniṣyasi krátuṁ nah*.

[5.32.5<sup>b</sup>, *amarmāṇo vidád íd asya márma* : 3.32.4<sup>d</sup>, *amarmāṇo mányamánasya márma*.]

5.32.7<sup>d</sup> (Gatu Átreya ; to Indra)

*úd yád indro mahaté dānavāya vādhar yāmiṣṭa sāho ápratitam,*  
*yád m̐ vājrasya prābhṛtāu dadābha víḡvasya jantór adhamām̐ cakāra.*

7.104.16<sup>d</sup> (Vasiṣṭha ; to Indra)

*yó máyātum yátudhanéty áha yó vā rakṣāḥ cūcir asmíty áha,*  
*indras tūm hantu mahatā vadhā vīḡvasya jantór adhamás padīṣṭa.*

5.32.8<sup>d</sup>, *ní duryoṇā ávṛṇaṁ mṛdhrāvācam* : 5.29.10<sup>d</sup>, *ní duryoṇā ávṛṇaṁ mṛdhrā-vācaḥ*.

5.33.5<sup>a</sup> (Samvarana Prajāpatya ; to Indra)

**vayām té ta indra yé ca nárah cárdho jajñāná yātāc ca ráthāḥ,**  
*ásmāñ jagamyád ahiḡuṣma sātva bhāgo ná hávyah̐ prabhṛthēṣu cūruḥ.*

7.30.4<sup>a</sup> (Vasiṣṭha Maitravaruni ; to Indra)

**vayām té ta indra yé ca deva stāvanta cūra dádato maghāni,**  
*yāchā súribhya upamām̐ várūthaṁ svābhūvo jarañām̐ aṇavanta.*

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated pāda. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4<sup>ab</sup> : 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadences of 5.33.5<sup>a</sup>, less perfect than that of 7.30.4<sup>a</sup>, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7<sup>b</sup>, *ví dācūṣe bhajati sūnāraṁ vāsu* : 1.40.4<sup>a</sup>, *yó vāgháte dádāti sūnāraṁ vāsu*.

5.35.1<sup>a+c</sup> (Prabhūvasu Āngirasa ; to Indra)

**yás te sādhiṣṭhó 'vasa indra krātuṣ tām ā bhara,**  
*asmábhyām̐ carṣaṇisāhaṁ sāsniṁ vājeṣu duṣṭāram.*

8.53 (Vāl. 5).7<sup>a</sup> (Medhya Kāṇva ; to Indra)

**yás te sādhiṣṭhó 'vase té syāma bhāreṣu te,**  
*vayām̐ hótṛābhir utá devāhūtibhiḥ sasavāñso manāmahe.*

7.94.7<sup>b</sup> (Vasiṣṭha; to Indra and Agni)  
 indrāgni ávasāḥ gatam asmábhyaṁ carṣaṇīsaḥ,  
 mā no duḥṣāṁsa ṛcata.]

☞ 1.23.9<sup>c</sup>

We may render 5.35.1: 'That most efficient wisdom of thine, O Indra, bring hither; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53 (Val. 5).7 are as follows: Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein; durch die hotrā's durch die götteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind, &c.' Neither rendering of the first distich is more than passable; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee!' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2<sup>c</sup> (Prabhūvasu Āṅgīrasa: to Indra)  
 yád indra te cátasro yác chūra sánti tīsrāḥ,  
 yád vā páñca kṣitínām ávas tát sū na á bhara.

6.46.7<sup>c</sup> (Çaṁyu Bārhaspatya; to Indra)  
 yád indra náhuṣṣy ān, ōjo nṛmān ca kṛṣṭīṣu,  
 yád vā páñca kṣitínām dyumnám á bhara satrá víçvāni páuṁsyā.

☞ 6.46.7<sup>h</sup>

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense; evidently one poet has composed after the pattern of the other: 6.46.7 looks decidedly hybrid: dyumnám á bhara occurs at the end of 8.19.15, and seems to have been added to yád vā páñca kṣitínām by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody acatalectic or catalectic, i.e. — — — —, or — — — —; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitínām as three syllables, is a decided anomaly; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3<sup>b</sup>: 1.10.10<sup>c</sup>, vṛṣantamasya hūmahe.

[5.35.4<sup>c</sup>, svāksatram te dhṛṣān mānaḥ: 1.54.3<sup>b</sup>, svāksatram yasya dhṛṣatō dhṛṣān mānaḥ.]

[5.35.5<sup>a</sup>, tvām tám indra mārtyam: 10.171.3<sup>a</sup>, tvām tyām indra mārtyam.]

Cf. 1.131.4<sup>d</sup>.

5.35.6<sup>ab+d</sup> (Prabhūvasu Āṅgīrasa; to Indra)  
 tvām id vṛtrahantama jánāso vṛktābarhiṣaḥ,  
 ugrām pūrvīṣu pūrvyām hávante vājasātaye.

8.6.37<sup>abc</sup> (Vatsa Kaṇva; to Indra)  
 tvām id vṛtrahantama jánāso vṛktābarhiṣaḥ,  
 hávante vājasātaye.

8.34.4<sup>b</sup> (Nīpatithi Kaṇva; to Indra)  
 á tvā káṇvā ihávase hávante vājasātaye,  
 divó amūṣya çāsato divām yayá divāvaso.]

☞ refrain, 8.34.1<sup>cd</sup>—15<sup>cd</sup>

6.57.1<sup>c</sup> (Bharadvāja; to Pusan and Indra)  
 indrā nū pśāṇā vayāṁ [sakhyāya svastāye,  
 huvēma vājasātaye.

4.31.11<sup>b</sup>

8.9.13<sup>b</sup> (Çaçakarna Kaṇva; to Aṇvins)  
 yād adyāçvināv ahām huvēya vājasātaye,  
 yāt pṛtsū turvāṇe sāhas tāt chrēṣṭham aṇvīnor āvaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich starken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpften]', following Sāyana, bahviṣu prajāsu. Geldner, Ved. Stud. i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but ibid. 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his Lexicon, where he supplies ājīṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Cf. the pāda, devām-devām huvema vājasātaye, 8.27.13<sup>c</sup>.

5.35.6<sup>b</sup>: 5.23.3<sup>b</sup>; 8.5.17<sup>a</sup>; 6.37<sup>b</sup>, jánāso vṛktābarhiṣaḥ; 3.59.9<sup>b</sup>, jánāya vṛktābarhiṣe.

5.35.7<sup>b</sup> (Prabhūvasu Āṅgīrasa; to Indra)  
 asmākam indra duṣṭāraṁ puroyāvānam ājīṣu,  
 sayāvānaṁ dhāne-dhane vājayāntam avā rātham.

8.84.8<sup>b</sup> (Uçanas Kāvya; to Agni)  
 tām marjayanta sukrātuṁ puroyāvānam ājīṣu,  
 svēṣu kṣāyeṣu vājīnam.

For 5.35.7<sup>d</sup> cf. vājāyanto rāthā iva, 8.3.15; 9.67.17; and, for the repeated pāda, bhujiyām vājeṣu pūrvyam, 8.22.2; 46.20.

5.37.1<sup>d</sup>: 4.25.4<sup>c</sup>, yā indrāya sunāvāmēty āha.

5.37.5<sup>c</sup> (Atri Bhāuma; to Indra)  
 pūṣyāt kṣēme abhī yōge bhavāty ubhé vṛtāu samyati sām jayati,  
 priyāḥ sūrye priyō agnā bhavāti yā indrāya sūtāsomo dādācat.

10.45.10<sup>c</sup> (Vatsapri Bhālandana; to Agni)  
 ā tām bhaja sāucrasasēv agna ukthā-ukthā ā bhaja çasyāmāne,  
 priyāḥ sūrye priyō agnā bhavāty ūj jātēna bhinādāt ūj jānitvāih.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3<sup>d</sup>, divāç ca gmac ca rajathaḥ: 1.25.20<sup>b</sup>, divāç ca gmac ca rājasi.

[5.39.3<sup>d</sup>, ā vājam darṣi sātāye: 9.68.7<sup>d</sup>, nṛbhir yatō vājam ā darṣi sātāye.]

[5.39.4<sup>a</sup>, mánhiṣṭhaṁ vo maghónām: 8.1.30<sup>b</sup>, mánhiṣṭhāso maghónām.]

5.39.5<sup>b</sup>: 1.10.5<sup>a</sup>, ukthām indrāya çānsyam.

[5.39.5<sup>de</sup>, giro vardhanty átrayo girāḥ çumbhanty átrayaḥ: 5.22.4<sup>de</sup>, stómāir vardhanty átrayo gīrbhiḥ çumbhanty átrayaḥ.]

5.40.1<sup>b</sup> (Atri Bhāuma; to Indra)

ā yāhy ādribhiḥ sutām sōmaṁ somapate piba,

ṽṣann indra ṽṣabhir vṛtrahantama,

☞ refrain, 5.40.1<sup>c</sup>—3<sup>c</sup>

8.21.3<sup>c</sup> (Sobhari Kāva; to Indra)

ā yāhīmā indavo 'ḥvapate gópata ūrvarāpate,  
sōmaṁ somapate piba.

5.40.2<sup>ab</sup>, 3<sup>ab</sup> (Atri Bhāuma; to Indra)

ṽṣā grāvā ṽṣā mado ṽṣā sōmo ayām sutāh,

ṽṣann indra ṽṣabhir vṛtrahantama,

☞ refrain, 5.40.1<sup>c</sup>—3<sup>c</sup>

ṽṣā tvā ṽṣaṇam huve vājriṁ citrābhir ūtibhiḥ,

ṽṣann indra ṽṣabhir vṛtrahantama,

☞ refrain, 5.40.1<sup>c</sup>—3<sup>c</sup>

8.13.32<sup>ab</sup>, 33<sup>ab</sup> (Nārada Kāva; to Indra)

ṽṣā grāvā ṽṣā mado ṽṣā sōmo ayām sutāh,

ṽṣā yajñō yām invasi ṽṣā hāvaḥ.

ṽṣā tvā ṽṣaṇam huve vājriṁ citrābhir ūtibhiḥ,

vāvānta hī prātistutim ṽṣā hāvaḥ.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31—33 the words ṽṣā hāvaḥ are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, Prol. pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, āsti sōmo ayām sutāh, 8.94.4<sup>a</sup>, for the second of the repeated pādas.

[5.40.4<sup>c</sup>, yuktā hāribhyām ūpa yasad arvāṁ: 1.177.1<sup>d</sup>, yuktā hāri ṽṣapā yāhy arvāṁ.]

5.40.5<sup>b</sup>, 9<sup>b</sup>, tāmāsāvidhyad āsurāḥ.

5.41.2<sup>ab</sup>, té no mitró vāruṇo aryamāyūr indra ṛbhuksā marúto jusanta: 1.162.1<sup>ab</sup>,  
mā no mitró vāruṇo aryamāyūr indra ṛbhuksā marúto pári khyan.

5.41.6<sup>a</sup> (Atri Bhāuma; to Viṣve Devāḥ, here Vāyu)

prā vo vāyūm rathayújam kṛṇudhvaṁ prā devāṁ vípraṁ panitāram arkāih,  
īṣudhyáva ṛtasāpāḥ púramdhīr vāsvir no ātra pātnir ā dhiyē dhuḥ.

10.64.7<sup>a</sup> (Gaya Plāta; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prā vo vāyūm rathayújam púramdhīm stómāih kṛṇudhvaṁ sakhyāya  
pūṣānam,

té hī devāsya savitūḥ sāvīmani krátum sácante sacitāḥ sácetasāḥ.

We may render 5.41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Fischel, Ved. Stud. i. 195, 199; Ludwig, Ueber Methode, p. 64. The translation is certain, except as to the word īṣudhyávaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, RV. Noten, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Fischel, *ibid.* p. 204.

5.41.8<sup>d</sup> (Atri Bhāuma ; to Viṣve Devāḥ)

abhi vo arce poṣyāvato nṛṇ vāstoṣ pātiṃ tvāṣtāraṃ rārāṇaḥ,  
dhānyā sajoṣā dhiṣāṇā nāmobhir vānaspātīṇ ṣadhi rāyā ṣeṣe.

5.42.16<sup>b</sup> (The same)

prāiṣā stōmaḥ pṛthivīm antāriksaṃ vānaspātīṇ ṣadhi rāyē aṣyāḥ,  
devō-devaḥ suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu dhāt.

5.42.16<sup>cd</sup>

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170; Hillebrandt, *Ved. Myth.* i. 180, 517; Oldenberg, *RV. Noten*, p. 336.

[5.41.10<sup>c</sup>, grṇtē agnir etārī nā ṣūśāḥ: 6.12.4<sup>a</sup>, sāsmaḥebhir etārī nā ṣūśāḥ  
(agni ṣṭave).]

Cf. the note under 6.12.4.

5.41.16<sup>d</sup> (Atri Bhāuma ; to Viṣve Devāḥ)

kathā dāṣema nāmasā sudānūn evayā marūto āchoktāu prāgravaṣo marūto  
āchoktāu,

mā nō 'hir budhnyō riṣe dhād asmākaṃ bhūd upamativāniḥ.

7.34.17<sup>a</sup> (Vasiṣṭha ; to Ahi Budhnya)

mā nō 'hir budhnyō riṣe dhān mā yaḥṇō asya sridhad ṛtāyōḥ.

For 5.41.16 cf. Bergaigne, *J.A.* xiii (1888). 139.

[5.42.3<sup>d</sup>, candrāṇi devāḥ savitā suvāti: 7.40.1<sup>c</sup>, yād adyā devāḥ savitā suvāti.]

5.42.16<sup>b</sup>, vānaspātīṇ ṣadhi rāyē aṣyāḥ: 5.41.8<sup>d</sup>, vānaspātīṇ ṣadhi rāyā ṣeṣe.

5.42.16<sup>cd</sup> (Atri Bhāuma ; to Viṣve Devāḥ)

prāiṣā stōmaḥ pṛthivīm antāriksaṃ vānaspātīṇ ṣadhi rāyē aṣyāḥ, devō-devaḥ  
suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu dhāt.

5.43.15<sup>cd</sup> (The same)

brhād vāyo brhatē tūbhyam agne dhiyājūro mithunāsah sacanta,

devō-devaḥ suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu  
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that  
5.41.8<sup>d</sup> = 5.42.16<sup>b</sup>.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

urāu devā anibādhe syāma.

Only one pāda; cf. 3.1.11<sup>a</sup>.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvins) =

5.77.5 (Avasyu Ātreya; to Aṇvins)  
 sám aṇvīnor āvasā nūtanena mayobhūvā supṛāṇīti gamema,  
 ā no rayīn vahatam otā virān ā viṇvāny amṛtā sāubhagāni.

Note that 5.43.11<sup>a</sup> = 5.76.4<sup>o</sup>.

5.43.10<sup>d</sup> (Atri Bhāuma; to Viṇve Devāḥ)  
 ā nāmabhir marūto vakṣi viṇvān ā rūpēbhir jātavedo huvānāḥ,  
 yajñān gīro jaritūḥ suṣṭutīm ca viṇve ganta maruto viṇva ūti.

10.35.13<sup>a</sup> (Luṇa Dhānaka; to Viṇve Devāḥ)  
 viṇve adyā marūto viṇva ūti viṇve bhavantv agnāyaḥ sāmiddhāḥ,  
 ṽviṇve no devā āvasā gamantu, viṇvam astu drāviṇam vājo asmé.

cf. 1.107.2<sup>a</sup>

Oldenberg's reflection, RV. Noten, i. 339, as to whether viṇva ūti in 5.43.10<sup>d</sup> is to be changed to viṇvā ūti, 'with every help' (unusual instrumental, and hiatus), is to be negated, because of the same reading in the parallel which he has not noted; cf. also 7.57.7<sup>a</sup>, ā stutāso maruto viṇva ūti. The repeated pāda in 10.35.13 seems to me awkward (no verb) and secondary; note the partial repetition of its pāda c (with one of four viṇva, substituted for ūpa) in 1.107.2<sup>a</sup>.

5.43.11<sup>a</sup> (Atri Bhāuma; to Viṇve Devāḥ)  
 ā no divo bṛhatāḥ pārvatād ā sārāsvatī yajatā gantu yajñām,  
 hāvaṁ devī juṣaṇā gṛhātāi ṣagmām no vācam uṇatī ṣṛnotu.

5.76.4<sup>o</sup> (Atri Bhāuma; to Aṇvins)  
 idām hī vām pradīvi sthānam ōka imé gṛhā aṇvīnedām duroṇām,  
 ā no divo bṛhatāḥ pārvatād ādbhyo yātam iṣam ūrjān vāhanta.

Note the identity of 5.43.17 with 5.76.5.

5.43.15<sup>ed</sup>: 5.42.16<sup>ed</sup>, devō-devaḥ suhāvo bhūtu māhyaṁ mā no mātā pṛthivī dur-  
 matāu dhāt.

5.43.16 = 5.42.17 (only one pāda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14<sup>d</sup>, 15<sup>d</sup>, tāvāhām asmi sakhyé nyōkāḥ.

5.45.4<sup>b</sup> (Sadāprṇa Ātreya: to Viṇve Devāḥ)  
 suktēbhir vo vācobhir devājuṣṭāir indrā nv āgnī āvase huvādhyāi,  
 ukthēbhir hī smā kavāyaḥ suyajñā āvivasanto maruto yājanti.

6.59.3<sup>c</sup> (Bharadvāja; to Indra and Agni)  
 okivāṁsā suté sácān āṇvā sāpti ivādane,  
 indrā nv āgnī āvasehā vajrīṇā vayān devā havāmahe.

Prima facie the dative āvase in 5.45.4 is better than the instrumental āvasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hieher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with āvase or ūtāye. Possibly, but not certainly, āvasehā = āvasa ihā, with double samdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.



5.45.10<sup>a</sup> (Sadāpr̥ṇa Ātreya; to Viṣve Devāḥ)

ā sūryo aruhac chukrām āṇṇó 'yukta yád dharito vitāpr̥sthāḥ,  
udná ná návam anayanta dhīra aṇṇvatīr āpo arvág atīṣṭhan.

7.60.4<sup>b</sup> (Vasiṣṭha; to Mitra and Varuṇa)

[45 4.45.2<sup>a</sup>

úd vām pr̥ksāso mādhumanto asthur, ā sūryo aruhac chukrām āṇṇah,  
yasmā ādityā ādhvano rādanti, mitrō aryamā varuṇah sajōṣāḥ.] 45 1.186.2<sup>b</sup>

See under 4.45.2<sup>a</sup>.

5.46.3<sup>c</sup> (Pratikṣatra Ātreya; to Viṣve Devāḥ)

indrāgnī mitrávaruṇādītim svāḥ pr̥thivīm dyāṁ maruṭaḥ párvataḥ apāḥ,  
huvō viṣṇuṁ pūṣāṇaṁ brāhmaṇas pátim bhágam nú cānsam savitāram ūtāye.

7.44.1<sup>c</sup> (Vasiṣṭha; Liṅgoktadevatāḥ)

dadhikrām vaḥ prathamám aṇvinoṣāsam agnīm sámiddham bhágam  
ūtāye huve,

indraṁ viṣṇuṁ pūṣāṇaṁ brāhmaṇas pátim ādityāṁ dyāvāpr̥thivī  
apāḥ svāḥ.] 7.44.1<sup>d</sup>

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūṣāṇaṁ brāhmaṇas pátim in 5.46.3<sup>c</sup>, also at 7.41.1<sup>c</sup>; the cadence, maruṭaḥ párvataḥ apāḥ in 5.46.3<sup>b</sup>, also at 10.36.1<sup>c</sup>. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8<sup>c</sup> (Pratikṣatra Ātreya; Devapatnīstavaḥ)

utā gnā vyantu devāpatnīr indraṇy āgnāy aṇvini rāt,  
ā ródasī varuṇānī ṇṇotu vyantu devīr yá ṛtūr jāninām.

7.34.22<sup>b</sup> (Vasiṣṭha; to Viṣve Devāḥ)

tā no rāsan rātisāco vāsūny ā ródasī varuṇānī ṇṇotu,  
várūtribhiḥ suçaraṇó no astu tvāṣṭā sudātro ví dadhātu ráyaḥ.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devāpatnī stanza, 5.46.8. Note, however, that Tvaṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of ródasī see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1<sup>c</sup>: 5.26.4<sup>c</sup>, devébhir havyādātaye.

[5.51.2<sup>b</sup>, sátyadharmāno adhvarám: 1.12.7<sup>b</sup>, sátyadharmāṇam adhvaré.]

5.51.3<sup>b</sup> (Svastyātreya Ātreya; to Viṣve Devāḥ, here Agni)

vīprebhir vipra santya prātaryāvabhir ā gahi,  
devébhiḥ sōmapītaye.

8.38.7<sup>a</sup> (Manu Vāivasvata; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhir ā gataṁ devébhir jenyāvasu,  
indrāgnī sōmapītaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhiḥ sōmapītaye, seems stretched secondarily into two: devébhir [jenyāvasu, indrāgnī] sōmapītaye.

5.51.5<sup>a+c</sup> (Svastyātreyā Ātreya ; to Viṣve Devāḥ, here Vāyu)  
vāyav ā yāhi vitāye juṣāṇo havyādātaye,  
pibā sutāsyañdhaso abhi prāyaḥ.

6.16.10<sup>a</sup> (Bharadvāja ; to Agni)

āgna ā yāhi vitāye grṇāṇo havyādātaye,  
nī hōtā satsi barhiṣi.

7.90.1<sup>d</sup> (Vasiṣṭha ; to Indra and Vāyu)

prā virayā pūcayo dadrire vām adhvaryūbhir mādhumantaḥ sutāsaḥ,  
vāha vāyo niyūto yāhy āchā pibā sutāsyañdhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhi prāyaḥ 'to the feast', added every time to good octosyllabic lines; see Part 2, chapter 2, class B 3, and Oldenberg, *Prol.*, p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit: 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6<sup>ab</sup>: 4.47.2<sup>ab</sup>, indraç ca vāyav eṣāṁ sōmānām (5.51.6<sup>b</sup>, sutānām) pītim  
arhathaḥ ; 1.134.6<sup>c</sup>, sutānām pītim arhasi.

5.51.7<sup>a</sup> (Svastyātreyā Ātreya ; to Viṣve Devāḥ)  
sutā indrāya vāyāve sōmāso dādhyāçiraḥ,  
nimnām nā yanti sīndhavo 'bhi prāyaḥ.

5.51.5<sup>c</sup>

9.33.3<sup>abc</sup> (Trita Āptya ; to Soma Pavamāna)  
sutā indrāya vāyāve vāruṇāya marúdbhyaḥ,  
sōmā arṣanti viṣṇave.

9.34.2<sup>abc</sup> (The same)  
sutā indrāya vāyāve vāruṇāya marúdbhyaḥ,  
sōmo arṣati viṣṇave.

9.65.20<sup>abc</sup> (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
apsā indrāya vāyāve vāruṇāya marúdbhyaḥ,  
sōmo arṣati viṣṇave.

The pāda, vāruṇāya marúdbhyaḥ also at 8.41.1<sup>b</sup>; 61.12<sup>b</sup>; see under 8.41.1.—For 5.51.7<sup>ab</sup> cf. 9.63.15<sup>ab</sup>; for 5.51.7<sup>c</sup> cf. under 8.6.34; for 9.65.20<sup>a</sup> cf. 9.84.1<sup>b</sup>, apsā indrāya vāruṇāya vāyāve, and see Bergaigne, i. 214; *Mélanges Renier*, p. 80.

5.51.7<sup>b</sup>: 1.5.5<sup>c</sup>; 137.2<sup>b</sup>; 7.32.4<sup>b</sup>; 9.22.3<sup>b</sup>; 63.15<sup>b</sup>; 101.12<sup>b</sup>, sōmāso dādhyāçiraḥ.

5.51.8<sup>b</sup>: 1.44.14<sup>d</sup>, aṇvibhyām usāsā sajuh.

5.51.8<sup>c</sup>—10<sup>c</sup>, ā yāhy agne atrivāt suté raṇa.

5.52.4<sup>b</sup> (Çyavāçva Ātreya ; to Maruts)  
marútsu vo dadhimahi stōmam yajñām ca dhṛṣṇuyā,  
viṣve yé mānuṣā yugā pānti mārtyam riṣāḥ.

5.52.2<sup>b</sup>

6.16.22<sup>b</sup> (Bharadvāja ; to Agni)

prā vaḥ sakhāyo agnāye stómaṁ yajñám ca dhṛṣṇuyā,  
arca gāya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'arca gāya: für arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and e that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4<sup>d</sup>: 1.42.2<sup>b</sup>; 5.67.3<sup>d</sup>, pānti mārtyaṁ riṣāḥ.

[5.53.10<sup>b</sup>, tveṣāṁ gaṇāṁ mārutaṁ nāvyaśinām: 5.58.1<sup>b</sup>, stuṣé gaṇāṁ, &c.]

5.53.16<sup>b</sup> (Çyāvāçva Ātreya ; to Maruts)

stuhī bhojūn stuvatō asya yāmani rāṇan gāvo nā yāvase,  
yatāḥ pūrvān iṣa sākṣmūr ānu hvaya girā gr̥ṇthi kāmīnah.

10.25.1<sup>d</sup> (Vimada Āindra, or others ; to Soma)

bhadrām no āpi vātaya māno dākṣam utā krātum,  
ādḥa te sakhye āndhaso vī vo māde rāṇan gāvo nā yāvase vivakṣase.

cf. 10.20.1

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo nā yāvaseṣv ā, under 1.91.13<sup>b</sup>.

5.54.11<sup>d</sup> (Çyāvāçva Ātreya ; to Maruts)

ānseṣu va r̥ṣṭayaḥ patsū khādāyo vāksassu rukmā maruto rāthe çubhaḥ,

cf. 1.64.4<sup>b</sup>

agnibhrajaso vidyūto gābhastyoḥ çiprāḥ çirśasu vītata hiraṇyāyīḥ.

8.7.25<sup>b</sup> (Punarvatsa Kāva ; to Maruts)

vidyūddhastā abhidyavaḥ çiprāḥ çirśan hiraṇyāyīḥ,  
gubhrā vy āñjata çriyē.

5.54.11<sup>cd</sup> and 8.7.25<sup>b</sup> paraphrase one another, in deference to their respective metrical needs; incidentally the phrase çiprāḥ çirśasu in 5.54.11 is replaced by çiprāḥ çirśan in 8.7.25. Since the Maruts, collectively, have many heads, the word çirśasu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For çiprāḥ see Max Müller, SBE. xxxii. 301; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4; 166.9.10; 7.56.13.

5.55.1<sup>d</sup>—9<sup>d</sup>, çubhāṁ yatām ānu rāthā avṛtsata.

[5.55.3<sup>c</sup>, virokṇaḥ sūryasyeva raçmāyaḥ: 10.91.4<sup>d</sup>, arepāsaḥ sūryasyeva, &c.]

5.55.9<sup>b+c</sup> (Cyāvaṅva Ātreya; to Maruts)

mṛlāta no maruto mā vadhiṣṭanāsmābhyam ṇarma bahulām vi yantana,  
ādhi stotrāsya sakhyāsya gātana ॥gubham yātām ānu rāthā avṛtsata.]

☞ refrain, 5.55.1<sup>d</sup>—9<sup>d</sup>

6.51.5<sup>d</sup> (Rjicvan Bhāradvāja; to Viṣve Devāḥ)

dyāus pitāḥ pṛthivi mātār ādhrug āgne bhrātār vasavo mṛlāta nah,  
viṅva adityā adite sājōṣā asmābhyam ṇarma bahulām vi yanta.

10.78.8<sup>c</sup> (Syūmaracmi Bhārgava; to Maruts)

subhagān no devāḥ kṛṇtā surātnān asmān stotṛm maruto vāvṛdhānāḥ,  
ādhi stotrāsya sakhyāsya gāta sanād dhi vo ratnadhéyāni santi.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ādhrug in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭana in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9<sup>d</sup>.

5.55.10<sup>d</sup> : 4.50.6<sup>d</sup>; 8.40.12<sup>d</sup>; 48.13<sup>d</sup>; 10.121.10<sup>d</sup>, vayām syāma pātayo rayinām.

5.56.1<sup>d</sup> : 1.49.1<sup>b</sup>; 8.8.7<sup>a</sup>, divāḥ cid rocanād ādhi.

5.56.4<sup>d</sup> : 1.37.11<sup>c</sup>, prā cyāvayanti yāmabhiḥ.

5.56.6<sup>a</sup>, yuṅgdhvām hy āruṣi rāthe : 1.14.12<sup>a</sup>, yuksvā hy āruṣi rāthe.

5.56.6<sup>d</sup>, yuṅgdhvām hāri ajirā dhurī vólhave váhiṣṭhā dhurī vólhave : 1.134.3<sup>bc</sup>,  
vayū rāthe ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

5.57.7<sup>d</sup>, bhakṣīyā vó 'vaso dāivyasya : 4.21.10<sup>d</sup>, bhakṣīyā té 'vaso dāivyasya.

5.57.8 = 5.58.8 (Cyāvaṅva Ātreya; to Maruts)

hayé náro marúto mṛlāta nas túvimaghāso ámr̥tā řtajñāḥ,  
sátyaṇrutah kāvayo yúvāno bṛhadgirayo bṛhád uksāmāṇāḥ.

[5.58.1<sup>b</sup>, stuṣé gaṇām mārutaṁ návyasīmām : 5.53.10<sup>b</sup> : tvesām gaṇām, &c.]

5.61.19<sup>c</sup>, párvateṣv āpaṇritah : 1.84.14<sup>b</sup>, párvateṣv āpaṇritam.

5.64.1<sup>a</sup>, várupaṁ vo riṇādasam : 1.2.7<sup>b</sup>, várupaṁ ca riṇādasam.

5.64.2<sup>d</sup> : 1.127.10<sup>c</sup>, viṇvāsu kṣāsu jóguve.

5.65.2<sup>b+d</sup> (Ratahavya Ātreya; to Mitra and Varuṇa)

tā hí řreṣṭhavarecāśā rájānā dīrghaṇrúttamā,  
tā sátpatī řtāvřdha řtāvānā jáne-jane.

8.101.2<sup>b</sup> (Jamadagni Bhārgava; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucāksasā nārā rájānā dīrghaṇrúttamā,

tā bāhūtā na dānsānā ratharyataḥ ॥sākām sūryasya řaṇmibhiḥ.] ☞ 1.47.7<sup>d</sup>

5.67.4<sup>b</sup> (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)  
tē hi satyā ṛtasṛṣṭa ṛtāvāno jāne-jane,  
sunrthāsaḥ sudānavo 'ñhōḥ cid urucākrayaḥ.]

5.67.4<sup>d</sup>

[5.65.5<sup>b</sup>, syāma saprāthastame: 1.94.13<sup>c</sup>, cārman syāma tāva saprāthastame.]

[5.65.5<sup>c</sup>, anehāsa tvotāyaḥ: 8.47.1<sup>c</sup>–18<sup>c</sup>, anehāso va utāyaḥ.]

5.66.3<sup>a</sup> (Rātaḥavya Ātreya; to Mitra and Varuṇa)  
tā vām eṣe rāthānām urvīm gāvūtim eṣām,  
rātaḥavyasya suṣṭutīm dadhṛk stómair manāmahe.

5.86.4<sup>a</sup> (Atri Bhāuma; to Indra and Agni)  
tā vām eṣe rāthānām indrāgnī havāmahe,  
pātri turāsyā rāthaso, vidvānsā girvanastamā.

5.86.4<sup>b</sup>

5.86.4<sup>c</sup>

There is no difficulty in 5.86.4, whether we render eṣe by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, Ved. Stud. ii. 290; the latter that of Oldenberg, ZDMG. lxii. 477; RV. Noten, p. 359. I see no reason for refusing the guidance of such expressions as gāvūm eṣe 10.48.9, or rāyā eṣe, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, RV. Noten, p. 359 (cf. ZDMG. liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l.c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātaḥavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineinset auf die weite Flur und zu des Opfrers Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (sunvatō rāthaḥ, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4<sup>c</sup>, nī ketūnā jānānām: 1.191.4<sup>c</sup>, nī ketāvo jānānām.

5.67.1<sup>c</sup> (Yajata Ātreya; to Mitra and Varuṇa)  
bāḥ itthā deva niṣṭṛtām āditya yajatām brhāt,  
várūṇa mītrāryaman vārsiṣṭhaṁ kṣatram ācāthe.

8.67.4<sup>b</sup> (Matsya Sāmmada, or others; to Ādityas)

māhi vo mahatām āvo, várūṇa mītrāryaman,

8.47.1<sup>a</sup>

āvānsy ā vṛṇmahe.]

8.26.21<sup>c</sup>

10.126.2<sup>b</sup> (Kulmalabarhiṣa Čailuṣi, or Ānhomue Vāmadevya; to Viṣve Devāḥ)

tād dhī vayām vṛṇmāhe várūṇa mītrāryaman,

yenā nīr ānhaso yūyām pāthā nethā ca mārtyam āti dvīṣaḥ.

Cf. várūṇo mītrō aryamā, under 1.26.4<sup>b</sup>; and the two pādas 7.59.1<sup>c</sup>, tasmā agne várūṇa mītrāryaman (note enclitic agne), and 8.19.35<sup>c</sup>, vayām té vo várūṇa mītrāryaman. For 5.67.1 cf. Oldenberg, RV. Noten, p. 360.

5.67.2<sup>a</sup> (Yajata Ātreya; to Mitra and Varuṇa)  
ā yād yonīm hiraṇyayām várūṇa mitra sādathaḥ,  
dhartārā carṣaṇinām, yantām sumnām riçadasā.

1.17.2<sup>c</sup>

9.64.20<sup>a</sup> (Kaçyapa Mārta; to Soma Pavamāna)  
 á yád yónim hiranyáyam açúr rtásya sídati,  
 jáhāty āpracetasah.

5.67.2<sup>c</sup>: 1.17.2<sup>c</sup>; dhartārā carṣapinām.

5.67.3<sup>b</sup>: 1.26.4<sup>b</sup>; 4.1.1<sup>b</sup>; 4.55.10<sup>b</sup>; 8.18.3<sup>b</sup>; 28.2<sup>a</sup>; 83.2<sup>b</sup>; 10.126.3<sup>b</sup>-7<sup>b</sup>, várupo  
 mitró aryamā.

5.67.3<sup>d</sup>: 1.41.2<sup>b</sup>; 5.52.4<sup>d</sup>, pānti mártyaṁ riṣāḥ.

5.67.4<sup>b</sup>, rtāvāno jáne-jane: 5.65.2<sup>d</sup>, rtāvānā jáne-jane.

5.67.4<sup>d</sup> (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)

té hí satyā rtaspřya rtāvāno jáne-jane,  
 sunithásah sudānavo 'ñhóç cid urucákrayaḥ.

5.65.2<sup>d</sup>

8.18.5<sup>c</sup> (Irimbithi Kāva; to Ādityas)  
 té hí putráso áditer vidúr dvéṣānsi yótave,  
 añhóç cid urucákrayo 'nehásah.

Pāda 8.8.15<sup>c</sup> is clearly composite: anehásah is cadence in 8.45.11<sup>c</sup>; see Part 2, chapter 2, class B 4.

5.69.3<sup>b</sup> (Urucakri Ātreya; to Mitra and Varuṇa with Aditi)

prātár devīm áditim johavimi madhyāndina úditā sūryasya,  
 rāyé mitrāvaruṇā sarvātātēle tokāya tánayāya çām yoh.

5.76.3<sup>b</sup> (Atri Bhāuma; to Açvins)  
 utá yātaṁ saṁgavé prātár áhno madhyāndina úditā sūryasya,  
 divā náktam ávasā çāntamena nádānīm ptir açvinā tatāna.

For sarvātātā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1<sup>a</sup> (Bāhuvrkta Ātreya; to Mitra and Varuṇa)

á no gantaṁ riçādasā várūna mitra barhāpā,  
 ūpemaṁ cārum adhvarām.

8.8.17<sup>a</sup> (Sadhvaṁsa Kāva; to Açvins)  
 á no gantaṁ riçādasemām stōmaṁ purubhuja,  
 krtām naḥ suçriyo narema datam abhiṣṭaye.

5.71.2<sup>c</sup> (Bāhuvrkta Ātreya; to Mitra and Varuṇa)

viçvasya hí pracetasā várūna mitra rájathah,  
 içāná pipyataṁ dhíyah.

7.94.2<sup>c</sup> (Vasiṣṭha; to Indra and Agni)  
 çrñutām jaritúr hávam, indrāgni vānataṁ girāḥ,  
 içāná pipyataṁ dhíyah.

7.94.2<sup>a</sup>

9.19.2<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here  
Indra and Soma)

yuvāñ hi sthāñ svārpati indraç ca soma gópati,  
içāñā pipyatañ dhīyañ.

5.71.3<sup>a</sup>, ūpa nañ sutām ā gatam: 1.16.4<sup>a</sup>; 3.42.1<sup>a</sup>, ūpa nañ sutām ā gahi.

5.71.3<sup>b</sup> (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

ūpa nañ sutām ā gatam, varuṇa mitra dāçūṣañ,  
asyā sómasya pitāye.

cf. 1.16.4<sup>a</sup>

cf. 1.22.1<sup>c</sup>

8.47.1<sup>b</sup> (Trita Āptya; to Ādityas)

māhi vo mahatām āvo, varuṇa mitra dāçūṣe,

cf. 8.47.1<sup>a</sup>

yām adityā abhi druho rākṣatha nēm aghām naçad añehāso va ūtāyañ  
suntāyo va ūtāyañ.

cf. refrain, 8.47.1<sup>cf</sup> ff.

5.71.3<sup>c</sup>: 1.22.1<sup>c</sup>; 23.2<sup>c</sup>; 4.49.5<sup>c</sup>; 6.59.10<sup>d</sup>; 8.76.6<sup>c</sup>; 94.10<sup>c</sup>–12<sup>c</sup>, asyā sómasya  
pitāye.

5.72.1<sup>c</sup>–3<sup>c</sup>, ni barhiṣi sadatām (3<sup>c</sup>, sadatām) somapitāye.

5.72.3<sup>b</sup> (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

mitrāç ca no varuṇaç ca juṣétām yajñām iṣtāye,  
ni barhiṣi sadatām somapitāye.

cf. refrain, 5.72.1<sup>c</sup>–3<sup>c</sup>

5.78.3<sup>b</sup> (Saptavadhri Ātreya; to Açvins)

açvinā vājiniṣas juṣéthām yajñām iṣtāye,

hañsāñ iva patatām ā sutām ūpa.

cf. refrain, 5.78.1<sup>c</sup>–3<sup>c</sup>

8.38.4<sup>a</sup> (Çyāvagva Ātreya; to Indra and Agni)

juṣéthām yajñām iṣtāye sutām sōmañ sadhastuti,  
indrāgni ā gatam narā.

5.78.1<sup>d</sup> (Paura Ātreya; to Açvins)

yād adyā sthāñ parāvāti yād arvāvāty açvinā,

yād vā purū purubhuja yād antāriṣa ā gatam.

8.97.5<sup>d</sup> (Rebha Kāçyapa; to Indra)

yād vāsi rocanē divāñ samudrāsyādhi viṣtāpi,

cf. 8.34.13<sup>b</sup>

yāt pārthive sādane vṛtrahantama yād antāriṣa ā gahi.

cf. for 5.73.1<sup>ab</sup> the very similar distich 8.13.15<sup>ab</sup>; 97.4<sup>ab</sup>, yād çakrāsi parāvāti yād  
arvāvāti vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.78.2<sup>a</sup> (Paura Ātreya; to Açvins)

iñā tyā purubhūtām purū dāñsāñsi bibhratā,

varasyā yāmy ādhriḡu huve tuviṣtamā bhujé.

8.22.3<sup>a</sup> (Sobhari Kaṇva; to Açvins)

iñā tyā purubhūtām devā nāmobhir açvinā,

arvacinā sv āvase karāmahe, gāntārā dāçūso gṛhām.

cf. c: cf. 8.22.3<sup>c</sup>; d: 8.5.5<sup>c</sup>

5.73.3<sup>b</sup>: 1.30.19<sup>b</sup>, cakráñ ráthasya yemathuḥ.

5.73.5<sup>a</sup> (Pāura Ātreya; to Aṣvins)

á yád vām sūryá rátham tiṣṭhad raghuṣyádam sáda,  
pári vām aruṣá váyo ghr̥ṇá varanta átapaḥ.

8.8.10<sup>a</sup> (Sadhvaṇsa Kāva; to Aṣvins)

á yád vām yóṣaṇá rátham átiṣṭhad vājiniṣasū,  
viḡvāny aṣvinā yuvām prá dhītāny agachatam.

Cf. 1.116.17.

[5.73.10<sup>a</sup>, imá bráhmāṇi vārdhanā: 8.62.4<sup>b</sup>, índra bráhmāṇi vārdhanā.]

5.74.10<sup>ab</sup> (Pāura Ātreya; to Aṣvins)

áṣvinā yád dha kárhi cic chuḡrūyātām imám hávam,  
vásvir ū sú vām bhūjaḥ pñicānti sú vām pñcaḥ.

8.73.5<sup>ab</sup> (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṣvins)

yád adyá kárhi kárhi cic chuḡrūyātām imám hávam,

l̥ánti śád bhutu vām ávaḥ.]

☞ refrain, 8.73.1<sup>c</sup>—18<sup>c</sup>

5.75.1<sup>c</sup>—9<sup>c</sup>, mād̥hvi máma ḡrutam hávam.

5.75.2<sup>c</sup>: 1.92.18<sup>b</sup>; 8.5.11<sup>b</sup>; 8.1<sup>c</sup>, dásrā hiraṇyavartanī; 8.87.5<sup>c</sup>, dásrā hiraṇya-  
vartanī gubhas pati.

5.75.3<sup>b</sup> (Avasyu Ātreya; to Aṣvins)

á no rátnāni bíbhratāv áṣvinā gáchatañ yuvám,

rúdrā hiraṇyavartanī juṣāṇá vājiniṣasū l̥mād̥hvi máma ḡrutam hávam.]

☞ refrain, 5.75.1<sup>c</sup>—9<sup>c</sup>

8.8.1<sup>b</sup> (Sadhvaṇsa Kāva; to Aṣvins)

l̥á no viḡvābhír ūtibhir, áṣvinā gáchatañ yuvám,

☞ 7.24.4<sup>a</sup>

l̥dásrā hiraṇyavartanī, l̥pibatañ somyám mād̥hu.]

☞ c: 1.92.18<sup>b</sup>; d: 6.60.15<sup>d</sup>

8.85.1<sup>b</sup> (Kṛṣṇa Āṅgīrasa; to Aṣvins)

l̥á me hávam násaty, áṣvinā gáchatañ yuvám,

☞ 1.183.5<sup>d</sup>

mād̥hvaḥ sómasya pítāye.

Note that 5.75.2<sup>c</sup> = 8.8.1<sup>c</sup>.—The pāda, rúdrā hiraṇyavartanī, 5.75.3<sup>c</sup>, is a version of the more frequent dásrā hiraṇyavartanī; see under 1.92.18.

5.75.7<sup>a</sup>: 1.22.1<sup>b</sup>; 5.78.1<sup>a</sup>, áṣvināv éhá gachatam.

5.75.7<sup>b</sup> (Avasyu Ātreya; to Aṣvins)

l̥áṣvināv éhá gachatam, násatyā mē ví venatam,

☞ 1.22.1<sup>b</sup>

tirác cid aryaṇá pári varitir yatam adābhyā l̥mād̥hvi máma ḡrutam hávam.]

☞ refrain, 5.75.1<sup>c</sup>—9<sup>c</sup>



5.78.1<sup>b</sup> (Saptavadhri Ātreya; to Aṇvins)

ācvināv éhā gachatam, nāsatyā mā ví venatam,

§ 1.22.1<sup>b</sup>

hānsāv iva patatam ā sutān ūpa.

§ refrain, 5.78.1<sup>c</sup>–3<sup>c</sup>

For tirāṇ cid aryayā pári see Oldenberg, Prol. p. 458, note; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation *arya ā*. Cf. my remarks under 4.29.1<sup>c</sup>.

5.75.9<sup>d</sup>: 1.30.18<sup>b</sup>, rátho dasrāv ámartyaḥ.

5.76.3<sup>b</sup>: 5.69.3<sup>b</sup>, madhyāmdina údita sūryasya.

5.76.4<sup>c</sup>: 5.43.11<sup>a</sup>, ā no divó bhātāḥ párvatād ā.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1<sup>a</sup>: 1.22.1<sup>b</sup>; 5.75.7<sup>a</sup>, ācvināv éhā gachatam.

5.78.1<sup>b</sup>: 5.75.7<sup>b</sup>, nāsatyā mā ví venatam.

5.78.1<sup>c</sup>–3<sup>c</sup>, hānsāv iva patatam ā sutān ūpa.

5.78.3<sup>b</sup>: 8.38.4<sup>a</sup>, juṣēthām yajñām iṣṭāye; 5.72.3<sup>b</sup>, juṣēthām yajñām iṣṭāye.

[5.78.8<sup>a</sup>, yāthā vāto yāthā vānam: 10.23.4<sup>d</sup>, úd id dhunoti vāto yāthā vānam.]

5.79.1<sup>de</sup>–3<sup>de</sup>, satyācravasi vāyyé sújate ācvasūnrte: 5.79.1<sup>e</sup>–10<sup>e</sup>, sújate ācvasūnrte.

5.79.2<sup>b</sup>: see next item.

5.79.3<sup>b</sup>, 9<sup>a</sup>: 1.48.1<sup>b</sup>, vy ūchā duhitar divaḥ; 5.79.2<sup>b</sup>, vy āucho duhitar divaḥ.

5.79.6<sup>a</sup>: 4.32.12<sup>c</sup>, āiṣu dhā vīrāvad yācaḥ.

5.79.6<sup>c</sup>, 7<sup>c</sup>, yé no rádhaṁsy áhrayā (7<sup>c</sup>, ācvyā).

5.79.7<sup>b</sup>: 4.55.9<sup>a</sup>, ūso maghony ā vaha.

5.79.8<sup>a</sup> (Satyācravas Ātreya; to Uṣas)

utá no gómātīr iṣa ā vaha duhitar divaḥ,

sākām sūryasya raçmībhiḥ, çukráñ çocadbhir arcībhiḥ, sújate ācvasūnrte.]

c: 1.47.7<sup>d</sup>; e: refrain, 5.79.1<sup>e</sup>–10<sup>e</sup>

8.5.9<sup>a</sup> (Brahmātithi Kāṇva; to Aṇvins)

utá no gómātīr iṣa utá satīr aharvidā,

vī pathāḥ sūtāye sitam.

9.62.24<sup>a</sup> (Jamadagni Bhārgava; to Soma Pavamāna)

utá no gómātīr iṣo víçvā arṣa pariṣṭúbhaḥ,

grānó jamádagninā.]

§ 3.62.18<sup>a</sup>

Cf. the páda, tvām no gómātīr iṣaḥ, 8.23.29<sup>b</sup>.

5.79.8<sup>c</sup>: 1.47.7<sup>d</sup>; 137.2<sup>e</sup>; 8.101.2<sup>d</sup>, sākāni sūryasya raçmibhiḥ.

5.79.8<sup>b</sup>, 9<sup>a</sup>: 1.48.1<sup>b</sup>, vy ùchā duhitar divaḥ; 5.79.2<sup>b</sup>, vy áucho duhitar divaḥ.

5.80.4<sup>c</sup>: 1.124.3<sup>c</sup>, ṛtāsyā pānthām ānv eti sādhu: 10.66.13<sup>b</sup>, ṛtāsyā pānthām ānv emi sādhuṃyā.

5.80.4<sup>d</sup>: 1.124.3<sup>d</sup>, prajānatīva nā diço mināti.

[5.80.6<sup>b</sup>, yōṣeva bhadrá ní riṇīte āpsaḥ: 1.124.7<sup>d</sup>, uṣā hasréva ní riṇīte āpsaḥ.]

5.80.6<sup>c</sup> (Satyaçravas Ātreya; to Uṣas)

eṣā pratiçé duhitā divó nṛṇ yōṣeva bhadrá ní riṇīte āpsaḥ, cf. 1.124.7<sup>d</sup>  
vyūrṇvatī dāçúṣe vāryāṇi púnar jyótiṛ yuvatīḥ pūrvāthākaḥ.

6.50.8<sup>d</sup> (Ṛjīçvan Bhāradvāja; to Viçve Devaḥ; here Savitar)

á no devāḥ savitā tráya māno, hiranyapāṇir yajató jagamyāt, cf. 6.50.8<sup>a</sup>  
yó dátavāḥ uṣāso ná prátikaḥ vyūrṇuté dāçúṣe vāryāṇi.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated páda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçúṣe vāryāṇi also in 1.35.8<sup>d</sup>; 1.163.13<sup>d</sup>; MS. 1.5.4<sup>c</sup>; 70.12; ApÇ. 6.17.10<sup>c</sup>.

5.82.2<sup>a</sup>, ásyā hí svāyaçastaram: 5.17.2<sup>a</sup>, ásyā hí svāyaçastaraḥ.

5.82.2<sup>c</sup> (Çyāvāçva Ātreya; to Savitar)

ásyā hí svāyaçastaram, savitūḥ kác canā priyām,  
ná minantī svarājyam.

cf. 5.17.2<sup>a</sup>

8.93.11<sup>b</sup> (Sukakṣa Āṅgīrasa; to Indra)

yásya te nū cid ādīçaṁ ná mināntī svarājyam,  
ná devó nádhrigur jānaḥ.

5.82.3<sup>b</sup> (Çyāvāçva Ātreya; to Savitar)

sá hí rátnāni dāçúṣe suvāti savitā bhágaḥ,  
tām bhágāḥ citráṁ imahe.

7.66.4<sup>c</sup> (Vasiṣṭha; to Ādityas)

áyád adyā sūra údité, nāgā mitró aryamā,  
suvāti savitā bhágaḥ.

cf. 7.66.4<sup>a</sup>

The stanza 7.66.4 is less well knit than 5.82.3, suvāti having no object, but the construction continues tolerably in the next stanza, suprávir astu sá kṣāyaḥ. Yet I have little doubt that suvāti savitā bhágaḥ originated in connexion with rátnāni in 5.82.3. Cf. 4.55.10; 5.42.5; 7.15.12, in all of which savitā bhágaḥ is implored to bestow goods or benefits.

5.82.6<sup>a</sup> (Çyāvāçva Ātreya; to Savitar)

ánāgaso áditaye devāsya savitūḥ savé,  
viçvā vāmāni dhīmahi.

8.22.18<sup>d</sup> (Sobhari Kāṇva ; to Aṇvins)  
suprāvargāṃ suvīryāṃ suṣṭhū vāryam ānādhṛṣṭaṃ rakṣasvinā,  
asmīn ā vām āyāne vājīnvasū viḡvā vāmāni dhīmahi.

8.103.5<sup>d</sup> (Sobhari Kāṇva ; to Agni)  
sā dṛlḥē cid abhi tṛṇatti vājam ārvatā | sā dhatte āksiti cṛāvah, 1.40.4<sup>b</sup>  
tvē devatrī sādā purūvaso viḡvā vāmāni dhīmahi.

The word ārvatā in 8.103.5 seems to me to be hypermetric and glossal; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1<sup>b</sup> (Atri Bhāuma ; to Parjanya)  
āchā vada tavāsaṃ gīrbhir ābhi stuhī parjanyaṃ nāmasā vivāsa,  
kānikradad viṣabho jirādantū réto dadhāty ōsadhiṣu gārbham.

8.96.12<sup>b</sup> (Tiracei Āṅgīrasa, or Dyutāna Māruti ; to Indra)  
tād vidiḍhi yāt ta indro jūṣaṣat stuhī suṣṭutīm nāmasā vivāsa,  
ūpa bhūṣa jaritar mā ruvanyaḥ cṛāvāyā vācam kuvid āṅgā vēdat.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5<sup>d</sup> (Atri Bhāuma ; to Parjanya)  
yāsa vratē pṛthivī nānamitī yāsa vratē caphāvaj jārbhurtti,  
yāsa vratā ōsadhir viḡvārūpāḥ sā naḥ parjanya māhi cārma yacha.

10.169.2<sup>d</sup> (Çabara Kakṣivata ; to Gāvaḥ)  
yāḥ sārūpā virūpā ēkarūpā yāsam agnir iṣṭyā nāmāni vēda,  
yā āṅgīrasas tāpasehā cakrūṣ tābhyaḥ parjanya māhi cārma yacha.

We may presume that 10.169.2<sup>d</sup> echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper; see 5.83.4, 5, 10; 10.169.1.

[5.83.9<sup>d</sup>, yāt kim ca pṛthivyām ādhi: 8.49.7<sup>b</sup>; 50(Vāl.2).7<sup>b</sup>, yād vā pṛthivyām ādhi (8.50.7<sup>b</sup>, divi).]

[5.85.3<sup>c</sup>, tēna viḡvasya bhūvanasya rājā: 3.46.2<sup>c</sup>; 6.36.4<sup>d</sup>, ēko viḡvasya, &c.; 9.97.5<sup>6b</sup>, sómo viḡvasya, &c.; 10.168.2<sup>d</sup>, asyā viḡvasya, &c.]

[5.85.6<sup>b</sup>, mahīm devāsya nākir ā dadharṣa; 6.7.5<sup>b</sup>, mahāny agne nākir, &c.]

5.85.7<sup>b</sup>, sākḥāyaṃ vā sādām id bhrātaraṃ vā: 1.185.8<sup>b</sup>, sākḥāyaṃ vā sādām ij jāspatīm vā.

[5.85.7<sup>d</sup>, yāt sim āgaḥ cakṛmā cīcṛāthas tāt: 1.179.5<sup>c</sup>; 7.93.7<sup>c</sup>, yāt sim āgaḥ cakṛmā tāt sū mṛlatu (7.93.7<sup>c</sup>, mṛla).]

5.85.8<sup>b</sup> (Atri Bhāuma ; to Varuṇa)  
kitavāso yād riripūr nā divi yād vā ghā satyām utā yān nā vidmā,  
sārvā tā vi śya cīthirēva devādḥā te syāma varuṇa priyāsah.

10.139.5<sup>c</sup> (Viṣvāvasu Devagandharva ; to Viṣvāvasu)  
 viṣvāvasur abhī tām no gr̥nātu divyó gándharvo rájaso vimánah,  
 yád vā ghā satyám utá yán ná vidmá dhiyo hinvánó dhiya in no avyāh.

For the possible relationship of 10.139.5 with an itihāsa in PB. 6.9.22, and its meaning, see Geldner, Ved. Stud. iii. 51, 54.

5.86.2<sup>c</sup> (Atri Bhāuma ; to Indrāgni)  
 yá pītanāsu duṣṭārā yá vājeṣu ṇravāyyā,  
 yá páñca carṣaṇír abhī ndrāgní tá havāmahe.]

5.86.2<sup>c</sup> 1.21.3<sup>b</sup>

7.15.2<sup>a</sup> (Vasiṣṭha Maitrāvaruṇi ; to Agni)  
 yáh páñca carṣaṇír abhī niṣasāda dāme-dame,  
 kavír gr̥hápātir yūvā.]

7.15.2<sup>a</sup> 1.12.6<sup>b</sup>

9.101.9<sup>c</sup> (Nahuṣa Mānava ; to Pavamāna Soma)  
 yá ójiṣṭhas tám á bhara pávamāna ṇravāyyam,  
 yáh páñca carṣaṇír abhī rayím yéna vānāmahāi.

Cf. also under 1.86.5.—See Muir, OST. i. 178.

5.86.2<sup>d</sup>: 1.21.3<sup>b</sup>; 6.60.14<sup>d</sup>, indrāgní tá havāmahe.

5.86.4<sup>a</sup>: 5.66.3<sup>a</sup>, tá vām eṣe ráthānām.

5.86.4<sup>b+c</sup> (Atri Bhāuma ; to Indra and Agni)  
 tá vām eṣe ráthānām, indrāgní havāmahe,  
 páti turásya rádhaso vidvánsā girvanastamā.

5.86.4<sup>a</sup> 5.66.3<sup>a</sup>

6.60.5<sup>b</sup> (Bharadvāja ; to Indra and Agni)  
 ugrá vighanínā mṛdhá indrāgní havāmahe,  
 tá no mṛlāta idīce.]

6.60.5<sup>b</sup> 1.17.1<sup>c</sup>

6.44.5<sup>b</sup> (Çamyu Bārhaspatya ; to Indra)  
 yám vardhāyanti girāḥ pátiṁ turásya rádhasaḥ,  
 tám in nv āsya ródasi deví guṣmanā saparyataḥ.]

6.44.5<sup>b</sup> 6.44.5<sup>d</sup>

Cf. indrāgní tá havāmahe under 1.21.3<sup>b</sup>.

5.86.6<sup>c+e</sup> (Atri Bhāuma ; to Indra and Agni)  
 evēndrāgnibhyam áhavi havyám guṣyam ghṛtām ná pūtám ádribhiḥ,  
 tá sūriṣu ṇravó br̥hád rayím gr̥nātsu didhṛtam iṣam gr̥nātsu didhṛtam.

8.12.4<sup>b</sup> (Parvata Kāṇva ; to Indra)  
 imám stómam abhiṣṭaye ghṛtām ná pūtám adrivaḥ,  
 yéna nú sadyá ójasā vaváksiṭha.

8.13.12<sup>b</sup> (Nārada Kāṇva ; to Indra)  
 indra çaviṣṭha satpate, rayím gr̥nātsu dhāraya,  
 ṇravāḥ sūribhyo amītam vasutvanām.]

8.13.12<sup>b</sup> 8.13.12<sup>a</sup>

8.13.12<sup>b</sup> 7.81.6<sup>a</sup>

Ludwig, 748, translates 5.86.6 as follows: 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräft'ger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes āhavi in the sense of āsavi; in this way he is able to make ādribhiḥ depend upon āhavi. But I do not believe that āhavi ādribhiḥ go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in nā, and separates the expression ghr̥tām nā pūtām ādribhiḥ which on its face would seem to mean 'like ghee purified by the ādri'. But what part the ādri may have played in purifying ghee escapes my knowledge. Soma is pāripito ādribhiḥ in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, ghr̥tām nā ōci matāyaḥ pavante 'like pure ghee the prayers flow purified'. The expression ghr̥tām nā pūtām (sūpūtām), in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6<sup>ab</sup>: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two pādas without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of ādribhiḥ in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6<sup>b</sup> we may be pretty sure that its author had in mind the previously existing expression ghr̥tām nā pūtām ādriyaḥ.

5.87.2<sup>d</sup> (Evayāmarut Ātreya; to Maruts)  
prā yé jātā mahinā yé ca nū svayām prā vidmānā bruvāta evayāmarut,  
krātvā tād vo maruto nādhīṣe ōavo dānā mahnā tād eṣām ādhīṣṭaso nādrayaḥ.

8.20.14<sup>d</sup> (Sobhari Kāpva; to Maruts)  
tām vandasa marūtas tām ūpa stuhi tēṣām hi dhūnmām,  
arāṇām nā caramās tād eṣām dānā mahnā tād eṣām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed;—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding dānā as instrumental (probably of dāmān). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehere, preise diese Maruts; denn sie sind laut rauschend Rades Speichen gleich, von denen keine je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering nā in arāṇām nā caramās does double service, once as 'gleich' and once as 'keine'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength, sāhas, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached pāda, is added secondarily, the author being reminded of it by the ending tād eṣām in the penultimate pāda.

5.87.5<sup>e</sup> (Evayāmarut Ātreya; to Maruts)  
svanó nā vó 'navān rejayad vīṣā tveṣo yayis taviṣā evayāmarut,  
yénā sāhanta r̥ijāta svārociṣa sthāraçmāno hiranyāyaḥ svāyudhāsa iṣmīṇaḥ.

7.56.11<sup>e</sup> (Vasiṣṭha; to Maruts)  
svāyudhāsa iṣmīṇaḥ suniṣkā utā svayām tanvaḥ ōmbhamānāḥ.

The hieratic word iṣmīn occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *iṣ* 'impel', or from the noun *iṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīṇaḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from \**iṣu-mīn* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *ādhā pītāraṃ iṣmīṇaḥ rudrāṃ vocanta cikvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprēṣave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviśūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the *Ṣaṭarudriya* sections of the *Yajur-Vedas* we have *namas tigmeṣave*, and *namas tikṣeṣave*, both, of course, referring to Rudra; see my *Vedic Concordance* in that order. In AV. 1.19.3 we have *rudrāḥ caravayāyātān amitān vi vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāśya hetih*) is dreaded in every book of the literature. A typical expression is, *rudrāśya hetih pāri vo vṛnaktu*, TS. 1.1.1.1, et al. (see *Concordance*). Rudra is really the typical archer (*āstar*) of the Veda, AV. 6.93.1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmīn* = *iṣumant* follows automatically.

Otherwise *iṣmīn* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīṇaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vāḡimanta iṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vāḡimanta ṛṣṭimānto* . . . *sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',<sup>1</sup> and so again *iṣmīn* = *iṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vāḡiṣu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmīṇaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīṇaḥ* is the secondary formation, as, e.g. *oṣasvin* : *oṣasvant*; *bhrājasvin* : *bhrājasvant*.<sup>2</sup> Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīṣkāl* being added from some such connexion as 4.37.4<sup>b</sup>.—The word *sthāraḡmāno* in 5.87.5 (for which, last, Oldenberg, RV. Noten, p. 369) suggests *sthirā* 'with firm reins'; perhaps with a kind of haplology from *sth(ir)āraḡmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raḡmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 32.

<sup>1</sup> Cf. in the *Ṣaṭarudriya*, *nama iṣumadbhyo dhanvāyibhyaḥ* (or, *dhanvāyibhyaḥ*) *ca*; see *Concordance*.

<sup>2</sup> See *Concordance*, under *indrāujasvinn*, and *sūrya bhrājīṣṭha*.

## REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2<sup>a</sup>, ádhā hótā ny asīdo yájñyān: 5.1.5<sup>d</sup>, 6<sup>a</sup>; 6.1.6<sup>b</sup>; 10.52.2<sup>b</sup>, all closely similar pādas; see under 5.1.5<sup>d</sup>.]

6.1.4<sup>c</sup>: 1.72.3<sup>c</sup>, nāmāni cid dadhire yajñīyāni.

[6.1.6<sup>b</sup>: see under 6.1.2<sup>a</sup>.]

6.1.8<sup>a</sup>, viçāñ kavīñ viçpātīñ çaçvatīñām: 3.2.10<sup>a</sup>, viçāñ kavīñ viçpātīñ mānuṣīñ īṣaḥ; 5.4.3<sup>a</sup>, viçāñ kavīñ viçpātīñ mānuṣīñām.

6.1.9<sup>b</sup> (Bharadvāja Bārhaspatya; to Agni)

só agna tje çaçamé ca mārto yás ta ánaṭ samidhā havýádātim,  
yá áhutīm pári védā námobhir víçvét sá vāmá dadhate tvótāḥ.

10.122.3<sup>d</sup> (Citramahas Vāsiṣṭha; to Agni)

saptá dhāmāni pariyāññ amartyo dáçad dáçtise sukṛte māmahasva,  
suvīreṇa rayīñagne svābhūvā yás ta ánaṭ samidhā táñ juṣasva.

For 6.1.9<sup>c</sup> cf. 1.31.5<sup>c</sup>, yá áhutīm pári védā vāçatṛkṛtim.

[6.1.10<sup>b</sup>, námobhir agne samidhotá havýāñh: 7.63.5<sup>d</sup>, námobhir mitrávaruṇotá havýāñh.]

6.1.10<sup>c</sup> (Bharadvāja Bārhaspatya; to Agni)

asmá u te máhi mahé vidhema námobhir agne samidhotá havýāñh, <sup>cf. 6.1.10<sup>b</sup></sup>  
védī sūno sahaso gīrbhīr uktháir á te bhadráyāñ sumatáu yatema.

6.13.4<sup>a</sup> (The same)

yás te sūno sahaso gīrbhīr uktháir yajñáir mārto níçitīm vedyānaṭ,  
viçvañ sá deva práti víram agne dhatté dhānyāñ pátýate vasavyāñh.

Ludwig, *Der Rig-Veda*, vi. 94<sup>a</sup>, emends vedyānaṭ (Padap. vedyā ánaṭ) to vedyānaṭ = vedyā ánaṭ. Previously in his Translation, 379, he rendered 6.13.4<sup>ab</sup>, 'der, o sohn der kraft, mit liedern und ukthas, mit opfer am altare deine schärfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védī in 6.1.10 and emended vedyā in 6.13.4 are instrumentals, 'by means of the védī (altar)'. The words are coordinate with all the instrumentals (samidhā, &c.; gīrbhīh, &c.) in the two stanzas. Translate 6.1.10<sup>cd</sup>, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4<sup>ab</sup>, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyānaṭ, but without regard to the parallel, Roth, *ZDMG*. xlviii. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11<sup>a</sup> (Bharadvāja Bārhaspatya ; to Agni)

ā yās tatántha ródasī ví bhāsā grāvobhiḥ ca gravasyās tárutrah,  
brhádbhir vājai sthávirebhir asmé revádbhir agne vitarān ví bhāhi.

6.4.6<sup>b</sup> (The same)

ā sūryo ná bhānumádbhir arkāir ágne tatántha ródasī ví bhāsā,  
citró nayat pári támānsy aktāḥ ṣociṣā pátman āuḡjó ná díyan.

6.1.12<sup>e+d</sup> (Bharadvāja Bārhaspatya ; to Agni)

nṛvād vaso sádām íd dhehy asmé bhūri tokāya tánayāya paçvāḥ,  
pūrvír iṣo brhatír āréaghā asmé bhadrá sāuḡravasāni santu.

9.87.9<sup>c</sup> (Uḡanas Kāvya ; to Pavamāna Soma)

utā sma rāçim pári yāsi gónām índreṇa soma saráthan punānāḥ,  
pūrvír iṣo brhatír jiradāno çikṣā çaeivas táva tá upaṣtút.

6.74.2<sup>d</sup> (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vṛhataṁ víṣuçim ámivā yā no gāyam āvivéça,  
[āré bādhetān nṛtīm parāçair] asmé bhadrá sāuḡravasāni santu.

§ 1.24.9<sup>c</sup>

For 9.87.9<sup>d</sup> cf. the pādas beginning with çikṣā çaeivas under 1.62.12.

6.2.9<sup>b</sup> : 5.9.4<sup>d</sup>, ágne paçúr ná yávase.

6.2.10<sup>a</sup> : 4.9.5<sup>a</sup>, véši hy ādhvartyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva devān ágne vocaḥ sumatīm ródasyoḥ,  
vihí svastīm suksitīm divó nṛñ dvíṣo ánhānsi duritā tarema tá tarema  
távāvasā tarema.

6.15.15<sup>e</sup> (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni)

[abhi práyānsi súdhitāni hí khyó, ní tvā dadhita ródasī yājadhyaí,

§ 6.15.15<sup>a</sup>

ávā no maghavan vājasātāv ágne viçvāni duritā tarema tá tarema távā-  
vasā tarema.

6.4.3<sup>d</sup> : 2.20.5<sup>d</sup>, ágnasya cic çiçnathat pūrvyāni.

6.4.6<sup>b</sup> : ágne tatántha ródasī ví bhāsā : 6.1.11<sup>a</sup>, ā yās tatántha ródasī ví bhāsā.

6.4.8<sup>d</sup> ; 10.7<sup>b</sup> ; 12.6<sup>d</sup> ; 13.6<sup>d</sup> ; 17.15<sup>d</sup> ; 24.10<sup>d</sup>, mādema çatāhimāḥ suvīrah.

6.5.1<sup>b</sup> (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnūm sáhaso yūvānam ádroghavācam matibhir yáviṣṭham,  
yā ínvati dráviṇāni prāçetā viçvāvarāni puruvāro adhrúk.



6.22.2<sup>d</sup> (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ sapta viprāso abhi vājāyantaḥ,  
naksaddabhām tāturim parvateṣṭhām ādroghavācam matibhiḥ cavi-  
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting : yāviṣṭham for Agni (see Macdonell, Vedic Mythology, p. 91) ; caviṣṭham for Indra. Cavaśi is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. caviṣṭha in Grassmann's Lexicon. The word ādroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rig-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ caviṣṭham in 6.22.2<sup>d</sup> together in the sense of 'gedankenstärken'. This is disproved by the parallel words matibhir yāviṣṭham in 6.5.1<sup>b</sup>. This cannot mean 'gedankenjüngster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5<sup>a</sup>, yās te yajñéna samidhā ya ukthāiḥ : 4.4.7<sup>b</sup>, yās tvā nityena haviṣā yā ukthāiḥ.]

[6.6.7<sup>c</sup>, candrām rayīm puruvīraṁ brhāntam : 4.44.6<sup>a</sup>, nū no rayīm, &c.]

[6.7.5<sup>b</sup>, mahāny agne nākir ā dadharṣa : 5.85.6<sup>b</sup>, mahīm devāsya nākir, &c.]

6.7.7<sup>a</sup>, ví yó rájānsy āmimīta sukrātuḥ : 1.160.4<sup>c</sup>, ví yó mamé rájasi sukratūyāya.  
Cf. 6.8.2<sup>c</sup>.

[6.7.7<sup>b</sup>, vaiṣvānaró vi divó rocaná kavīḥ : 9.85.9<sup>b</sup>, árturucad ví divó, &c.]

6.8.2<sup>a</sup> : 1.143.2<sup>a</sup>, sá jāyamānaḥ paramé vyōmani ; 7.5.7<sup>a</sup>, . . . vyōman.

[6.8.2<sup>c</sup> : vy antárikṣam amimīta sukrātuḥ : 6.7.7<sup>a</sup>, ví yó rájānsi āmimīta sukrātuḥ.]

6.8.6<sup>a</sup>, asmākam agne maghāvatsu dhārāya : 1.140.10<sup>a</sup>, asmākam agne maghāvatsu didihi.

[6.8.7<sup>ab</sup>, ādabdebbhis tāva gopābhir iṣṭe 'smākam pāhi trīṣadhasṭha sūrīn :  
1.143.8<sup>cd</sup>, ādabdebbhir ādrpītebbhir iṣṭe 'nimīṣadbhiḥ pári pāhi no jāh.]

6.10.1<sup>d</sup> : 7.17.4<sup>a</sup>, svadhvará karati jātāvedāḥ ; 3.6.6<sup>d</sup> ; 7.17.3<sup>b</sup>, svadhvará kṛṇuhi jātāvedāḥ.

[6.10.6<sup>d</sup>, āvir vājasya gādhyasya sātāu : 6.26.2<sup>b</sup>, mahó vājasya, &c.]

[6.11.5<sup>a</sup>, vṛñje ha yān nāmasā barhīr agnāu : 7.2.4<sup>b</sup>, prā vṛñjate nāmasā, &c.]

[6.11.6<sup>b</sup>, devēbbhir agne agnībhir idhānāḥ : 6.12.6<sup>b</sup>, víṣvebbhir agne, &c.]

6.12.4<sup>b</sup> (Bharadvāja Bārhaspatya; to Agni)  
sāsmākebhīr etāri nā çūśāir agnī ştave dāma ā jātāvedāḥ,  
drvāno vanvān krātṛvā nārvośrāḥ pītēva jārayāyi yajñāiḥ.

7.12.2<sup>b</sup> (Vasiṣṭha Maitravaruṇi; to Agni)  
sā mahnā viçvā duriṭāni sāhvān agnī ştave dāma ā jātāvedāḥ,  
sā no rakṣiṣād duriṭād avadyād asmān grṇatā utā no maghōnaḥ.

For 6.12.4<sup>ab</sup> cf. 5.41.10<sup>c</sup>, grṇitē agnīr etāri nā çūśāiḥ; for sundry points in the same stanza, Neisser, Bezz. Beitr. xiii. 293; xx. 39; Oldenberg, Prol. 464; RV. Noten, I. 374.

[6.12.6<sup>b</sup>, viçvebhīr agne agnībhīr idhānāḥ: 6.11.6<sup>b</sup>, devēbhīr agne, &c.]

6.13.4<sup>a</sup>, yās te sūno sahaso gīrbhīr ukthāiḥ: 6.1.10<sup>c</sup>, vēdī sūno, &c.

6.14.2<sup>c</sup>, agnīm hótāram iḷate: 1.128.8<sup>a</sup>, agnīm hótāram iḷate vāsudhitim; 5.1.7<sup>b</sup>,  
agnīm hótāram iḷate nāmobhiḥ.

Cf. 3.20.2<sup>b</sup>, āgne hótāram iḷate; 8.43.20<sup>c</sup>, vāhnīm hótāram iḷate.

6.14.6 = 6.2.11.

6.14.6<sup>e</sup> = 6.2.11<sup>e</sup>; 6.15.15<sup>e</sup>, tā tarema tāvāvasā tarema.

6.15.3<sup>b+e</sup> (Viṭahavya Āṅgīrasa, or Bharadvāja; to Agni)  
sā tvām dākṣasyāvīkō vīdhō bhūr aryāḥ pārasyañtarasya tāruṣaḥ,  
rāyāḥ sūno sahaso mārtyeṣv ā chardīr yacha viṭahavyāya saprātho bharād-  
vājāya saprāthaḥ.

10.115.5<sup>b</sup> (Upastuta Varṣṭihavya; to Agni)  
sā id agnīḥ kāpvatamaḥ kāpvasakhāryāḥ pārasyañtarasya tāruṣaḥ,  
agnīḥ pātu grṇatō agnīḥ sūrīn agnīr dadātu tēṣām āvo naḥ.

6.16.33<sup>a</sup> (Bharadvāja; to Agni)  
bharādvājāya saprāthaḥ çārma yacha saḥantya,  
āgne vāreṇyām vāsu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardis. In the period of the composition of the hymns the word could only have been chadis. The metre of the verses points to chadis, instead of chardis, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his Lexicon, s. v.: 'chardis, wofür wahrscheinlich überall chadis zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständniss hineingedrungen.' For other discussions see Oldenberg, ZDMG. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadis 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., vārma, 'armour', and 'protection'. In the more concrete sense of 'cover' chadis occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7.3, down to Kathāsaritśāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çárma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadī* (Childers' Lexicon), and *Māhārāṣṭrī Prākṛit chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between *Rig-Veda* composition and *Rig-Veda* redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardīs* that the diaskeuasts had to substitute it for the poets' *chadis*, metre *contradictente*. The old word *chadis* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çárma* and *chardīs*. Thus the line, RV. 7.52.2<sup>b</sup>, *çárma tokāya tánayāya gopāh*, is echoed in the formula, *chardīs tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.114.5<sup>d</sup> both words occur together, *çárma vārma chardīr asmābhyam yaṁsat*. Almost every qualifying expression that is used with *çárma* is also used with *chardīs*; e.g. *trivārūtha* 'offering threefold safety', or, *varūthyā*, 'offering safety'; or *vārūtha* by the side of each:

{ *çárma* no yaṁsan *trivārūtham*, 10.66.5  
 { *savitā çárma yachatv asmé trivārūtham*, 4.53.6  
 { *sā naḥ çárma trivārūtham vi yaṁsat*, 8.42.2  
 { *çármanā nas trivārūthena pāhi*, 5.4.8  
*trivārūtham maruto yanta naç chardih*, 8.18.21

Cf. also MS. 2.8.7<sup>d</sup>: III.4; KS. 17.6; TA. 2.5.2.

{ *çárma* . . . *varūthyān tād asmāsu vi yantana*, 8.47.10  
 { *bḥhaspātīḥ çárma* . . . no yamad *varūthyām*, 5.46.5  
*chardīr yād vām varūthyām*, 6.67.2  
 { *bhāvū vārūtham* . . . *maghāvadbhyaḥ çárma*, 1.58.9  
 { *çárma* no yantam *āmavad vārūtham*, 4.55.4  
 { *śchidraṁ çárma yachata* . . . *vārūtham*, 8.27.9  
*yād vaḥ* . . . *vārūtham āsti yāc chardih*, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urū*, *prthū*, and especially *sapṛāthaḥ*:

{ *yāchā naḥ çárma sapṛāthaḥ*, 1.22.15  
 { *sapṛāthaḥ çárma yacha sahanṭya*, 6.16.33  
 { *chardīr yacha vitāhavyāya sapṛāthaḥ*, 6.15.3  
 { *sapṛāthaḥ chardīr yantam ādābhyam*, 8.5.12  
*urv āsmā ādītīḥ çárma yaṁsat*, 4.25.5  
 { *prā* no yachatād *avṛkām prthū chardih*, 1.48.15  
 { *prāsmāi yachatam avṛkām prthū chardih*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

*durādhārṣaṁ grnaté çárma yaṁsat*, 6.49.7  
*ādhrṣṭaṁ chardīr yād vām*, 6.67.2  
*bhāvū* . . . *maghavan maghāvadbhyaḥ çárma*, 1.58.9  
*chardīr yacha maghāvadbhyaç ca māhyaṁ ca*, 6.46.9 (cf. 7.74.5; 8.5.12)  
*çárma tokāya tánayāya gopāh*, 7.52.2  
*ādā smā yacha tanvé tāne ca chardih*, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.6<sup>d</sup>, 6<sup>e</sup>, *devó devéṣu vānate hí vāryam* (6<sup>e</sup>, no *dúvaḥ*).

6.15.7<sup>e</sup> (*Vitāhavya Āngirasa*, or *Bharadvāja*; to *Agni*)  
*sāmiddham agnīm samīdhā girū gṛṇe çūcim pāvakām puró adhvaré dhruvām*,  
*vīpraṁ hótāraṁ puruvāram adrūhaṁ kavīm sumnāir īmahe jatāvedasam*.

8.44.10<sup>a</sup> (Virūpa Āṅgīrasa ; to Agni)  
viprañ hótāram adrūhañ dhūmaketuñ vibhāvasum,  
yajñānām ketūm īmahe.

6.15.12 (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni) =  
7.4.9 (Vasiṣṭha Maitrāvaruṇi ; to Agni)  
tvām agne vanuṣyató ní páhi tvām u naḥ sahasāvann avadyát,  
sám tvā dhvasmanvād abhy etu páthah sám rayí sprhayāyyaḥ sahasrí.

Cf. Oldenberg, ZDMG. liv. 606 ; RV. Noten, I. 376.

6.15.15<sup>a</sup> (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni)  
abhí práyāñsi súdhitāni hí khyó ní tvā dadhīta ródasi yajadhyāi,  
ávā no maghavan vājasūtāv āgne víçvāni duritá tarema ॥ tá tarema távāvasā  
tarema. ॥ 6.2.11<sup>e</sup>

10.53.2<sup>b</sup> (Devāḥ ; to Agni)  
ārādhi hótā niśáda yājñyān abhí práyāñsi súdhitāni hí khyát,  
yājāmahāi yajñīyān hānta devān īlāmahā ídyañ ájyena.

See under 1.135.4 for two very similar pādas

6.15.15<sup>e</sup> : 6.2.11<sup>e</sup> = 6.14.6<sup>e</sup>, tá tarema távāvasā tarema.

6.16.2<sup>c</sup> : 5.26.1<sup>c</sup> ; 8.102.16<sup>c</sup>, á devān vakṣi yáksi ca.

6.16.5<sup>b</sup>, divodāsaya sunvaté : 4.30.20<sup>c</sup>, divodāsaya daçúṣe ; 6.31.4<sup>d</sup>, divodāsaya  
sunvaté sutakre.

[6.16.7<sup>a</sup>, tvām agne svādhyāḥ : 8.19.17<sup>a</sup> ; 43.30<sup>a</sup>, té ghéd agne svādhyāḥ.]

6.16.7<sup>c</sup> : 1.15.7<sup>c</sup> ; 5.21.3<sup>d</sup>, yajñéṣu devām īlate.

6.16.9<sup>a</sup> : 1.14.11<sup>a</sup>, tvām hótā mánurhitah.

6.16.9<sup>b</sup> (Bharadvāja ; to Agni)  
॥ tvām hótā mánurhito ॥ váhnir āsá vidúṣṭarah,  
agne yáksi divó víçah. ॥ 1.14.11<sup>a</sup>

7.16.9<sup>b</sup> (Vasiṣṭha Maitrāvaruṇi ; to Agni)  
sá mandráyā ca jihvāyā váhnir āsá vidúṣṭarah,  
agne rayīm maghāvadbbhyo na á vaha havyádātīm ca sūdaya.

6.16.10<sup>a</sup>, ágna á yāhi vitāye : 5.51.5<sup>a</sup>, víyav á yāhi vitāye.

6.16.15<sup>c</sup>, dhanamjayam rāṇe-rāṇe : 1.74.3<sup>c</sup>, dhanamjayó rāṇe-rāṇe.

[6.16.20<sup>a</sup>, sá hí víçvāti párthivā : 6.45.20<sup>c</sup>, sá hí víçvāni párthivā.]

6.16.22<sup>b</sup> : 5.52.4<sup>b</sup>, stóman yajñām ca dhṛṣṇuyá.

6.16.24<sup>b</sup>: 1.14.3<sup>c</sup>, ādityān mārutaṁ gaṇām.

[6.16.28<sup>a</sup>, agnīḥ tigména çociṣā: āgne tigména, &c.; see under 1.12.12.]

6.16.29<sup>b</sup>: 1.78.1<sup>b</sup>; 6.16.36<sup>b</sup>; 8.43.2<sup>b</sup>, jātavedo vicarṣaṇe.

6.16.29<sup>c</sup> (Bharadvāja; to Agni)

suvīraṁ rayinī ā bhara jātavedo vicarṣaṇe,  
jahī rākṣāṁsi sukrato.

६३ १.७८.१<sup>b</sup>

9.63.28<sup>c</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)

ṣpunānāḥ soma dhārayé<sub>ṇ</sub>do viçvā āpa srīdhaḥ,  
jahī rākṣāṁsi sukrato.

६३ ९.६३.२८<sup>a</sup>

6.16.30<sup>ab</sup> (Bharadvāja; to Agni)

tvām naḥ pāhy āṇhaso jātavedo aghāyatāḥ,  
rākṣā ṇo brahmaṇas kave.

7.15.15<sup>ab</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

tvām naḥ pāhy āṇhaso dōṣāvastar aghāyatāḥ,  
divā nāktam adabhya.

6.16.33<sup>a</sup>: 6.15.3<sup>c</sup>, bharadvājāya saprāthah.

6.16.35<sup>c</sup> (Bharadvāja; to Agni)

gārbhe matūḥ pitūḥ pitā vididyutāno akṣāre,  
sīdann ṛtāsya yōnim ā.

9.32.4<sup>c</sup> (Çyāvāçva Ātreya; to Soma Pavamāna)

ubhé somāvacākaçan mṛgó na taktó arhasi,  
sīdann ṛtāsya yōnim ā.

9.64.11<sup>c</sup> (Kāçyapa Māricea; to Soma Pavamāna)

ūrmīr yās te pavitra ā devāvīḥ paryākṣarat,  
sīdann ṛtāsya yōnim ā.

Cf. ṛtāsya yōnim āsādam, under 3.62.13<sup>c</sup>.

6.16.36<sup>b</sup>: 1.78.1<sup>b</sup>; 6.16.29<sup>b</sup>; 8.43.2<sup>b</sup>, jātavedo vicarṣaṇe.

6.16.40<sup>c</sup>: 5.9.3<sup>d</sup>, viçām agnīm svadhvarām.

6.16.44<sup>b</sup>, abhi prāyaṁsi vitāye: 1.135.4<sup>b</sup>, abhi prāyaṁsi sūdhītāni vitāye.

6.16.44<sup>c</sup>: 1.14.6<sup>c</sup>, ā devān sōmapṛtaye.

6.16.46<sup>c</sup>: 4.3.1<sup>b</sup>, hōtāraṁ satyayājāṁ ródasyoh.

6.16.48<sup>d</sup>, uttānāhasto nāmasā vivaset: 3.14.5<sup>b</sup>, uttānāhastā nāmasopasādya;

10.79.2<sup>d</sup>, uttānāhastā nāmasādhi vikṣū.

[6.16.47: 10.9.1.14. The stanzas are closely related: see note to 5.6.5.]

6.16.47<sup>a</sup>: 5.6.5<sup>a</sup>, ā te agna ṛcā havīḥ.

6.18.2<sup>a</sup> (Bharadvāja; to Indra)

sá yudhmáh sátvā khajakṛt samádvaḥ tuvimraksó nadanumán ṛjīśī,  
brhádrenuḥ ḡyāvano mānuṣāṇām ékah kṛṣṇām abhavat sahāva.

7.20.3<sup>a</sup> (Vasiṣṭha; to Indra)

yudhmó anarvā khajakṛt samádvaḥ ḡraḥ satrāśād janūsem āśūlhaḥ,  
ṽy āsa indraḥ pṛtanāḥ svója ādhā víḡvam ḡtrūyāntāḥ jaghāna.

ॐ 7.20.3<sup>c</sup>

Cf. 8.1.7<sup>c</sup>: all old formulas describing Indra's fighting qualities; they offer no basis for chronological discrimination.

[6.18.12<sup>c</sup>, náśya ḡtrur ná pratimānam asti: 4.18.4<sup>c</sup>, nahí nv āśya pratimānam  
ásti.]

6.19.1<sup>d</sup> (Bharadvāja; to Indra)

mahán indro nrvád ā carṣaniprá utá dvibārha amināḥ sáhobhīḥ,  
asmadryāḡ vāvdhe víryāyorúḥ pṛthúḥ súkṛtaḥ kartṛbhir bhūt.

7.62.1<sup>d</sup> (Vasiṣṭha; to Sūrya)

ut sūryo brhád arcīṣy aḡret purú víḡvā jānima mānuṣāṇām,  
samó divā dadṛḡe rócamanāḥ krátvā kṛtāḥ súkṛtaḥ kartṛbhir bhūt.

Ludwig, 543, renders 6.19.1<sup>d</sup>, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1<sup>d</sup> exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1<sup>d</sup> means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i, 249, and 350.

6.19.2<sup>b</sup>: 3.32.7<sup>b</sup>, brhántam ṛṣvām ajāraṁ yúvānam; 6.49.10<sup>c</sup> . . . ajāraṁ suṣum-  
nām.

6.19.3<sup>b</sup>: 3.54.22<sup>b</sup>; 5.4.2<sup>d</sup>, asmadryāḡ sám mimihi ḡravāṇsi.

6.19.5<sup>d</sup>, samudré ná síndhavo yádamānāḥ: 3.36.7<sup>a</sup>, samudréṇa síndhavo, &c.

[6.19.7<sup>c</sup>, yéna tokásya tánayasya sātáu: 4.24.3<sup>d</sup>; 7.82.9<sup>d</sup>, náras tokásya tánayasya  
sātáu (7.82.9<sup>d</sup>, sātīṣu).]

6.19.8<sup>b+c</sup> (Bharadvāja; to Indra)

ā no bhara víṣaṇaṁ ḡṣmam indra dhanaspṛtaṁ ḡḡvuvāṇsaṁ sudákṣam,  
yéna váṇsāma pṛtanāsu ḡtrūn távotíbhīr utá jānīr ajāmin.

10.47.4<sup>b</sup> (Saptagu Āṅgīrasa; to Indra Vāikunṭha)

sanádvaṇaṁ vípravīraṁ tárutram dhanaspṛtaṁ ḡḡvuvāṇsaṁ sudákṣam,  
dasyuhānaṁ pūrbhīdam indra satyām ḡasmābhyāṁ citrām víṣaṇaṁ  
rayīm dah.

ॐ refrain, 10.47.1<sup>d</sup>–8<sup>d</sup>

8.60.12<sup>a</sup> (Bhargha Prāgātha; to Agni)

yéna váñsāma pñtanāsu çārdhataś tāranto aryā ādīçāḥ,  
sā tvāñ no vardha prāyasā çacivaso jinvā dhīyo vasuvīdāḥ.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, *asmābhyam citrāñ vṛṣaṇāñ rayīm dāḥ* (10.47.1<sup>d</sup>-8<sup>d</sup>); the rignarole nature of this hymn prepares for the conclusion that the expression, *dhanaspñtan çūçuvāñsāñ sudākṣam*, was composed to qualify çūṣmam in 6.19.8, and not rayīm in the refrain at 10.47.4: rayīm *dhanaspñtan* is rank tautology. The epithets *dasyuhānañ pūrbhidañ* are also epithets which really fit something else than rayīm (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8<sup>a</sup>, &c., cf. 9.90.3<sup>d</sup>, āṣālhaḥ sāvāñ pñtanāsu çātrūñ; for the refrain 10.47.1<sup>d</sup>-8<sup>d</sup>, cf. *Vedic Concordance*, under *asmābhyam citram*.

6.19.9<sup>d</sup> (Bharadvāja; to Indra)

ā te çūsmo vṛṣabhā etu paçēd ottarād adharād ā purāstāt,  
ā viçvato abhi sām etv arvāñ indra dyumnāñ svārvad dhehy asmé.

6.35.2<sup>d</sup> (Nara Bhāradvāja; to Indra)

kārhi svit tād indra yāñ nñbhīr nññ vīrāir vīrāñ nīlāyāse jāyājīñ,  
tridhātu gū ādhi jāyāsi gōṣv indra dyumnāñ svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5<sup>a</sup>: 4.28.2<sup>d</sup>, mahó druho ápa viçvāyu dhāyi.6.20.6<sup>b</sup>: 5.30.8<sup>b</sup>, çīro dāsasya námucēr mathāyāñ.6.20.10<sup>c</sup>: 1.174.2<sup>b</sup>, saptā yāt pūrah çarma çāradir dārt.

6.20.12 = 1.174.9.

[6.21.10<sup>b</sup>, jaritāro abhy arcanty arkāñ: see under 6.50.15.]6.22.2<sup>d</sup>, ādroghavācāñ matibhiḥ çaviṣṭham: 6.5.1<sup>b</sup>, ādroghavācāñ matibhiḥ yaviṣṭham.6.23.3<sup>a</sup> (Bharadvāja; to Indra)

pātā sutām indro astu sōmañ prapenīr ugró jaritāram utī,  
kārtā virāya sūṣvaya u lokāñ dātā vāsu stuvatē kīrāye cit. cf. 6.23.3<sup>d</sup>

6.44.15<sup>a</sup> (Çaṁyu Bārhaspatya; to Indra)

pātā sutām indro astu sōmañ hāntā vṛtrāñ vājreṇa mandasāñāḥ, cf. 4.17.3<sup>c</sup>  
gāntā yajñāñ parāvātāç cid āchā vāsūr dhīnām avitā kārūdhāyāḥ.

In marking the two words *kīrāye*, in 6.23.3, and *kārūdhāyāḥ* 'nourishing poets', in 6.44.15, I have indicated my belief that *kīrī* means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes *kīrī* to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūsvaye* and *stuvaté kirāye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kirāye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.13 *rātahavyah* 'he who gives the offering', and *kīreṣ cin māntram* 'the poet with his mantra only'. In 2.12.6, *coditā . . . yó brahmāṇo nādhāmānasya kīreḥ*, means, '(Indra) who promotes the needy Brahman poet'. The word *kīri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7.103: 'What gentleman (*kṣatriya*) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give *baksheesh*? Who shall gain long life with the gods?'<sup>1</sup> Cf. the *kāraḥ alpasvāḥ*, 'poets lean of purse', in GB. 1.3.17; Vait. 24.20. I am sure that in this way the word *kīri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kīri* and *kārū* and *kistā*, all from the *set*-root *kari* 'praise' (cf. *kīrti* 'act of praising', IE. type *kṛti*), need not to be separated etymologically, and, *yās tvā hṛdā kīrīṇā mānyamāno . . . jōhavīmī* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kīri*, remarks that *Sāyaṇa* takes *kīri* in the sense of 'poet'. Geldner believes in *Sāyaṇa* more than I do; it would have been well to have listened to him here, not because *Sāyaṇa* knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15<sup>b</sup> cf. the closely related *pādas*, *vādhid* (*vādhīm*) *vṛtrām vājreṇa mandasānāḥ*, under 4.17.3; for 6.23.3<sup>d</sup> cf. 7.97.10<sup>c</sup>, *dhattām rayīm stuvaté kirāye cit*.

[6.23.3<sup>d</sup>, *dātā vāsu stuvaté kirāye cit*: 7.97.10<sup>c</sup>, *dhattām rayīm stuvaté*, &c.]

6.23.7<sup>c</sup>: 3.53.3<sup>c</sup>, *édām barhīr yājamānasya sīda*.

6.23.9<sup>b</sup>: 2.14.10<sup>b</sup>, *sómebhir im prṇatā bhojām indram*.

6.24.9<sup>d</sup>, *aktór vyūṣṭāu páritakmyāyām*: 5.30.13<sup>d</sup>, *aktór vyūṣṭāu páritakmyāyāḥ*.

6.25.4<sup>c</sup> (Bharadvāja; to Indra)

*ṣūro vā ṣūram vanate ṣārīrāis tanūrūcā tārūṣi yāt kṛṇvāite,*  
*toké vā gōṣu tánaye yád apsú vi krāṇdasī urvārasu brāvāite.*

6.66.8<sup>c</sup> (Bharadvāja; to Maruts)

*nāsya vartā ná tarutā nv āsti, māruto yām āvatha vājasātāu,* 1.40.8<sup>c</sup>  
*toké vā gōṣu tánaye yām apsú sá vrajām dārtā párye ádha dyóḥ.*

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9<sup>c</sup>: 1.177.5<sup>c</sup>; 10.89.17<sup>c</sup>, *vidyāma vāstor ávasā grṇántāḥ*.

6.25.9<sup>cd</sup> (Bharadvāja; to Indra)

*evā na spṛdhah sám aja samátsv indra rārandhī mithatír ádevih,*  
*vidyāma vāstor ávasā grṇánto bharádvajā utá ta indra nūnám.*

<sup>1</sup> See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10; 8.80.3; 10.24.3.



10.89.17<sup>ed</sup> (Renu Vaiçvāmītra ; to Indra)

evā te vayām indra bhuñjatinām vidyāma sumatinām nāvānām,

1.4.3<sup>o</sup>

vidyāma vāstor āvasā grṇānto viçvāmītrā utā ta indra nūnām.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2<sup>b</sup>, mahō vājasya gādhyasya sātāu : 6.10.6<sup>d</sup>, āvir vājasya, &c.]

6.26.3<sup>d</sup> (Bharadvāja ; to Indra)

tvām kavīm codayo 'rkāsātāu tvām kūtsāya çuṣṇam dāçuṣe vark,

tvām çiro amarmāṇaḥ pārāhann atithigvāya çāṇsyam kariṣyān.

7.19.8<sup>d</sup> (Vasiṣṭha Maitrāvaruṇi ; to Indra)

priyāsa it te maghavan abhiṣṭāu nāro madema çaranē sākhāyāḥ,

nī turvāçaṁ nī yādvaṁ çigḥy atithigvāya çāṇsyam kariṣyān.

For points in 6.26.3 see Pischel, Ved. Stud. i. 141 ; Oldenberg, RV. Noten, p. 384.

6.26.4<sup>b</sup>, āvo yūdhyantaṁ vṛṣabhām dāçadyum : 1.33.14<sup>b</sup>, právo, &c.

6.27.1, 2 : see page 8.

6.27.3<sup>a</sup> (Bharadvāja ; to Indra)

nahī nū te mahimāṇaḥ samasya nā maghavan maghavattvāsyā vidmā,

nā rādhaso-rādhaso nūtanasyēndra nākir dadṛça indriyām te.

10.54.3<sup>a</sup> (Bṛhaduktha Vāmadevya ; to Indra)

kā u nū te mahimāṇaḥ samasyāsmāt pūrva ṛṣayō 'ntam āpuḥ,

yān mātaraṁ ca pitaraṁ ca sākām ājanayathās tanvāḥ svāyāḥ.

6.28.7<sup>c</sup>, mā va stenā ṛçata māghāçansaḥ : 2.42.3<sup>c</sup>, mā na stenā ṛçata māghāçansaḥ.

6.28.7<sup>d</sup>, pāri vo hetī rudrāsya vṛjyāḥ : 2.33.14<sup>a</sup>, pāri ṇo hetī rudrāsya vṛjyāḥ ;

7.84.2<sup>c</sup>, pāri ṇo hēlo vārunasya vṛjyāḥ.

6.29.3<sup>ed</sup> (Bharadvāja ; to Indra)

çriyē te pādā dūva ā mimikṣur dhṛṣṇūr vajrī çāvasā dākṣiṇāvān,

vāsāno ātkam surabhīm dṛçē kām svār ṇa nṛtav iṣirō babhūtha.

10.123.7<sup>ed</sup> (Vena Bhārgava ; to Vena)

urdhvō gandharvō ādhi nāke asthāt, pratyān citrā bibhrad asyāyudhāni,

9.85.12<sup>a</sup>

vāsāno ātkam surabhīm dṛçē kām svār ṇa nāma janata priyāni.

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, Ved. Myth. i. 432, connect gandharvā-venā with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvā is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff., has placed in the right light Indra's epithet *nṛtā*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4<sup>c</sup>: 3.32.11<sup>a</sup>; 4.19.2<sup>c</sup>, āhann āhiṃ pariçāyanam āṛṇaḥ.

[6.30.5<sup>d</sup>, śakāṃ sūryaṃ janāyan dyām uṣāsam: 1.32.4<sup>c</sup>, āt sūryaṃ, &c.]

6.31.4<sup>d</sup>, dīvodāsāya sunvaté sutakre: 4.30.20<sup>c</sup>, dīvodāsāya dāçuse; 6.16.5<sup>b</sup>, dīvodāsāya sunvaté.

[6.32.1<sup>b</sup>, mahé vīrāya tavāse turāya: 6.49.12<sup>a</sup>, prā vīrāya prā tavāse turāya.]

6.32.4<sup>b</sup>: 4.22.3<sup>b</sup>, mahó vājebhir mahādbhiḥ ca çuṣmāiḥ.

6.33.2<sup>d</sup> (Çunahotra Bhāradvāja; to Indra)

tvām hīndrāvase vivāco hāvante carṣanāyaḥ çūrasātāu,

tvām viprebhir ví pañīr açayas tvōta it sánitā vājam ārvā.

7.56.23<sup>d</sup> (Vasiṣṭha; to Maruts)

bhūri cakra marutaḥ pītryāny ukthāni yā vaḥ çasyānte purā cit,

marūdbhir ugrāḥ pītanāsu śālha marūdbhir it sánitā vājam ārvā.

6.33.5<sup>c</sup> (Çunahotra Bhāradvāja; to Indra)

nūnām na indrāparāya ca syā bhāvā mṛlikā utā no abhiṣṭāu,

itthā grṇānto mahīnasya çārman divi syāma pārye goṣātamaḥ.

6.68.8<sup>c</sup> (Bharadvāja; to Indra and Varuṇa)

nū na indrāvaruṇā grṇānā pṛiktām rayīm sauçravasāya devā,

itthā grṇānto mahīnasya çārdho 'pó ná nāvā duritā tarema.

6.68.8<sup>d</sup>

Translate 6.33.5: 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated pāda. Ludwig, 737, translates 6.68.8<sup>d</sup>, 'hier besingend des grossartigen [reichtums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'gen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pādas, and the obvious sense, show that çārdhas like çārman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, grṇātām āpiḥ, 6.45.17. Now the singular mahīnasya in a divedatya-hymn makes it probable that 6.33.5 is the mother pāda.—Oldenberg, *RV. Noten*, p. 390, takes mṛliké in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2<sup>d</sup>: 6.19.9<sup>d</sup>, indra dyumnām svārvad dhehy asmé.

6.36.4<sup>d</sup>: 3.46.2<sup>c</sup>, éko víçvasya bhúvanasya rájá.

6.40.4<sup>c</sup> (Bharadvāja ; to Indra)

á yāhi çáçvad uçatá yayathéndra mahá manasā somapéyam,  
upa bráhmāṇi çṛṇava imá nó 'thā te yajñās tanvè váyo dhāt.

7.29.2<sup>d</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

bráhmaṇ vīra bráhmakṛtīm juṣāṇō 'rvācīnō hāribhir yāhi tūyam,  
asmīnñ ũ śū sāvane mādayasv ūpa bráhmāṇi çṛṇava imá nah.

cf. 2.18.7<sup>d</sup>

Cf. several items beginning with upa brahmāṇi in my Vedic Concordance.—For manasā in 6.40.4<sup>b</sup> cf. Max Müller, SBE. xxxii. 188.

6.40.5<sup>d</sup>: 4.34.7<sup>b</sup>, sajōsāḥ pāhi girvaṇo marúdbhiḥ.

[6.41.3<sup>c</sup>, etāñ pība hariva sthātā ugra : 1.33.5<sup>a</sup>, prā yád divó hariva, &c.]

6.42.2<sup>b</sup> (Bharadvāja ; to Indra)

ém enaṇ pratyétana sómebhiḥ somapátamam,  
āmatrebhir rjīṣiṇam indrañ sutébhir indubhiḥ.

8.12.20<sup>b</sup> (Parvata Kāṇva ; to Indra)

yajñébhir yajñāvāhasaṇ sómebhiḥ somapátamam,  
hótrabhir indrañ vāvrdhur vy ānaçuh.

6.43.1<sup>c</sup>—4<sup>c</sup>, ayāñ sá sóma indra te sutāḥ pība.

6.44.1<sup>cd</sup>—3<sup>cd</sup>, sómaḥ sutāḥ sá indra té 'sti svadhāpate madaḥ.

6.44.5<sup>b</sup>, pátīm turāsyā rādhasaḥ : 5.86.4<sup>b</sup>, pátī turāsyā rādhasaḥ.

6.44.5<sup>d</sup> (Çamyu Bārhaspatya ; to Indra)

yāñ vardhāyantīd girāḥ pátīm turāsyā rādhasaḥ,  
tām in nv āsyā ródasī devī çūṣmañ saparyataḥ.

cf. 5.86.4<sup>b</sup>

8.93.12<sup>b</sup> (Sukakṣa Āṅgīrasa ; to Indra)

ádā te āpratiṣkutaṇ devī çūṣmañ saparyataḥ,  
ubhé suçipra ródasī.

[6.44.9<sup>d</sup>, dhánasya sātāv asmāñ aviddhi : 1.110.9<sup>a</sup>, vājebhir no vājasātāv aviddhi.]

Cf. 2.30.8.

6.44.10<sup>d</sup> (Çamyu Bārhaspatya ; to Indra)

indra túbhyam in maghavann abhūma vayāñ dātré harivo má vi venāḥ,  
nákīr āpīr dadçe martyatrá kīm āṅgá radhracódanañ tvāhuḥ.

8.80.3<sup>c</sup> (Ekadyū Nāudhasa ; to Indra)

kīm āṅgá radhracódanaḥ suvánāsyāvitéd asi,  
kuvit sv indra nah çákāḥ.

Pischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction; cf. also Ludwig, Ueber die neuesten Arbeiten, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *cōda rādho maghō-nām*, which calls upon *Uṣas* in 1.48.2, and upon *Sarasvatī* in 7.96.2: 'Inspire thou the liberality of the patrons (of the sacrifice)!' In 7.74.4 *Uṣas* is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. *Uṣas* is called *Dakṣiṇā*, 'Baksheesh', for the same reason, in 6.64.1, *ābhūd u vāsvī dakṣiṇā maghōnī*; cf. 1.123.1, 5. In 7.74.4 the words *codīya rādho grṇatē maghōnī*, 'Inspire, O liberal goddess, liberality towards the poet!' are again addressed to *Uṣas*. For all this see my Religion of the Veda, p. 68 ff. Similarly *Indra* is *pātis turīśya rādhasaḥ* in 6.44.5; *Indrāgnī*, *pātī turīśya rādhasaḥ* in 5.86.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōda rādhaḥ*, or *codīya rādhaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 *Indra* and *Soma* are addressed as *radhrīśya stho yājamānasya codāu*. Does not this mean, 'Ye two are the inspirers of the liberal sacrificer', rather than, 'Ye two are the inspirers of the stingy sacrificer'? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i.e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *So ipso* the *yājamāna* does sacrifice (*yājamānaḥ sunvān*); see 5.26.5; 6.54.6: 60.15: 8.14.3, &c. In 10.49.1 *Indra* declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18):

ahām bhuvam yājamānasya coditā  
āyajvanah sāksi vīcvasmīn bhāre.

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute 'stingy' by the side of it. The Veda has a plenty of words for the impious non-sacrificer: *paṇī*, *agraddhā*, *āprnat*, *ayajñā*, *āyaju*, *āditsant*, *ārāvan*, *krçā*, *ādāçuri*, *āyajan*, *āsunvant*, *kavāri*, *ādāçvas*, *āsuçvi*, &c., not to speak of *ādevayu*, *ādevayant*, *anindrā*, &c. Note particularly the revāṇ *ādāçuriḥ* who neglects to be liberal (*pramamārṣa maghātāye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrīśya stho yājamānasya codāu* means, 'Ye two are the inspirers of the liberal sacrificer'.

Once again, some priestly gentleman who is not making a sufficient income speaks to *Indra* with some petulance in 6.44.10, the first of the two stanzas quoted above: 'O *Indra*, liberal god, we have always relied particularly (*id*) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?' That is to say, it is *Indra's* duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of 'inspirer of the pious liberal patron'. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *ksatriya* in AV. 7.103; see its rendering under 6.23.3.

The same logic applies to *Indra* in 10.24.3:

yās pātir vāryāṇām āsi radhrīśya coditā,  
indra stotṛīṇām avitā dviśo naḥ pāhy ābhasaḥ.

'Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O *Indra*, the singer, do thou protect us from hateful penury!'

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): 'How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O *Indra*!'

But the following two passages seem to me to clinch the sense of *radhrā* as 'liberal giver'.

yó radhráśya coditá yaḥ kṛṣáśya yó brahmāno nādhāmāśya kīrēḥ,  
yuktāgrāvño yó 'vitā suḥiprāḥ sūtāsomasya sá janāśa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy;<sup>1</sup> that inspireth the needy Brahman poet; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that *kṛṣá* is the opposite of *radhrá*, and identical with *áditsan pañih*, in 6.53.3, *revāñ ádāguriḥ* in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (*védas*) is taken from them and given to the pious instead (see 1.81.9; 8.45.15).

The other passage is 2.34.15: *yáyā radhrāñ páryāthāty áñho yáyā nidó muncātha vanditāram*, *arvāci sū maruto yā va ūtiḥ*, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair *radhrá* and *vanditár* the usual pair in behalf of whom the gods exercise their help and care, namely the *yājamāna* and the Brahman poet? The numerous passages in which occurs the verb *par* and its causative *pāraya*, either with or without the prepositions *āti*, *ūd*, *nis*, and *pāri*, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8: *tām áñhasaḥ pīparo dācṇāñsum*, 'thou didst help the pious man out of straits'; and, 3.20.4, *pārśad viçvāti duritā grṇāntam*, 'may he ferry the singer across all trouble'. Cf. also expressions like *sucētasam tirāç cid áñhaḥ supāthā nayanti* in 7.60.6. It seems to me that the *dācṇāñ* and the *grṇāñ* in these two passages are the true parallels respectively of *radhrá* and *vanditár*, in 2.34.15, and that *radhrá* means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here *radhrá* by 'miserable', we disturb this pervading parallelism in the Veda:

yáyā radhrāñ páryāthāty áñho  
yáyā nidó muncātha vanditāram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single *radhrá*-passage in the Veda which does not gain by this interpretation of the *radhrá*; but it must be admitted that *aradhra* does not yield up its secret under our construction of *radhrá*. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du R̥g-Veda*, p. 150; Pischel, l. c.; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11<sup>c</sup>, *pūrvīṣ ta indra niṣṣidho jāneṣu*: 3.51.5<sup>a</sup>, *pūrvīr asya niṣṣidho mártyeṣu*.

6.44.14<sup>b+d</sup> (*Çamyu Bārhaspatya*; to Indra)

*asýā máde purí varpāñsi vidvāñ indro vṛtrāny apratí jaghāna*,  
*tām u prā hoṣi mādhumantam asmāi sómañ vīrāya çipriṇe píbadhyāi*.

7.23.3<sup>d</sup> (*Vasiṣṭha Maitravaruni*; to Indra)

*yujé rátham gavéṣaṇam háribhyām úpa bráhmāni jujuṣāṇam asthuh*.  
*vi bādhiṣṭa syá ródasi mahitvéndro vṛtrāny apratí jaghanván*.

8.32.24<sup>b</sup> (*Medhatithi Kāṇva*; to Indra)

*ádhvaryav á tú hí šiñcá sómañ vīrāya çipriṇe*,  
*bhārā sūtāśya pītāye*.

<sup>1</sup> *kṛṣá* 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15<sup>a</sup>: 6.23.3<sup>a</sup>, pātā sutām indro astu sómam.

[6.44.15<sup>b</sup>, hánta vṛtrám vājreṇa mandasānāḥ: 4.17.3<sup>c</sup>; 10.28.7<sup>c</sup>, vādhrd (10.28.7<sup>c</sup>, vādhrm) vṛtrám, &c.]

6.44.16<sup>d</sup>, vy āsmād dvēṣo yuyāvad vy āñhaḥ: 2.33.2<sup>c</sup>, vy āsmād dvēṣo vitarām vy āñhaḥ.

[6.44.17<sup>a</sup>, enā mandanō jahī ṣūra cātrūn: 10.112.1<sup>c</sup>, hārṣasva hāntave ṣūra cātrūn.]

6.44.18<sup>b</sup>: 1.102.4<sup>c</sup>, asmābhyam māhi (1.102.4<sup>c</sup>, indra) vārivaḥ sugām kaḥ (1.102.4<sup>c</sup>, kṛdhi).

6.44.18<sup>c</sup>: 1.100.11<sup>c</sup>, apām tokāśya tānayasya jeṣē.

6.44.19<sup>a</sup>, ā tvā hārāyo vṛṣaṇo yujānāḥ: 3.43.6<sup>a</sup>, ā tvā bṛhānto hārāyo yujānāḥ.

[6.44.20<sup>b</sup>, ghṛtapruṣo nōrmāyo mādantaḥ: 10.68.1<sup>c</sup>, giribhrājo nōrmāyo, &c.]

6.44.21<sup>b</sup> (Çamyu Bārhaspatya; to Indra)

vṛṣāsi divō vṛṣabhāḥ pṛthivā vṛṣā sindhūnām vṛṣabhā stīyānām,  
vṛṣṇe ta indur vṛṣabha pīpāya svādū rāso madhupēyo vārāya.

7.5.2<sup>b</sup> (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

prṣṭō divi dhāy agniḥ pṛthivīyām, netā sindhūnām vṛṣabhā stīyānām,

cf. 1.98.2<sup>a</sup>

sā mānuṣīr abhī viço vī bhāti vaiçvānarō vāvṛdhanō vāreṇa.

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf. apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netā, embracing the variants in the repeated pāda above.

[6.44.23<sup>b</sup>, ayām sūrye adadhāj jyōtir antāḥ: 10.54.6<sup>a</sup>, yō ādadhāj jyōtiṣi jyōtir antāḥ.]

6.45.3<sup>a,b</sup> (Çamyu Bārhaspatya; to Indra)

mahīr asya prānītayaḥ pūrvīr utā prāçastayaḥ,  
nāśya kṣīyanta utāyāḥ.

8.12.21<sup>a,b</sup> (Parvata Kāṇva; to Indra)

mahīr asya prānītayaḥ pūrvīr utā prāçastayaḥ,  
viçvā vāsūni dāçuṣe vy ānaçuḥ.

8.40.9<sup>b</sup> (Nabhāka Kāṇva; to Indra and Agni)

pūrvīḥ ta indropamātayaḥ pūrvīr utā prāçastayaḥ sūno hinvāśya harivaḥ,  
vāsvo virāsyāpṛco yā nū sūdhanta no dhīyo nābhantām anyaké same.]

cf. refrain, 8.39.1<sup>b</sup> ff.

Cf. bhadrā utā prāçastayaḥ, 8.19.19<sup>c</sup>; and, āsann utā prāçastayaḥ, 8.45.33<sup>a</sup>.

6.45.8<sup>a</sup>: 1.176.3<sup>a</sup>, yāśya viçvāni hāstayoh.

[6.45.10<sup>b</sup>, indra vājānām pate : 1.29.2<sup>c</sup>, çiprin vājānām pate.]

6.45.10<sup>c</sup> (Çaṁyu Bārhaspatya ; to Indra)  
tām u tvā satya somapā [indra vājānām pate,]  
āhūmahī çravyasyāvaḥ.

cf. 1.29.2<sup>c</sup>

8.24.18<sup>b</sup> (Viçvamanas Vāiṣṭva ; to Indra)  
tām vo vājānām pātim āhūmahī çravyasyāvaḥ,  
āprāyubhir yajñēbhir vāvrdhēnyam.

Of. the pāda, juhūmāsi çravyasyāvaḥ, 8.52 (Vāl. 4).4<sup>d</sup>, under 1.4.1.

6.45.17<sup>c</sup> (Çaṁyu Bārhaspatya ; to Indra)  
yó gr̥natām id āsithāpīr utī çivāḥ sākḥā,  
sā tvām na indra mṛṣaya.

8.80.2<sup>c</sup> (Ekadyū Nāudhasa ; to Indra)  
yó naḥ çāçvat purāvithāmṛdhro vūjasātaye,  
sā tvām na indra mṛṣaya.

The repeated pāda occurs also in the form tvām (tuām) na indra mṛṣaya in 8.80.1<sup>c</sup>. No doubt a conscious rhetorical variation.

[6.45.20<sup>a</sup>, sā hī viçvāni pārthivā : 6.16.20<sup>a</sup>, sā hī viçvāti pārthivā.]

[6.45.22<sup>b</sup>, puruhūtāya sātване : 8.45.21<sup>b</sup>, purunṛmṇāya sātване.]

[6.45.25<sup>a</sup>, imā u tvā çatakrato : 8.92.12<sup>a</sup>, vayām u tvā, &c.]

6.45.25<sup>c</sup> (Çaṁyu Bārhaspatya ; to Indra)  
[imā u tvā çatakrato,] 'bhī prā ṇonuvur girāḥ,  
indra vatsām nā mātārah.

cf. 6.45.25<sup>a</sup>

8.95.1<sup>d</sup> (Tiraçci Āṅgīrasa ; to Indra)  
ā tvā giro rathīr ivāsthuh sūtēsu girvaṇaḥ,  
abhī tvā sām anūṣatēndra vatsām nā mātārah.

Cf. gāvo vatsām nā mātārah, 9.12.2<sup>b</sup>; abhī vatsām nā dhenāvaḥ, 9.13.7<sup>b</sup>, and vatsām gāvo nā dhenāvaḥ, 6.45.28<sup>c</sup>. See next item but one.

6.45.27 = 3.41.6.

6.45.28<sup>c</sup> (Çaṁyu Bārhaspatya ; to Indra)  
imā u tvā sūtē-sute nākṣante girvaṇo girāḥ,  
vatsām gāvo nā dhenāvaḥ.

9.12.2<sup>b</sup> (Devala Kāçyapa ; to Soma Pavamāna)  
abhī viprā anūṣata gāvo vatsām nā mātārah,  
[indram sōmasya pitāye.]

cf. 1.16.3<sup>c</sup>

Cf. 9.100.7<sup>c</sup>, vatsām jātām nā dhenāvaḥ, and under 6.45.25<sup>c</sup>, and 9.104.2<sup>a</sup>.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girāḥ). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29<sup>a</sup>: 1.5.2<sup>a</sup>, purūtāmaṁ purūṇām.

6.45.30<sup>b</sup> (Çaṁyu Bārhaspatya; to Indra)  
asmākam indra bhūtu te stōmo vāhiṣṭho āntamaḥ,  
asmān rāyē mahē hinu.

8.5.18<sup>b</sup> (Brahmatithi Kāva; to Aṇvins)  
asmākam adyā vām ayām stōmo vāhiṣṭho āntamaḥ,  
yuvābhyāṁ bhūtv aṇvinā.

8.5.18<sup>c</sup>

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance; us promote to great wealth!' Cf. Neisser, Bezz. Beitr. xviii. 305; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance; yours it shall be, O Aṇvins!' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18<sup>c</sup>: 'dazu der klägliche schluss, yuvābhyāṁ bhūtv aṇvinā.' He does not notice that this pāda also is repeated in 8.26.16: vāhiṣṭho vām hāvānām stōmo dūtō huvan nari, yuvābhyāṁ bhūtv aṇvinā: 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes; yours it shall be, ye Aṇvins!' I agree with Aufrecht as to the 'kläglicher schluss' in 8.5.18: that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third pāda of 8.26.16.—Cf. 8.1.3<sup>c</sup>, asmākam brāhmedām bhūtu te.

6.45.32<sup>c</sup> (Çaṁyu Bārhaspatya; to Br̥bu Takṣan)  
yāsya vāyōr iva dravād bhadrā rātiḥ sahasrīṇī,  
sadyō dānāya māñhate.

10.62.8<sup>d</sup> (Nābhānediṣṭha Mānava; Sāvarnar dānastutiḥ)  
prā nūnām jāyatām ayām mānus tōkmeva rohatu,  
yāḥ sahasraṁ ṣatāṇāṁ sadyō dānāya māñhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Pischel, Ved. Stud. ii. 115 bottom).

6.45.33<sup>ab</sup> (Çaṁyu Bārhaspatya; to Br̥bu Takṣan)  
tāt sū no viṣve aryā ā sādā gṛṇanti kārāvaḥ,  
br̥būm sahasradātamaṁ sūrīm sahasrasātamaṁ.

8.94.3<sup>ab</sup> (Bindu Āṅgīrasa, or Pūṭadakṣa Āṅgīrasa; to Maruts)  
tāt sū no viṣve aryā ā sādā gṛṇanti kārāvaḥ,  
marūtaḥ sōmapitaye.

1.23.10<sup>c</sup>

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen Sānger den Br̥bu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *to celo*, from his rendering of 8.94.3, 'Dum laden unsre Sānger auch, die treugesinnten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33: 'immer singen alle sänger über diese [tat] des frommen, Br̥bu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmessānger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy ari:



'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānastuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *aryā ā* see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence *grānti kāravaḥ* also at 2.43.1<sup>a</sup>; 8.46.3<sup>c</sup>; 54(Vāl. 6).1<sup>b</sup> (see under 8.46.3).

6.46.3<sup>b</sup> (Çaṁyu Bārhaspatya; to Indra)

yāḥ satrahā vicarṣaṇir indraṁ tām hūmahe vayām,  
sāhasramuṣka tūvinṛṇṇa sātṛpate bhāvā samātsu no vṛdhé. ¶ cf. 5.9.7

8.51(Vāl. 3).5<sup>b</sup> (Çruṣṭigu Kāṇva; to Indra)

yó no datā vásunām indraṁ tām hūmahe vayām,  
vidmā hy āsya sumatiṁ nāvīyasīm gāmema gómati vrajé. ¶ 8.46.9<sup>d</sup>

For 8.51(Vāl. 3).5<sup>c</sup> cf. under 1.4.3<sup>b</sup>.—For *vicarṣaṇi* see my remark under 2.5.4.

[6.46.3<sup>d</sup>, bhāvā samātsu no vṛdhé: 5.9.7<sup>c</sup>: 10.7<sup>e</sup>; 16.5<sup>e</sup>; 17.5<sup>e</sup>, utáidhi pṛsú no vṛdhé.]

6.46.4<sup>c</sup> (Çaṁyu Bārhaspatya; to Indra)

bādhase jānān vṛṣabhéva manyúnā ghr̥ṣáu mīhā r̥cīsama,  
asmākaṁ bodhy avitā mahādhané tanūṣv apsú sūrye.

7.32.25<sup>c</sup> (Vasiṣṭha; to Indra)

pārā nudasva maghavann amitrān suvédā no vásū kṛdhi, ¶ 6.48.15<sup>e</sup>  
asmākaṁ bodhy avitā mahādhané bhāvā vṛdhāḥ sákhnām.

In 6.46.4<sup>a</sup> *vṛṣabhéva* is *vṛṣabhā iva*.—The phrase, *asmākaṁ bodhy avitā*, occurs in sundry other connexions; see under 7.32.11.

6.46.7<sup>a</sup> (Çaṁyu Bārhaspatya; to Indra)

yád indra nāhuṣīṣv ān ōjo nṛṇām ca kṛṣṭīsu,  
yád vā pāñca kṣitínām dyumnām ā bhara, satrā vícṇāni páuṇsyā. ¶ 5.35.2<sup>c</sup>

8.6.24<sup>b</sup> (Vatsa Kāṇva; to Indra)

utā tyád āgvāṇvyaṁ yád indra nāhuṣīṣv ā,  
āgre víkṣú pradīdayat. ¶ 5.6.10<sup>d</sup>

Cf. under 5.6.10<sup>d</sup>, and 5.32.2<sup>c</sup>. See Muir, OST. i. 180.

6.46.7<sup>c</sup>, yád vā pāñca kṣitínām dyumnām ā bhara: 5.35.2<sup>c</sup>, yád vā pāñca kṣitínām.

[6.46.9<sup>c</sup>, chardir yacha maghávadbhyaç ca máhyaṁ ca: 9.32.6<sup>b</sup>, maghávadbhyaç ca máhyaṁ ca.]

Of. the cadence *maghāvāno vayāḥ ca*, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7<sup>b</sup> (Garga Bhāradvāja ; to Indra)

indra prā naḥ puraetēva paçya prā no naya pratarām vāsyō ácha,  
bhāvā supārō atiparayō no bhāvā sūnitir utā vāmānitiḥ.

10.45.9<sup>o</sup> (Vatsapri Bhālandana ; to Agni)

yās te adyā kṛṇāvad bhadrāçoce 'pūpām deva gṛtāvāntam agne,

prā tām naya pratarām vāsyō áchābhi sumnām devābhaktam yaviṣṭha.

8.71.6<sup>o</sup> (Suditi Āngirasa, and Purumīḥa Āngirasa ; to Agni)

tvām rayīm puruvīram āgne dāçūṣe mātāya,

prā no naya vāsyō ácha.

That the pāda 8.71.6<sup>o</sup> is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, *Vedic Metre*, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukīrti Kakṣivata ; to Indra)

indrah sutrāmā svāvān āvobhiḥ <sub>1</sub>sumṛṇīkó bhavatu viçvāvedāḥ,

4.1.20<sup>d</sup>

bādhatām dvēṣo ábhayaṁ kṛṇotu <sub>1</sub>suvíryasya pátayaḥ syāma,

4.51.10<sup>d</sup>

For the character of this and the next stanza see Arnold, VM., p. 44; Oldenberg, RV. Noten, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sūtrāmāṇī hymn, 10.131. Cf. Bloomfield, JAOS. xv. 146 ff.

6.47.12<sup>b</sup> = 10.131.6<sup>b</sup>, sumṛṇīkó bhavatu viçvāvedāḥ: 4.1.20<sup>d</sup>, sumṛṇīkó bhavatu jātāvedāḥ.

6.47.12<sup>d</sup> = 10.131.6<sup>d</sup>; 4.51.10<sup>d</sup>; 9.89.7<sup>d</sup>; 95.5<sup>d</sup>, suvíryasya pátayaḥ syāma.

6.47.13<sup>ab</sup> = 10.131.7<sup>ab</sup>: 3.1.21<sup>cd</sup>; 59.4<sup>cd</sup>, tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma; 10.14.6<sup>cd</sup>, téṣām vayām sumatāu yajñīyānām āpi bhadre sāumanasē syāma.

6.47.13<sup>d</sup> (Garga Bhāradvāja ; to Indra) =

10.131.7<sup>d</sup> (Sukīrti Kakṣivata ; to Indra)

tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma,

sá sutrāmā svāvān indro asmé ārác cid dvēṣaḥ sanutár yuyotu.

7.58.6<sup>o</sup> (Vasiṣṭha ; to Maruts)

prā sá vāci suṣṭutir maghónām idām suktām marúto juṣanta,

ārác cid dvēṣo vṛṣaṇo yuyota <sub>1</sub>yuyām pāta svastibhiḥ sádā naḥ.

4.1.20<sup>d</sup> ff.

10.77.6<sup>d</sup> (Syūmarāçmi Bhārgava ; to Maruts)

prā yád váhadhve marutaḥ parákád yuyām mahāḥ samváraṇasya vāsavaḥ,

vidānāso vasavo rādhyasyārác cid dvēṣaḥ sanutár yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutár yuyota?—For 10.77.6 cf. Oldenberg, RV. Noten, p. 365.

[6.47.20<sup>c</sup>, b̥haspate prā cikitsā gáviṣṭāu : 1.91.23<sup>d</sup>, ubháyebhyaḥ prā, &c.]

[6.47.28<sup>d</sup>, déva ratha prāti havyā gr̥bhāya : 1.91.4<sup>d</sup>, rájan soma prāti, &c.]

[6.48.1<sup>c</sup>, prā-pra vayām am̐taṁ jātávedasam : 8.74.5<sup>a</sup>, am̐taṁ jātávedasam.]

6.48.3<sup>c</sup> (Çaṁyu Bārhaspatya; to Agni)

vīṣā hy agne ajāro mahān víbhāsy arcīṣā,  
ájasreṇa ḡcīṣā ḡḡucac chuce sudtībhiḥ sū dīdihi.

7.5.4<sup>d</sup> (Vasiṣṭha Maitrāvaruṇi; to Agni)

tāva tridhātu prthivī utā dyāur váicvānara vratām agne sacanta,  
tvām bhāsā ródasi ā tatanthájasreṇa ḡcīṣā ḡḡucānaḥ.

6.48.6<sup>c</sup> (Çaṁyu Bārhaspatya; to Agni)

ā yāḥ paprāu bhānūnā ródasi ubhé dhūména dhāvate divi,  
tirás támo dadṛce ūrmyāsv ā ḡvāvāsv aruṣó vīṣā ḡvāvā aruṣó vīṣā.

7.9.2<sup>d</sup> (Vasiṣṭha Maitrāvaruṇi; to Agni)

sā sukrátur yó ví dúrah papinām punāno arkām purubhójasam naḥ,  
hótā mandró viḡtūn dāmūnās tirás támo dadṛce rāmyāṇām.

In the Nighaṇṭu i. 7 ūrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6<sup>c</sup> see Oldenberg, RV. Noten, p. 398.

6.48.8<sup>c</sup> (Çaṁyu Bārhaspatya; to Agni)

vīcvasām gr̥hāpatir viḡm āsi tvām agne mánuṣṭnām,  
ḡtām pūrbhír yaviṣṭha pāhy āñhasaḥ sameddhāraṁ ḡtām himā stotībhyo yé  
ca dádati.

7.16.10<sup>d</sup> (Vasiṣṭha Maitrāvaruṇi; to Agni)

yé rádhānsi dádaty ácvyā maghā kāmēna ḡrvaso mahāḥ,  
tān āñhasaḥ pipṛhi partībhiḥ tvām ḡtām pūrbhír yaviṣṭhya.

For the metre of the repeated pādas see Part 2, chapter 2, class B 8.

6.48.15<sup>c</sup> (Çaṁyu Bārhaspatya; to Maruts, or Liṅgoktadevatāḥ)

tveṣām ḡrdho ná mātutaṁ tuviṣvāny anarvāṇām pūṣaṇām sām yāthā ḡtā,  
sām sahasrā kārīṣac carṣaṇībhya ān āvir ḡlḡhā vāsū karat suvédā no vāsū  
karat.

7.32.25<sup>b</sup> (Vasiṣṭha; to Indra)

pārā pūdasva maghavann amitrān suvédā no vāsū kṛdhi,  
asmákām bodhy avitā mahādhané, bhāvā vṛdhāḥ sākhnām. 6.46.4<sup>c</sup>

6.48.16<sup>c</sup> (Çaṁyu Bārhaspatya; to Pūṣan)

ā mā pūṣann ūpa drava ḡṇṣiṣām nū te apikarṇā āghṛṇe,  
āghā aryó ārātayaḥ.

6.59.8<sup>b</sup> (Bharadvāja ; to Indra and Agni)  
 indrāgni tāpanti māghā aryó arātayaḥ,  
 āpa dvéśānsy ā kṛtaṁ yuyutām sūryād ādhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó arātayaḥ see last Geldner, Ved. Stud. iii. 90.

6.49.1<sup>c+d</sup> (R̥jivān Bhāradvāja ; to Viṣve Devāḥ)  
 stuśé jānam suvratām návyasibhīr gīrbhīr mitrávaruṇā sumnayāntā,  
 tá ā gamantu tá ihā cṛuvantu suksātrāso varuṇo mitró agnīḥ.

10.15.5<sup>c</sup> (Çaṅkha Yāmāyana ; to the Fathers)  
 upahūtāḥ pitāraḥ somyāso barhiṣyēṣu nidhiṣu priyēṣu,  
 tá ā gamantu tá ihā cṛuvantu ādhi bruvantu tē 'vantv asmān.  
 6.51.10<sup>c</sup> (The same as 6.49.1)  
 té hí cṛésthavarcasas tá u nas tiró viçvāni duritā nāyanti,  
 suksātrāso varuṇo mitró agnīr ṛtādhītaḥ vakmarājasatyāḥ.

For cṛuvantu see Ved. Stud. i, p. vi, note.—For 6.49.1<sup>d</sup> cf. ṛtāvāno varuṇo mitró agnīḥ under 7.39.7, and other citations in the note there.

6.49.4<sup>a</sup>, prá vāyūm āchā bṛhatī manīṣā : 3.33.5<sup>c</sup>, prá sīndhum āchā bṛhatī manīṣā.

6.49.5<sup>cd</sup> : 1.183.3<sup>cd</sup>, yéna narā nāsatyēṣayādhyai vartir yāthās tānayāya tmāne  
 ca ; 1.184.5<sup>c</sup>, yātām vartīs tānayāya tmāne ca.

6.49.10<sup>c</sup>, bṛhāntam ṛṣvām ajāraṁ suṣumnām : 3.32.7<sup>b</sup> ; 6.19.2<sup>b</sup>, bṛhāntam ṛṣvām  
 ajāraṁ yūvānam.

[6.49.12<sup>a</sup>, prá virāya prá tavāse turāya : 6.32.1<sup>b</sup>, mahé virāya tavāse turāya.]

[6.49.13<sup>a</sup>, yó rájāṁsi vimamé pāṛthivāni : see under 1.160.4.]

6.49.14<sup>b</sup>, tát pārvatas tát savitā cáno dhāt : 1.107.3<sup>b</sup>, tad aryamā tát savitā, &c.

6.50.4<sup>b</sup>, 15<sup>c</sup>, adyā (15<sup>c</sup>, gnā) hutāso vāsavo 'dhr̥ṣṭāḥ ;

6.50.7<sup>d</sup> (R̥jivān Bhāradvāja ; to Viṣve Devāḥ, here Āpaḥ)  
 omānam āpo mānuṣīr āmr̥ktaṁ dhāta tokāya tānayāya çām yōḥ,  
 yūyām hí ṣṭhā bhiṣājo mātṛtamā viçvasya sthātūr jágato jānitṛḥ.

7.60.2<sup>c</sup> (Vasiṣṭha : to Mitra and Varuṇa)  
 eśā syā mitrávaruṇā nṛcākṣā ubhé úd eti sūryo abhi jmán,  
 viçvasya sthātūr jágataç ca gopā ṛjū mārteṣu vṛjinā ca pāçyan. ]

6.50.4.1.17<sup>d</sup>

10.63.8<sup>b</sup> (Gaya Plāta ; to Viṣve Devāḥ)  
 yā içire bhūvanasya prācetaso viçvasya sthātūr jágataç ca mātavah,  
 té nah kṛtād ākṛtād énasas pāry adyā devāsaḥ pipṛtā svastāye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13<sup>c</sup> with 10.64.10<sup>b</sup>, under 6.50.13.

[6.50.8<sup>a</sup>, á no deváh savitá tráyamāṇaḥ : 7.35.10<sup>a</sup>, cañi no deváh, &c.]

6.50.8<sup>d</sup>, vyūṛṇutē daçūṣe vāryāṇi : 5.80.6<sup>e</sup>, vyūṛṇvatī daçūṣe vāryāṇi.

[6.50.9<sup>a</sup>, utá tvām sūno sahaso no adyá : 1.53.8<sup>a</sup>, áchidrā sūno, &c. ; 4.2.2<sup>a</sup>, ihá tvām sūno, &c.]

6.50.13<sup>e</sup> (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

utá syá deváh savitá bhágo no 'pām nápad avatu dānu pápriḥ,  
tváṣṭā devébhir jánibhiḥ sajóṣā dyāur devébhiḥ pṛthivī samudráiḥ.

10.64.10<sup>b</sup> (Gaya Plāta ; to Viçve Devāḥ)

utá mātá bhāddivá çṛṇotu nas tváṣṭā devébhir jánibhiḥ pitá vácāḥ,  
ṛbhukṣā vājo ráthaspatír bhágo raṇvāḥ çānsaḥ çaçamānsya pātu naḥ.

6.50.15<sup>b</sup> (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

evá nápatō māma tásyā dhīrbhir bharádvājā abhy ārcanty arkāiḥ,  
ḡnā hutāso vāsavó 'dhrṣṭā, viçve stutāso bhūta yajatrāḥ.

¶ 6.50.4<sup>b</sup>

7.23.6<sup>b</sup> (Vasiṣṭha Maitrāvaruṇi ; to Indra)

evéd indrañ víṣṇaṇāṃ vājrabahum vásiṣṭhāso abhy ārcanty arkāiḥ,  
ḡsá na stutó vīrávad dhātu gómād, yūyám pāta svastibhiḥ sādā naḥ.

¶ c : 1.190.8<sup>e</sup> ; d : refrain, 7.1.20<sup>d</sup> ff.

Cf. the pádas 5.29.12<sup>b</sup>, daçagvāso abhy ārcanty arkāiḥ, and 6.21.10<sup>b</sup>, jaritáro abhy ārcanty arkāiḥ. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2<sup>c</sup> : 4.1.17<sup>d</sup> ; 7.60.2<sup>d</sup>, rjū mārteṣu vijinā ca páçyan.

6.51.5<sup>c</sup> (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pitāḥ pṛthivi mātár ádhrug ágne bhrātár vasavo mṛlātā naḥ,  
viçva ādityā adite sajóṣā asmábhyāñ çárma bahulám ví yanta.

¶ 5.51.5<sup>d</sup>

10.63.17<sup>b</sup> = 10.64.17<sup>b</sup> (Gaya Plāta ; to Viçve Devāḥ)

evá platéh sūnúr avīṛṇhad vo viçva ādityā adite manīṣí,  
içanáso náro ámartyenástavi jáno divyó gáyena.

6.51.5<sup>d</sup>, asmábhyāñ çárma bahulám ví yanta : 5.55.9<sup>b</sup>, asmábhyāñ çárma bahulám ví yantana.

6.51.7<sup>ab</sup> (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

má va éno anyákṛtañ bhujema má tát karma vasavo yác cáyadhve,  
viçvasya hí kṣáyatha viçvadevāḥ svayám ripús tanvām rīriṣiṣṭa.

7.52.20<sup>d</sup> (Vasiṣṭha ; to Ādityas)

mītrás tán no várupo māmahanta çárma tokáya tánayāya gopāḥ,  
má vo bhujemānyájātam éno má tát karma vasavo yác cáyadhve.

[6.51.8<sup>b</sup>, námo dādhāra pr̥thivīm utā dyām: 3.59.1<sup>b</sup>, mitró dādhāra, &c.]

6.51.10<sup>c</sup>: 6.49.1<sup>d</sup>, suksātrāso vāruṇo mitró agnīḥ.

6.51.15<sup>a</sup>: 1.15.2<sup>c</sup>; 8.7.12<sup>a</sup>; 83.9<sup>a</sup>, yūyām hī śthā sudānavah.

6.51.15<sup>b</sup> (R̥jiçvan Bhāradvāja; to Viçve Devāḥ, here Maruts)  
 yūyām hī śthā sudānava, indrajyeṣṭhā abhidyavaḥ,  
 kārtā no ādhvann ā sugām gopā amā.

ॐ 1.15.2<sup>c</sup>

8.83.9<sup>b</sup> (Kusīdin Kāva; to Viçve Devāḥ, here Maruts)  
 yūyām hī śthā sudānava, indrajyeṣṭhā abhidyavaḥ,  
 adhā cid va utā bruve.

ॐ 1.15.2<sup>c</sup>

Cf. under 1.15.2<sup>c</sup>.

6.51.16<sup>b</sup> (R̥jiçvan Bhāradvāja; to Viçve Devāḥ)  
 āpi pānthām aganmahi svastigām anehāsam,  
 yēna viçvāḥ pāri dvīṣo vṛṇākti vindāte vāsu.

8.69.16<sup>c</sup> (Priyamedha Aṅgīrasa; R̥kṣaçvamedhayor dānastutih)  
 ā tū suçipra dāmpate rāthām tiṣṭhā hiraṇyāyam,  
 ādha dyukṣām sacevahi sahārapādām aruṣām svastigām anehāsam.

Ludwig, 218, renders anehāsam in 6.51.16 by 'den unangefeindeten'; at 612, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, *Études sur le Lexique*, p. 76 ff.

6.52.3<sup>d</sup>: 3.30.17<sup>d</sup>, brahmadviṣe tāpuṣim hetim asya.

6.52.5<sup>b</sup>: 10.59.4<sup>b</sup>, paçyema nū sūryam uccārantam; 4.25.4<sup>b</sup>, jyók paçyāt sūryam  
 uccārantam; 7.104.24<sup>d</sup>, mā te dṛçan sūryam uccārantam; 10.59.6<sup>c</sup>,  
 jyók paçyema sūryam uccārantam.

6.52.7<sup>a</sup> = 2.41.7<sup>a</sup>: 1.3.7<sup>b</sup>, viçve devāsa ā gata.

6.52.7<sup>b</sup> = 2.41.13<sup>b</sup>, çṛṇutā ma imām hāvam: 8.73.10<sup>b</sup>, çṛṇutām ma imām hāvam.

6.52.12<sup>a</sup>, imām no agne adhvarām: 5.4.8<sup>a</sup>, asmākam agne adhvarām juṣasva;  
 7.42.5<sup>a</sup>, imām no agne adhvarām juṣasva.

6.52.12<sup>c</sup> (R̥jiçvan Bhāradvāja; to Viçve Devāḥ, here Agni)  
 imām no agne adhvarām, hōtar vayunaçō yaja,  
 cikitvān dāivyaṁ jānam.

ॐ 5.4.8<sup>a</sup>

8.44.9<sup>c</sup> (Virūpa Aṅgīrasa; to Agni)  
 samidhānā u santya çukraçoca ihā vaha,  
 cikitvān dāivyaṁ jānam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 5.2.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here *ī vaha* governs *dāityaṃ jānam*, and *cikittvān* is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk !' For the construction of *yaj* with two accusatives see the Lexicons.

6.52.13<sup>d</sup> (R̥jiçvan Bhāradvāja; to Viçve Devāḥ)

viṣve devāḥ ṛṇutémām hávam me yé antárikṣe yá úpa dyávi s̥thá,  
yé agnijihvá utá vā yájatrā āsádyāsmín barhīṣi mādayadhvam.

6.68.  $\text{ir}^d$  (Bharadvāja ; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya ṛṣṇaḥ sómasya ṛṣṇā ṛṣethām, ॥ I. 108.3<sup>b</sup>

idāṁ vāṁ āndhaḥ pāriṣiktam asme āsādyāsmīn barhīṣi mādayethām.

10.17.8<sup>c</sup> (Devagravas Yāmāyana; to Sarasvatī)

sārasvati yā sarātham yayātha svadhābhir devī pitṛbhir mādanti,  
 āsādyāsmīn barhīṣi mādayasvānamivā īṣa ā dhehy asmé.

AV. 18.1.42<sup>c</sup>; 4.46<sup>c</sup> read mādayadhvam in their version of RV. 10.17.8<sup>c</sup>. Ludwig, *Kritik*, pp. 25, 52, is much impressed with this reading; he regards mādayadhvam as 'infinite', the original reading which the author of the RV. stanza turned into the lectio facilius mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13<sup>d</sup>, and once more in the funeral stanzas of the AV. itself, namely 18.3.20<sup>d</sup>. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16<sup>a</sup>, āgni-parjanya-āvataṁ dhiyaṁ me: 2.40.5<sup>c</sup>, sōmāpūṣaṇā-āvataṁ dhiyaṁ me.

6.52.17<sup>a</sup>: 4.6.4<sup>b</sup>, stīrné barhísi samidhāné agnáu.

6.53.5<sup>b</sup>, 7<sup>b</sup>, ārayā (7<sup>b</sup>, paṇīnām) hṛdayā kave.

6.53.5<sup>c</sup>-7<sup>c</sup>, áthem asmábhyam randhaya.

6.53.7<sup>a</sup>, 8<sup>d</sup>, á rikha kikirá kṛṇu.

6.53.10<sup>b</sup> (Bharadvāja ; to Pūṣan)

utá no goṣāṇīm dhiyam açvasām vājasām utá,  
nrvát kṛṇuhi vitāye.

cf. 1.13.2<sup>c</sup>

9.2.10<sup>b</sup> (Medhātithi Kāṇva ; to Soma Pavamāna)

goṣā indo nṛṣā asy aṇvasā vājasā utá,

ātma yajñasya pūrvyāḥ.

cf. 3.11.3<sup>b</sup>

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.6<sup>b</sup> (Bharadvāja ; to Pūṣan)  
pūṣann ānu prā gā ihi yājamānasya sunvatāḥ,  
asmākaṁ stuvatām utā.

6.60.15<sup>b</sup> (Bharadvāja ; to Indra and Agni)  
indrāgni ṛṇutām hāvaṁ yājamānasya sunvatāḥ,  
vitām havyāṇy ā gataṁ pibatām somyām mādhu.]

6.60.15<sup>d</sup>

Cf. yājamānāya sunvatē, under 5.26.5<sup>a</sup>, and see p. 9.

6.54.8<sup>c</sup> (Bharadvāja ; to Pūṣan)  
ṛṇvāntām pūṣānaṁ vayām uryam ānaṣṭavedasam,  
īḍānaṁ rāyā imahe.

8.26.22<sup>b</sup> (Viṣvamanas Vaiyaṣva, or Vyaṣva Āṅgīrasa ; to Vayu)  
tvāṣṭur jāmātaraṁ vayām īḍānaṁ rāyā imahe,  
sutāvanto vayūm dyumnā jānasaḥ.

8.46.6<sup>c</sup> (Vaṣa Aṣvya ; to Indra)  
tām indraṁ dānam imahe ṣavasānām ābhīrvam,  
īḍānaṁ rāyā imahe.

8.53 (Vāl. 5). 1<sup>d</sup> (Medhya Kāṇva ; to Indra)  
upamāṁ tvā maghōnām jyēsthām ca vṛṣabhāṇam,  
pūrbhittamāṁ maghavann indra govīdam īḍānaṁ rāyā imahe.

For 8.26.22 see Hillebrandt, Ved. Myth. i. 521.

6.56.2<sup>c</sup> (Bharadvāja ; to Pūṣan, here Indra)  
utā ghā sá rathītamaḥ sákhyā sátpatir yujá,  
índro vṛtrāṇi jighnate.

8.17.8<sup>c</sup> (Irimbiṭhi Kāṇva ; to Indra)  
tuvigrīvo vapódarah subāhūr āndhaso mādē,  
índro vṛtrāṇi jighnate.

Cf. 6.57.3<sup>c</sup> ; 8.29.4<sup>b</sup> ; 9.1.10<sup>b</sup>.

6.57.1<sup>b</sup> : 4.31.11<sup>b</sup>, sakhyāya svastāye.

6.57.1<sup>c</sup>, huvēma vājasātaye : 5.35.6<sup>d</sup> ; 8.6.37<sup>c</sup> ; 34.4<sup>b</sup>, hāvante vājasātaye ;  
8.9.13<sup>b</sup>, huvéya vājasātaye.

6.59.3<sup>c</sup>, indrā nv agnī āvasehá vajrīṇā : 5.45.4<sup>b</sup>, indrā nv agnī āvase huvādhyai.

6.59.7<sup>cd</sup> (Bharadvāja ; to Indra and Agni)  
indrāgni ā hi tanvaté náro dhānvāni bāhvoh,  
mā no asmín mahādhané párā varktaṁ gāvīṣṭiṣu.

8.75.12<sup>ab</sup> (Virūpa Āṅgīrasa ; to Agni)  
mā no asmín mahādhané párā varg bhārabhṛd yathā,  
samvārgam sám rayīm jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.



Sāyana 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahmadatta (JSAI. vii. 340): nirviṇṇakāmabhogebhyo bhārebhya iva bhārikāḥ.

6.59.8<sup>b</sup>: 6.48.16<sup>c</sup>, aghā aryō ārātayaḥ.

6.59.9<sup>d</sup>: 1.79.9<sup>b</sup>, rayīm viçvāyupoṣaṣam.

6.59.10<sup>b</sup> (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stómebhir havanaçrutā,

viçvābhir gīrbhir ā gatam ḷasyā sómasya pitāye.]

☞ 1.22.1<sup>c</sup>

8.8.7<sup>d</sup> (Sadhvaṁsa Kāṇva; to Açvins)

ḷdivāç cid rocanād ādhy, ā no gantaṁ svarvidā,

☞ 1.49.1<sup>b</sup>

dhibhīr vatsapracetasā stómebhir havanaçrutā.

8.12.23<sup>b</sup> (Parvata Kāṇva; to Indra)

mahāntaṁ mahinā vayāṁ stómebhir havanaçrutām,

arkīr abhī prā ṇumahaḥ sām ójase.

6.59.10<sup>d</sup>: 1.22.1<sup>c</sup>; 23.2<sup>c</sup>; 4.49.5<sup>c</sup>; 5.71.3<sup>c</sup>; 8.76.6<sup>c</sup>; 94.10<sup>c</sup>—12<sup>c</sup>, asyā sómasya pitāye.

6.60.5<sup>b</sup>: 5.86.4<sup>b</sup>, indrāgni havāmahe.

6.60.5<sup>c</sup>: 1.17.1<sup>c</sup>, tā no mṛlāta idr̥çe; 4.57.1<sup>d</sup>, sā no mṛlātidr̥çe.

6.60.7<sup>b</sup>: 1.11.8<sup>b</sup>, abhī stómā anūṣata.

6.60.8<sup>ab</sup>: 4.47.4<sup>ab</sup>, yā vām sānti puruṣp̥ho niyūto dāçuse narā.

6.60.9<sup>b</sup>: 1.16.5<sup>b</sup>; 21.4<sup>b</sup>, ūpedām sávanam sutām.

6.60.9<sup>c</sup>: 8.38.7<sup>c</sup>—9<sup>c</sup>, indrāgni sómapiṭaye.

6.60.14<sup>ab</sup> (Bharadvāja; to Indra and Agni)

ā no gāvyebhir āçvyāir vasavyāir ūpa gachatam,

sākhayāu devāu sakhyaḥ çambhūv, indrāgni tā havāmahe.]

☞ 1.21.3<sup>b</sup>

8.73.14<sup>ab</sup> (Gopavana Ātreya, or Saptavadhri Ātreya; to Açvins)

ā no gāvyebhir āçvyāiḥ sahásrāir ūpa gachatam,

ḷanti śād bhūtu vām āvaḥ.]

☞ refrain, 8.73.1<sup>c</sup>—18<sup>c</sup>

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahásrāir strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues:

mā no gāvyebhir āçvyāiḥ sahásrebhir āti khyatam,

anti śād bhūtu vām āvaḥ.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifex has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1<sup>ab</sup> to 5.41.2<sup>ab</sup> (under 1.162.1).—The hymn 6.60 shares two pādas with 1.21; see next item.

6.60.14<sup>d</sup>: 1.21.3<sup>b</sup>; 5.86.2<sup>d</sup>, indrāgnī tā havāmahe.

6.60.15<sup>b</sup>: 6.54.6<sup>b</sup>, yājamānasya sunvatāḥ.

6.60.15<sup>d</sup>: 7.74.2<sup>d</sup>; 8.5.11<sup>e</sup>; 8.1<sup>d</sup>; 35.22<sup>b</sup>, pibataṁ somyāṁ mādhu; 8.24.13<sup>b</sup>, pibāti somyāṁ mādhu.

6.61.3<sup>a</sup>: sárasvati devanīdo nī barhaya; 2.23.8, bṛhaspate devanīdo nī barhaya.

6.61.4<sup>b</sup>: 1.3.10<sup>b</sup>, vājebhir vājīnivatī.

6.61.5<sup>b</sup>: 1.40.2<sup>b</sup>, upabrūtē dhāne hitē.

6.61.7<sup>a</sup> (Bharadvāja; to Sarasvatī)

utā syā naḥ sárasvatī ghorā hīraṇyavartanīḥ,  
vṛtraghnī vaṣṭi suṣṭutīm.

7.95.4<sup>a</sup> (Vasiṣṭha; to Sarasvatī)

utā syā naḥ sárasvatī juṣāṇópa ḥavat subhágā yajñē asmīn,  
mitājñubhir namasyāir iyānā rāyā yujā cid úttarā sákhībhyah.

For 6.61.7 cf. 2.1.11.

6.61.9<sup>a</sup>, sū no viçvā āti dvīṣaḥ: 5.25.9<sup>c</sup>, sá no viçvā āti dvīṣaḥ.

[6.61.11<sup>ab</sup>, āpaprūṣi pārthivāny urū rájo antárikṣam: 1.81.5<sup>a</sup>, ā papraū pārthivān  
rájaḥ.]

6.63.2<sup>d</sup>, ná yát páro nāntaras tuturyát: 2.41.8<sup>a</sup>, ná yát páro nāntaraḥ.

[6.63.4<sup>b</sup>, prá rātīr eti jurnīni ghṛtāci: 4.6.3<sup>a</sup>, yatā sujurnī ratīni ghṛtāci.]

Cf. under 3.19.2.

6.63.7<sup>b</sup>, abhī práyo nāsatyā vahantu: 1.118.4<sup>d</sup>, abhī práyo nāsatyā váhanti.

6.63.7<sup>c</sup> (Bharadvāja; to Aṇvins)

ā vām váyo 'ḡvaso váhiṣṭhā, abhī práyo nāsatyā vahantu,  
prá vām rátho mánojavā asarjīṣāḥ prkṣā īṣidho ānu pūrvīḥ.

For 1.118.4<sup>d</sup>

7.68.3<sup>a</sup> (Vasiṣṭha; to Aṇvins)

prá vām rátho mánojavā iyarti tiró rájānsy aṇvinā ṣatótīḥ,  
asmābhyāṁ sūryāvasu iyānāḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1<sup>d</sup>, sakṣe chukráṁ duduhe pṛṇnir údhaḥ: 4.3.10<sup>d</sup>, víṣā çukráṁ duduhe  
pṛṇnir údhaḥ.

6.66.8<sup>a</sup>, náśya vartá ná tarutá nv ásti : 1.40.8<sup>c</sup>, náśya vartá ná tarutá mahādhane.

[6.66.8<sup>b</sup>, māruto yām ávatha vājasātāu : 10.35.14<sup>a</sup>; 63.14<sup>a</sup>, yām devāso ávatha vājasātāu.]

6.66.8<sup>c</sup>, toké vā gōṣu tánaye yām apśú : 6.25.4<sup>c</sup>, toké vā gōṣu tánaye yád apśú.

6.66.11<sup>b</sup> rudrásya sūnūm havásū vivāse : 1.64.12<sup>b</sup> . . . havásū ḡṇimasi.

[6.67.10<sup>a</sup>, ví yád vácam kistáso bhárate : 7.72.4<sup>b</sup>, prá vām bráhmāṇi kárāvo bharante.]

[6.68.2<sup>b</sup>, ḡrāṇām cáviṣṭhā tū hí bhūtām : 7.93.2<sup>a</sup>, tū sánasí ḡavasānā hí bhūtām.]

[6.68.4<sup>d</sup> : dyáuḥ ca pṛthivi bhūtām urvī : 10.93.1<sup>a</sup>, máhi dyāvāpṛthivi bhutam urvī.]

6.68.4<sup>d</sup> is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6<sup>b</sup>, rayīm dhatthó vāsumantaṁ puruḥṣūm : 4.34.10<sup>b</sup>, rayīm dhatthá, &c. ; 7.84.4<sup>b</sup>, rayīm dhattam, &c. ; 4.49.4<sup>b</sup>, rayīm dhattam ḡatagvīnam ; 1.159.5<sup>d</sup>, rayīm dhattam vāsumantaṁ ḡatagvīnam.

6.68.8<sup>c</sup>, itthá ḡṇānto mahínasya ḡárdhaḥ : 6.33.5<sup>c</sup>, itthá ḡṇānto mahínasya ḡarman.

6.68.8<sup>d</sup> (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇā ḡṇāná pṛṇktām rayīm sāuḡravasāya devā,  
[itthá ḡṇānto mahínasya ḡárdho] 'pó ná nāvā duritá tarema.

6.35.5<sup>c</sup>

7.65.3<sup>d</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

tū bhūripaḡav āṇṡtasya sétu duratyétu ripáve mártyaṇa,  
ṛtasya mitrávaruṇā pathá vām apó ná nāvā duritá tarema.

Cf. 8.83.8 ; 97.15.

6.68.11<sup>b</sup> : 1.108.3<sup>b</sup>, vīṣṇaḥ sómasya vīṣṇā vīṣethām.

6.68.11<sup>d</sup>, ásādyāsmín barhīṣi mādayethām : 6.52.13<sup>d</sup>, . . . mādayadhvam ; 10.17.18<sup>c</sup>, . . . mādayasva.

6.69.4<sup>d</sup>, 7<sup>d</sup>, úpa bráhmāṇi ḡṇutaṁ gíro (7<sup>d</sup>, hávam) me.

6.70.3<sup>c</sup> (Bharadvāja ; to Dyāvāpṛthivyāu)

yó vām ṛjāve krāmaṇāya rodasi mártō dadāḡa dhisaṇe sá sādhati,  
prá prajābhir jāyate dhármaṇas pári yuvóḥ siktá vīṣuruṇāni sāvratā.

8.27.16<sup>c</sup> (Manu Vāivasvata; to Viṣve Devāḥ)

prá sá kṣāyam tirate ví mahír iṣo yó vo várāya dáçati, 7.59.2<sup>cd</sup>

prá prajābhīr jāyate dhármanas páry áriṣṭaḥ sárva edhate, 1.41.2<sup>c</sup>

10.63.13<sup>b</sup> (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)

áriṣṭaḥ sá mártō viçva edhate, prá prajābhīr jāyate dhármanas pári, 1.41.2<sup>c</sup>

yām ādityaso náyathā sunitībhir āti viçvāni duritā svastāye.

Cf. under 1.41.2.—For dhīṣaṇe in 6.70.3<sup>b</sup> see Hillebrandt, Ved. Myth. i. 176.

6.71.1<sup>a</sup>, úd u syá devāḥ savitā hiranyāyā: 2.38.1<sup>a</sup>, úd u syá devāḥ savitā sāvāya;

6.71.4<sup>a</sup>, úd u syá devāḥ savitā dāmūnāḥ; 7.38.1<sup>a</sup>, úd u syá devāḥ savitā yayāma.

6.71.3<sup>d</sup> (Bharadvāja; to Savitar)

ádabdehbhīḥ savitāḥ pāyūbhiṣ tvām çivēbhīr adyā pári páhi no gāyam,  
híranayajihvaḥ suvitāya náyase rákṣā mákir no aghāçaṇsa içata.

6.75.10<sup>d</sup> (Pāyū Bhāradvāja; Līṅgoktadevatāḥ)

brāhmanāsaḥ pitāraḥ sómyasaḥ çivé no dyāvāpṛthivī anehāsā,  
pūṣū nah pātu duritād ṛtāvṛdho rákṣā mákir no aghāçaṇsa içata.

For the repeated pāda cf. under 1.23.9.

6.71.4<sup>a</sup>, úd u syá devāḥ savitā dāmūnāḥ: 2.38.1<sup>a</sup>, úd u syá devāḥ savitā sāvāya;

6.71.1<sup>a</sup>, úd u syá devāḥ savitā hiranyāyā; 7.38.1<sup>a</sup>, úd u syá devāḥ savitā yayāma.

6.72.2<sup>d</sup> (Bharadvāja; to Indra and Soma)

indrāsomā vāsáyatha uṣāsam út sūryam nayatho jyótiṣā sahā,  
ūpa dyām skambhāthu skāmbhanenāpṛathatam pṛthivīm mātāraṁ ví.

10.62.3<sup>b</sup> (Nābhānediṣṭha Mānava; to Viṣve Devāḥ, or Aṅgirasām stutīḥ)

yā ṛtēna sūryam ārohayan divy āpṛathayan pṛthivīm mātāraṁ ví,  
suprajāstvām aṅgirasō vo astu prāti gr̥bhñita mānavām sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uṣas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Aṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf. Hillebrandt, Ved. Myth. ii. 30, note. In this hymn the Aṅgiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstvām aṅgirasō vo astu. Even so the repeated pāda, āpṛathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4<sup>a</sup>, *indrāsomā pakvām āmāsv antāḥ* : 2.40.2<sup>o</sup>, *abhyām indraḥ pakvām āmāsv antāḥ*.]

6.72.5<sup>b</sup>, *apatyasācam ṣṛūyaṁ rarāthe* : 1.117.23<sup>d</sup>, *apatyasācam ṣṛūyaṁ rarātham*.

6.73.1<sup>d</sup> (Bharadvāja ; to Bṛhaspati)

yó adribhít prathamajāṁ r̥tāvā bṛhaspátir āngirasó havīsmān,  
dvibārhajmā prāgharmasát pitā na ā ródasī vṛṣabhó roravīti.

10.8.1<sup>b</sup> (Triḡiras Tvāṣṭra ; to Agni)  
prā ketūnā bṛhatā yāty agnir ā ródasī vṛṣabhó roravīti,  
divāç cid antān ūpamān ūd ānaḥ apām upāsthe mahiṣo vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411 ; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17<sup>a</sup> ; 4.58.3<sup>o</sup> ; 7.101.1<sup>d</sup>.

6.74.1<sup>c</sup> : 5.1.5<sup>c</sup>, *dāme-dame saptā rātnā dādhānā* (5.1.5<sup>c</sup>, *dādhānā*).

6.74.1<sup>d</sup> (Bharadvāja ; to Soma and Rudra)

sómārudrā dhārāyethām asuryāṁ prā vām iṣṭáyō 'ram açnuvantu,  
[*dāme-dame saptā rātnā dādhānā*] çām no bhūtam dvipāde çām cātuṣpade.  
5.1.5<sup>c</sup>

7.54.1<sup>d</sup> (Vasiṣṭha ; to Vāstospati)

vāstoṣ pate prāti jānihy asmān svāveçó anāmivó bhavā naḥ,  
yāt tvēmahe prāti tān no juṣasva çām no bhava dvipāde çām cātuṣpade.

10.85.43<sup>d</sup> (Sūrya Savitṛ ; to Sūrya)

ā naḥ prajām janayatu prajāpatir ājarasīya sām anaktv aryamā,  
ādurmaṅgalīḥ patilokām ā viça çām no bhava dvipāde çām cātuṣpade.

10.85.44<sup>d</sup> (The same)

āghoracaksur āpatighny edhi çivā paçūbhyah sumānāḥ suváraḥ,  
virasūr devākāmā syonā çām no bhava dvipāde çām cātuṣpade.

10.165.1<sup>d</sup> (Kapota Nāirṛta ; Kapotopahataū prayaçcittam)

dévāḥ kapóta iṣitó yád ichān dūtó nīrṛtya idām ājagāma,  
tāsmā arcāma kṛṇāvāma nīskṛtīm çām no astu dvipāde çām cātuṣpade.

It is entirely likely that the version of this ancient formulaic pāda in 10.165.1 with *astu* is later than the forms with *bhū*. The pāda is used very extensively throughout the rest of the literature ; see my *Vedic Concordance* under *çām na edhi*, *çām no astu*, *çām no bhava*, *çām no bhavantu*, and *çām no bhūtam* ; and cf. *RV.* 1.114.1 ; 157.3 ; 5.81.2 ; 9.69.7 ; 10.37.11.

6.74.2<sup>c</sup>, *aré badhethām nīrṛtīm parācāliḥ* : 1.24.9<sup>c</sup>, *būdhasva dūrē nīrṛtīm*, &c.

6.74.2<sup>d</sup> : 6.1.12<sup>d</sup>, *asmé bhadrá sāuçravasāni santu*.

[6.74.4<sup>c</sup>, prá no muñcatam várūṇasya páçāt : 10.85.24<sup>a</sup>, prá tvā muñcāmi várūṇasya páçāt.

6.75.10<sup>d</sup> : 6.71.3<sup>d</sup>, mákir no agháçāṇsa içata.

6.75.12<sup>d</sup> (Pāyu Bhāradvāja ; to Arrows)

ijite pári vṛndhi nó 'çmā bhavatu nas tanúḥ,  
sómo ádhi bravitu nó 'ditih çárma yachatu.

6.75.17<sup>d</sup> (Pāyu Bhāradvāja ; Liṅgoktadevatāḥ)

yātra bāṇāḥ sampātanti kumārā viçikhā iva,  
tātra no brāhmaṇas pátir áditih çárma yachatu viçvāḥ çárma yachatu.

8.47.9<sup>b</sup> (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditih çárma yachatu,

mātá mitrásyā reváto uryamno várūṇasya cānehāso va útáyaḥ suútāyo va  
útáyaḥ.]

ṣṣ d : 1.136.2<sup>e</sup> ; ef : refrain, 8.47.1<sup>ef</sup>—18<sup>ef</sup>

## REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13<sup>ab</sup>, pāhī no agne rakṣāso ājuṣṭat pāhī dhūrtér āraruṣo aghāyoh; 1.36.15<sup>ab</sup>,  
pāhī no agne rakṣāsah pāhī dhūrtér āravpah.

7.1.20 = 7.1.25 (Vasiṣṭha Maitravaruṇi; to Agni)  
nū me brāhmāṇy agna ūc chaṣādhi tvām deva maghāvadbhyaḥ suṣūdaḥ,  
rātāu syāmobhāyāsa ā te yūyām pāta svastibhiḥ sādā nah.  
657 refrain, 7.1.20<sup>d</sup> ff.

On the significance of this repetition as showing that the hymn is to be divided after  
7.1.20, see Oldenberg, Prol., p. 142.

7.1.20<sup>d</sup>, 25<sup>d</sup>; 3.10<sup>d</sup>; 7.7<sup>d</sup>, 8<sup>d</sup>; 9.6<sup>d</sup>; 11.5<sup>d</sup>; 12.3<sup>d</sup>; 13.3<sup>d</sup>; 14.3<sup>d</sup>; 19.11<sup>d</sup>; 20.10<sup>d</sup>;  
21.10<sup>d</sup>; 22.9<sup>d</sup>; 23.6<sup>d</sup>; 24.6<sup>d</sup>; 25.6<sup>d</sup>; 26.5<sup>d</sup>; 27.5<sup>d</sup>; 28.5<sup>d</sup>; 29.5<sup>d</sup>;  
30.5<sup>d</sup>; 34.25<sup>d</sup>; 35.15<sup>d</sup>; 36.9<sup>d</sup>; 37.8<sup>d</sup>; 39.7<sup>d</sup>; 40.6<sup>d</sup>; 41.7<sup>d</sup>; 42.6<sup>d</sup>;  
43.5<sup>d</sup>; 45.4<sup>d</sup>; 46.4<sup>d</sup>; 47.4<sup>d</sup>; 48.4<sup>d</sup>; 51.3<sup>d</sup>; 53.3<sup>d</sup>; 54.4<sup>d</sup>; 56.25<sup>d</sup>;  
57.5<sup>d</sup>; 58.6<sup>d</sup>; 60.12<sup>d</sup>; 61.7<sup>d</sup>; 62.6<sup>d</sup>; 63.6<sup>d</sup>; 64.5<sup>d</sup>; 65.5<sup>d</sup>; 67.10<sup>d</sup>;  
68.9<sup>d</sup>; 69.8<sup>d</sup>; 70.7<sup>d</sup>; 71.6<sup>d</sup>; 72.5<sup>d</sup>; 73.5<sup>d</sup>; 75.8<sup>d</sup>; 76.7<sup>d</sup>; 77.6<sup>d</sup>;  
78.5<sup>d</sup>; 79.5<sup>d</sup>; 80.3<sup>d</sup>; 84.5<sup>d</sup>; 85.5<sup>d</sup>; 86.8<sup>d</sup>; 87.7<sup>d</sup>; 88.7<sup>d</sup>; 90.7<sup>d</sup>;  
91.7<sup>d</sup>; 92.5<sup>d</sup>; 93.8<sup>d</sup>; 95.6<sup>d</sup>; 97.10<sup>d</sup>; 98.7<sup>d</sup>; 99.7<sup>d</sup>; 100.7<sup>d</sup>; 101.6<sup>d</sup>;  
9.90.6<sup>d</sup>; 97.3<sup>d</sup>, 6<sup>d</sup>; 10.65.15<sup>d</sup>; 66.15<sup>d</sup>; 122.8<sup>d</sup>, yūyām pāta svastibhiḥ  
sādā nah.

[7.2.4<sup>b</sup>, prā vṛñjate nāmasā barhīr agnāu: 6.11.5<sup>a</sup>, vṛñjē ha yān nāmasā, &c.]

7.2.6<sup>b</sup>: 1.186.4<sup>b</sup>, uṣāsānāktā sudūgheva dhenūh.

7.2.8-11: 3.4.8-11.

7.2.11<sup>b</sup> = 3.4.11<sup>b</sup>, indreṇa devāiḥ sarātham turebhiḥ: 5.11.2<sup>c</sup>, indreṇa devāiḥ  
sarātham sā barhiṣi; 10.15.10<sup>b</sup>, indreṇa devāiḥ sarātham dādhānah.

7.2.11<sup>d</sup> = 3.4.11<sup>d</sup>: 10.70.11<sup>d</sup>, svāhā devā amṛtā mādayantam.

7.3.2<sup>c</sup>: 1.148.4<sup>c</sup>, ād asya vāto ānu vāti çociḥ. See note to 1.148.4<sup>c</sup>.

[7.3.6<sup>b</sup>, ví yād rukmó ná rócasa upāké: 4.10.5<sup>c</sup>, çriyé rukmó ná rocata upāké.]

7.3.10<sup>b</sup> = 7.4.10<sup>b</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

etā no agne sāubhagā didīhy āpi krātuṃ sucētasāṃ vatema,

vīḡvā stotībhya gṛnaté ca santu yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20<sup>d</sup> ff.

7.60.6<sup>c</sup> (Vasiṣṭha; to Mitra and Varuṇa)

imé mitró varuṇo dūlābhāso 'cetāsāṃ cic citayanti dāksāṃ,

āpi krātuṃ sucētasāṃ vātantaś tirāḡ cid ānhaḥ supāthā nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10 = 7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat; see Grassmann's arrangement in his Lexicon.

7.4.2<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

sā gṛtso agniś tāruraḡ cid astu yāto yāviṣṭho ājaniṣṭa mātūh,

sām yó vānā yuváte ḡcūcidan bhūri cid ānnā sām id atti sadyāḥ.

10.115.2<sup>b</sup> (Upastuta Vārṣṭihavya; to Agni)

agnir ha nāma dhāyi dānn apāstamaḥ sām yó vānā yuváte bhāsmanā datā,

abhipramūrā juhvā svadhvarā inó ná próthamāno yāvase vṛṣā.

As regards the metrical insufficiency of 7.4.2<sup>c</sup>, Arnold, VM. pp. 101, 308, suggests the change of ḡcūcidan to ḡcūcidantaḥ, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2<sup>c</sup> is fairly common; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4<sup>b</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

ayām kavir ākaviṣu prāceta mārteṣv agnir amṛto ní dhāyi,

sā mā no ātra juhuraḥ sahasvaḥ sādā tvé sumānasaḥ syāma.

10.45.7<sup>b</sup> (Vatsapri Bhalandana; to Agni)

uḡk pāvako aratīḥ sumedhā mārteṣv agnir amṛto ní dhāyi,

īyartī dhūmām aruṣām bhārihṛad ūc chukrēṇa ḡcūṣā dyām inakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7<sup>b</sup>: 4.41.10<sup>b</sup>, nītyasya rāyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10<sup>b</sup> = 7.3.10<sup>b</sup>, āpi krātuṃ sucētasāṃ vatema: 7.60.6<sup>c</sup> . . . vātantaḥ.



7.5.2<sup>a</sup>, prṣṭó diví dháyy agnīḥ prthivyaṁ: 1.98.2<sup>a</sup>, prṣṭó diví prṣṭó agnīḥ prthivyaṁ.

7.5.2<sup>b</sup>, netá sindhunāṁ vṛsabhá stīyānāṁ: 6.44.21<sup>b</sup>, vṛṣā sindhunāṁ, &c.

7.5.4<sup>d</sup>, ájasreṇa çociṣā çóçucānaḥ: 6.48.3<sup>c</sup>, ájasreṇa çociṣā çóçucac chuce.

7.5.6<sup>d</sup>, urú jyótiṛ janáyann áryāya: 1.117.21<sup>d</sup>, urú jyótiḥ cakrathur áryāya.

7.5.7<sup>a</sup>, sá jáyamānaḥ paramé vyòman: 1.143.2<sup>a</sup>; 6.8.2<sup>a</sup>, . . . vyòmani.

7.6.4<sup>d</sup> (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

yó apācīne tāmasi mādantiḥ prācīḥ cakāra nītamāḥ çácibhiḥ,  
tām içānaṁ vásvo agnīṁ gr̥ṇīṣe 'nānataṁ damáyantaṁ pṛtanyūn.

10.74.5<sup>b</sup> (Gaurivṛti Çaktya; to Indra)

çácīva indram ávase kṛṇudhvam ánānataṁ damáyantaṁ pṛtanyūn,  
ṛbhuksānaṁ maghávānaṁ suvṛktiṁ, bhártā yó vājraṁ náryaṁ puruksūḥ.

cf. 10.74.5<sup>c</sup>

The Pet. Lex. and Grassmann, Lexicon, s.v. çácīvant, also Grassmann in his Translation, ii. 360, 915, read çácī va for çácīva in 10.74.5<sup>a</sup>. Cf. 10.104.3, dhībhir víçvābhiḥ çácīyā gr̥ṇānāḥ, and 8.96.13, ávat tām indraḥ çácīyā. Yet I do not regard the correction as certain, because the instrumental of çácī in the RV. is always çácīyā, and it would be a curious accident that the solitary form çácī should happen to be followed by vas, so as to produce the confusing effect çácīvas. We should expect çácīvantam indram for çácīva indram, and possibly that is precisely what çácīva indram stands for, çácīva being a shortened form, to be sure, quite unexpected in the opening of a stanza; cf. çácīva indra, 1.53.3<sup>a</sup>.

7.7.4<sup>d</sup>: 4.6.5<sup>b</sup>, agnīṛ mandró mádhuvacā ṛtāvā.

7.7.7 = 7.8.7 (Vasiṣṭha Maitravaruṇi; to Agni)

nū tvām agna imahe vásiṣṭhā içānāṁ sūno sahaso vásūnāṁ,  
iṣaṁ stotṛbhyo maghávadbhya ānaḍ ṛyūyāṁ pāta svastibhiḥ sádā naḥ.

cf. refrain, 7.1.20<sup>d</sup> ff.

7.8.6<sup>c</sup>: 2.38.11<sup>c</sup>, çām yát stotṛbhya apāye bhávāti.

7.8.7 = 7.7.7.

7.9.2<sup>d</sup>, tīrás támo dadṛçe rāmyānāṁ: 6.48.6<sup>c</sup>, . . . dadṛçe ūrmyāsv á.

7.10.5<sup>a</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

mandráṁ hótāram uçijo yáviṣṭham agnīṁ víça ṛlate adhvaréṣu,  
ṣá hi kṣápāvāṁ ábhavad rayīnāṁ, ástandro dutó yajáthāya devān. cf. 1.70.5<sup>a</sup>

10.46.4<sup>a</sup> (Vatsapri Bhālandana; to Agni)

mandráṁ hótāram uçijo námobhiḥ prāñcaṁ yajīnāṁ netāram adh-  
varānāṁ,

viçāṁ akr̥ṇvann aratīm pávakāṁ havyavāhaṁ dádható mánuṣeṣu.

7.10.5<sup>c</sup>, sá hí kṣapāvān ābhavad rayīṇām : 1.70.5<sup>a</sup>, sá hí kṣapāvān agnī rayīṇām.

7.11.1<sup>a</sup> (Vasistha Maitravaruṇi ; to Agni)

mahān asy adhvarasya praketo ná r̥te tvád amṛta mādayante,  
ā viçvebhiḥ sarāthaṁ yāhi devāir ny āgne hótā prathamāḥ sadehā.

10.104.6<sup>d</sup> (Aṣṭaka Vaiçvāmitra ; to Indra)

ṛpa brāhmāṇi harivo hāribhyaṁ, sōmasya yāhi pītāye sutāsya, 1.3.6<sup>b</sup>  
indra tvā yajñāḥ kṣamamānam ānaḍ dāçvān asy adhvarasya praketaḥ.

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4<sup>a</sup>, also of Agni, sá ketūr adhvarīṇām.

[7.11.2<sup>ab</sup>, tvām ilāte ajirām dūtyāya havīsmantaḥ sādām in mānuṣāḥ : 10.70.3<sup>ab</sup>,  
çaçvattamām ilāte dūtyāya havīsmanto manuṣyāso agnīm.]

7.11.4<sup>d</sup> (Vasistha Maitravaruṇi ; to Agni)

agnir ige brhatō adhvarasyāgnir viçvasya havisaḥ kṛtāsya,  
krātum hy āsya vásavo juṣāntāthā devā dadhire havyavāham.

10.52.3<sup>d</sup> (Agni Sāucika ; to Devāḥ, here Agni)

ayām yó hótā kir u sá yamāsya kām āpy ūhe yāt samañjānti devāḥ,  
āhar-ahar jāyate māsī-māsy āthā devā dadhire havyavāham.

Cf. the catenary pāda 10.52.4<sup>a</sup>, mām devā dadhire havyavāham, and 10.46.10<sup>a</sup>, yām tvā devā dadhiré havyavāham.

7.12.2<sup>b</sup> : 6.12.4<sup>b</sup>, agni ṣṭave dāma ā jatāvedāḥ.

7.13.2<sup>b</sup> : 3.6.2<sup>a</sup>, ā ródasi apr̥ṇā jāyamānaḥ : 4.18.5<sup>d</sup> ; 10.45.6<sup>b</sup>, ā ródasi apr̥ṇā  
jāyamānaḥ.

7.14.1<sup>a</sup> : 3.10.3<sup>b</sup>, samidhā jatāvedase.

7.14.2<sup>a</sup>, vayām te agne samidhā vidhema : 4.4.15<sup>a</sup>, ayā te agne samidhā vidhema ;  
5.4.7<sup>a</sup>, vayām te agna ukthāir vidhema.

7.14.2<sup>d</sup>, vayām deva havisā bhadrāçoce ; 5.4.7<sup>b</sup>, vayām havyāiḥ pāvaka bhadrāçoce.

7.14.3<sup>c</sup> (Vasistha Maitravaruṇi ; to Agni)

ā no devēbhir ūpa devāhūtim āgne yāhi vāṣatkṛtīm juṣānāḥ,  
tūbhyaṁ devāya dāçataḥ syāma ṛyūyām pāta svastibhiḥ sādā naḥ.]

refrain, 7.1.20<sup>d</sup> ff.

7.17.7<sup>a</sup> (The same)

tē te devāya dāçataḥ syāma mahó no rātnā ví dadha iyānāḥ.

7.15.2<sup>a</sup> : 9.101.9<sup>c</sup>, yāḥ pāñca carṣaṇīr abhi ; 5.86.2<sup>c</sup>, yā pāñca carṣaṇīr abhi.

7.15.2<sup>c</sup>: 1.12.6<sup>c</sup>; 8.102.1<sup>c</sup>, kavir gṛhāpatir yúvā.

7.15.6<sup>c</sup>, yájiṣṭho havyaváhanah: 1.36.10<sup>b</sup>; 1.44.5<sup>d</sup>, yájiṣṭham havyaváhana;  
8.19.21<sup>c</sup>, yájiṣṭham havyaváhanam.

7.15.8<sup>c</sup> (Vasiṣṭha Maitrāvaruṇi; to Agni)  
kṣāpa usráç ca dīdīhi svagnāyas tváyā vayām,  
suvīras tvám asmayūh.

8.19.7<sup>c</sup> (Sobhari Kapva; to Agni)  
svagnāyo vo agnibhiḥ syāma sūno sahasa ūjām pate,  
suvīras tvám asmayūh.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, L'Antithèse Védique, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6<sup>c</sup> = 8.19.21<sup>c</sup>.

7.15.10<sup>a</sup>: 1.79.12<sup>b</sup>, agnī rākṣānsi sedhati.

7.15.10<sup>c</sup>, çūciḥ pāvakā īḍyaḥ: 2.7.4<sup>a</sup>, çūciḥ pāvakó vándyaḥ.

7.15.11<sup>b</sup>: 1.79.4<sup>b</sup>, íçānaḥ sahaso yaho.

7.15.13<sup>b</sup> (Vasiṣṭha Maitrāvaruṇi; to Agni)  
ágne rākṣā ño áñhasaḥ práti śma deva rīṣataḥ,  
tápiṣṭhāir ajáro dāha.

8.44.11<sup>b</sup> (Virūpa Āṅgīrasa; to Agni)  
ágne ní pāhi nas tvám práti śma deva rīṣataḥ,  
bhinddhī dvéṣaḥ sahasakṛta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängniss, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hüter über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by práti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1<sup>b</sup> with 8.44.13<sup>a</sup> in the sequel.

7.15.15<sup>ab</sup>, tvám naḥ pāhy áñhaso dōṣāvastar aghāyatāḥ: 6.16.30<sup>ab</sup>, tvám naḥ  
pāhy áñhaso jātavedo aghayatāḥ.

7.16.1<sup>b</sup> (Vasīṣṭha Maitravaruṇi; to Agni)  
 enā vo agnīm nāmasorjō nāpātam ā huve,  
 priyām cētiṣṭham aratīm svadhvarām, viçvasya dūtām amṛtam. 1.128.8<sup>b</sup>

8.44.13<sup>a</sup> (Virūpa Āṅgīrasa; to Agni)  
 ūrjō nāpātam ā huve 'gnīm pāvakāçociṣam,  
 asmīn yajñe svadhvarē.

7.16.1<sup>c</sup>, priyām cētiṣṭham aratīm svadhvarām : 1.128.8<sup>b</sup>, priyām cētiṣṭham aratīm  
 ny ñire.

7.16.3<sup>a</sup> (Vasīṣṭha Maitravaruṇi; to Agni)  
 úd asya çocir asthād ājuhvanasya mīlhūṣaḥ,  
 úd dhūmāso aruṣāso divispīçaḥ sām agnīm indhate nāraḥ.

8.23.4<sup>a</sup> (Viçvamanas Vaiyaçva; to Agni)  
 úd asya çocir asthād didiyūso vy ājāram,  
 tāpurjambhasya sudyūto ganaçriyaḥ.

7.16.4<sup>b</sup> : 5.26.2<sup>c</sup>, devān ā vitāye vaha.

7.16.6<sup>b</sup> : 1.15.3<sup>c</sup>, tvām hī ratnadhā āsi.

7.16.9<sup>b</sup> : 6.16.9<sup>b</sup>, vāhnir āsā vidūṣṭaraḥ.

7.16.10<sup>d</sup>, çatām pūrbhīr yaviṣṭhya : 6.48.8<sup>c</sup>, çatām pūrbhīr yaviṣṭha pāhy ānhasaḥ.

[7.16.11<sup>b</sup>, pūrṇām vivasṭy āsicam : 2.37.1<sup>b</sup>, ādhvaryavaḥ sā pūrṇām vasṭy āsicam.]

7.16.12<sup>b</sup> : 3.11.4<sup>c</sup>, vāhniṃ devā akr̥ṇvata.

7.16.12<sup>c</sup>, dādhāti rātnam vidhatē suvīryam : 4.12.3<sup>c</sup>, dādhāti rātnam vidhatē  
 yāviṣṭhaḥ ; cf. under 4.44.4<sup>d</sup>.

7.17.3<sup>b</sup> : 3.6.6<sup>d</sup>, svadhvarā kṛṇuhi jātavedaḥ ; 6.10.1<sup>d</sup> ; 7.17.4<sup>a</sup>, svadhvarā karati  
 jātavedaḥ.

7.17.4<sup>a</sup> : see preceding item.

7.17.7<sup>a</sup>, té te devāya dāçataḥ syāma : 7.14.3<sup>c</sup>, túbhyaṃ devāya dāçataḥ syāma.

[7.18.12<sup>d</sup>, tvāyānto yē āmadann ānu tvā : viçve devāso amadann ānu tvā.]

7.18.20<sup>d</sup>, āva tmānā bṛhataḥ çambaram bhet : 1.54.4<sup>b</sup>, āva tmānā dhṛṣṭā çam-  
 baram bhinat.

7.18.25<sup>a</sup>, imām naro marutaḥ saçcatānu : 3.16.2<sup>a</sup>, imām naro marutaḥ saçcatā  
 vīdham.

[7.19.4<sup>b</sup>, bhūrṇi vṛtrā haryaṇva hañsi : 7.22.2<sup>b</sup>, yēna vṛtrāṇi haryaṇva hañsi.]

7.19.4<sup>d</sup>, āsvāpayo dabhītaye suhāntu : 4.30.21<sup>a</sup>, āsvāpayad dabhītaye.

7.19.8<sup>d</sup> : 6.26.3<sup>d</sup>, atithigvāya ṇānsyaṁ kariṣyaṁ.

7.20.3<sup>a</sup>, yudhmō anarvā khajakṛt samādvā : 6.18.2<sup>a</sup>, sā yudhmāḥ sātva khajakṛt samādvā.

7.20.3<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

yudhmō anarvā khajakṛt samādvā, gūrah satrasād janūsem āsālhaḥ, 6.18.2<sup>a</sup> vy āsa indrah pṛtanāḥ svōjā ādhā viṇvaṁ caturyāntaṁ jaghāna.

10.29.8<sup>a</sup> (Vasukra Āindra ; to Indra)

vy ānaḥ indrah pṛtanāḥ svōjā āsmāi yatante sakhyāya pūrvīḥ,  
ā smā rāthaṁ nā pṛtanāsu tiṣṭha yām bhadrāyā sumatyā codāyāse.

Ludwig, 572, renders 7.20.3<sup>a</sup>, 'Indra trib auseinander die heere, der ser starke'; in 633 he renders 10.29.8<sup>a</sup>, 'Indra kam als siger durch die schlachten'. Grassmann, ad 7.20.3<sup>a</sup>, 'Indra zerstreute krafterfüllt die Heere'; ad 10.29.8<sup>a</sup>, 'die Feinde hat besiegt der starke Indra'. It is incredible that pṛtanāḥ should mean 'armies' and 'battles' both in 10.29.8<sup>a</sup>; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes 'feindliches Heer' for both passages, but the meaning 'battle' suffices everywhere (pṛtanāḥ governed by roots ji and sah; note the common compound pṛtanāśāḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8<sup>a</sup>, 'Indra ward Meister in den Kämpfen, der Starke.' I believe that svōjāḥ is to be taken pregnantly in both passages, and that they both mean, 'Indra pervaded the battles with his mighty strength': vy āsa, 'he threw himself through'; vy ānaḥ, 'he pervaded'; cf. the adjective vyānaḥ, which always means 'pervading', 'penetrating', or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Maitravaruṇi ; to Indra)

sā na indra tvāyatāyā iṣe dhās tmānā ca yē maghāvāno junānti,  
vāsvi śu te jaritrē astu caktir yūyām pāta svastibhiḥ sādā naḥ.]

6.1 refrains, 7.1.20<sup>d</sup> ff.

7.21.3<sup>b</sup> : 2.11.2<sup>b</sup>, pāriṣṭhita āhina gura pūrvīḥ.

[7.21.4<sup>b</sup>, āpañsi viṇvā nāryāṇi vidvān : 4.16.6<sup>a</sup>, viṇvāni cakra nāryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2<sup>b</sup>, yēna vṛtrāṇi haryaṇva hañsi : 7.19.4<sup>b</sup>, bhūrṇi vṛtrā haryaṇva hañsi.]

7.22.9<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

yē ca pūrva ṣṣayo yē ca nūtnā indra brāhmāṇi janāyanta viprah,  
asmē te santu sakhyā givāni yūyām pāta svastibhiḥ sādā naḥ.]

6.1 refrains, 7.1.20<sup>d</sup> ff.

10.23.7<sup>d</sup> (Vimada Āindra, or others; to Indra)

mākir na enā sakhyā vi yāṣus tāva cendra vimadāsyā ca ṛṣeḥ,

vidmā hi te pramatiṁ deva jāmivād asmé te santu sakhyā cīvāni.

The anacoluthic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3<sup>d</sup>, indro vṛtrāṇy apratī jaghanvān : 6.44.14<sup>b</sup> . . . jaghāna.

7.23.4<sup>c</sup> : 3.35.1<sup>b</sup>, yāhi vāyūr nā niyūto no ácha.

7.23.5<sup>d</sup> : 2.18.7<sup>d</sup>, asmiñ chūra sāvane mādāyasva ; 7.29.2<sup>c</sup>, asmínn ū śú sāvane mādāyasva.

[7.23.6<sup>a</sup>, evéd indram vṛṣaṇam vājrabāhum : 9.97.4<sup>d</sup>, abhīndram, &c.]

7.23.6<sup>b</sup> : vāsiṣṭhāso abhy ārcanty arkāiḥ : 6.50.15<sup>b</sup>, bharadvāja abhy, &c.

7.23.6<sup>c</sup> : 1.190.8<sup>c</sup>, sá na stutó vīrávad dhātu gomat.

7.24.1<sup>a</sup>, yóniḥ ṭa indra sádane akāri : 1.104.1<sup>a</sup>, yóniḥ ṭa indra niṣāde akāri.

7.24.2<sup>b</sup> : 1.177.3<sup>b</sup>, sutāḥ sómah páriṣiktā mādhubi.

7.24.3<sup>a</sup> (Vasistha Maitravaruni; to Indra)

á no divá á prthivyā ṛjīṣinn idám barhiḥ somapáyaya yahi,

vāhantu tvā hārayo madryāñcam āngūśam áchā tavāsam mādāya.

8.79.4<sup>b</sup> (Kṛtṇu Bhārgava; to Soma)

tvām cittī tāva dākṣair divá á prthivyā ṛjīṣin,

yāvīr aghāsyā cid dvēṣaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the trištubh pāda 7.24.3<sup>a</sup> for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before r). There can be no doubt as to the priority of 7.24.3<sup>a</sup>; cf. the analogous production of the trochaic pāda 1.27.1<sup>c</sup>, under 1.1.8. Arnold, VM. p. 314, reads prthvyā in 8.79.4<sup>b</sup>, but is not aware of the origin of the difficulty.

7.24.4<sup>a</sup> (Vasistha Maitravaruni; to Indra)

á no viçvābhir ūtibhiḥ sajóṣā bráhma juṣāṇó haryaçva yahi,

vārtvṛjat sthāvirebhiḥ suçiprāsmé dādhad vṛṣaṇam çusmam indra.

8.8.1<sup>a</sup> (Sadhvaṇsa Kāṇva; to Açvins)

á no viçvābhir ūtibhir [áçvinā gāchataṁ yuvām,]

5.75.3<sup>b</sup>

[dāsrā hīraṇyavartanī] [pibataṁ somyām mādhu.]

5.192.18<sup>b</sup>; d: 6.60.15<sup>d</sup>

8.8.18<sup>a</sup> (The same)

á vām viçvābhir ūtibhiḥ [priyāmedhā ahūṣata,]

1.45.4<sup>b</sup>

[rājantāv adhvarāṇām,] áçvinā yāmahūtiṣu.

1.1.8<sup>a</sup>

8.87.3<sup>a</sup> (Dyumnika Vasiṣṭha, or others; to Aṅvins)

ā vām víḡvābhīr ūtibhiḥ priyāmedhā ahūṣata,

§ 1.45.4<sup>b</sup>

tū vartir yātam ūpa vṛktābarhiṣo juṣṭam yajñām diviṣṭiṣu.

In 7.24.4<sup>a</sup> sajósāḥ is expletive.—For 8.8.1 see under 1.1.8<sup>a</sup>.—The hymns 8.8 and 8.87 share three other padas; see in the order of them.

7.24.6 = 7.25.6 (Vasiṣṭha Maitravaruṇi; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,

iṣam pinva maghāvadbhyaḥ suvīraṁ yūyām pāta svastibhiḥ sādā naḥ.

§ refrain, 7.1.20<sup>d</sup>

7.25.3<sup>c</sup>: 4.22.9<sup>d</sup>, jahí vādhar vanūṣo mārtyasya.

7.25.6 = 7.24.6.

[7.26.5<sup>c</sup>, sahasrīṇa ūpa no māhi vājān: 1.167.1<sup>d</sup>, sahasrīṇa ūpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitravaruṇi; to Indra)

vocéméd indraṁ maghāvānam enaṁ mahó rāyó rādhaso yád dádan naḥ,

yó árcato bráhmakṛtim áviṣṭho yūyām pāta svastibhiḥ sādā naḥ.

§ refrain, 7.1.20<sup>d</sup> ff.

7.29.1<sup>a</sup> (Vasiṣṭha Maitravaruṇi; to Indra)

ayám sóma indra túbhyaṁ sunva á tú prā yāhi harivas tádokāḥ,

pībā tv āsyá súṣutasya cāroḥ, dádo maghāni maghavann iyānāḥ.

§ 3.50.2<sup>d</sup>

9.88.1<sup>a</sup> (Uçanas Kāvya; to Pavamāna Soma)

ayám sóma indra túbhyaṁ sunve túbhyaṁ pavate tvám asya pāhi,

tvám ha yám cakṛsé tvám vavṛṣá indum mādāya yújyāya sómam.

7.29.1<sup>c</sup>: 3.50.2<sup>d</sup>, pībā tv āsyá súṣutasya cāroḥ.

[7.29.2<sup>b</sup>, arvācṁó háribhir yāhi tūyam: 3.43.3<sup>b</sup>, indra deva háribhir, &c.]

7.29.2<sup>c</sup>, asmínn ū sú sāvane mādayasva; 2.18.7<sup>d</sup>; 7.23.5<sup>d</sup>, asmíñ chūra sāvane mādayasva.

7.29.2<sup>d</sup>: 6.40.4<sup>c</sup>, ūpa bráhmāni ṛṇava imā naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4<sup>a</sup>, vayám té ta indra yé ca deva: 5.33.5<sup>a</sup>, vayám té ta indra yé ca nárah.

7.30.5: see preceding item next but one.

7.31.4<sup>a</sup>: 3.41.7<sup>a</sup>; 10.133.6<sup>a</sup>, vayám indra tvāyávaḥ.

7.31.12<sup>a</sup> (Vasiṣṭha Maitravaruṇi; to Indra)

indraṁ vānir ánuttamanyum evá satrá rājānam dadhire sáhadhyai,

háryaṇvāya barhaya sám āpīn.

8.12.22<sup>c</sup> (Parvata Kāṇva; to Indra)

indram vṛtrāya hāntave, devāso dadhire purāḥ,  
indram vāṇīr anūṣatā sām ōjase.

ॐ 3.37.5<sup>a</sup>

[7.32.2<sup>a</sup>, imé hi te brahmakṛtāḥ sūtē sácā: 10.50.7<sup>a</sup>, yé te vipra brahmakṛtāḥ, &c.]

7.32.4<sup>b</sup>: 1.5.5<sup>c</sup>; 137.2<sup>b</sup>; 5.51.7<sup>b</sup>; 9.22.3<sup>b</sup>; 63.15<sup>b</sup>; 101.12<sup>b</sup>, sómāso dādhyāçirāḥ.

7.32.6<sup>d</sup> (Vasistha; to Indra)

sá viró āpratīskuta indreṇa çūçuve nṛbhiḥ,

yás te gabhīrā sávanāni vṛtrahan sunóty ā ca dhāvati.

8.31.5<sup>b</sup> (Manu Vaivasvata; to the Dāmpatī)

yā dāmpatī sámanasā sunutá ā ca dhāvataḥ,

dévāso nityayāçirā.

The repeated pāda occurs in a third form, AV. 6.2.1<sup>b</sup>, sunótā ca dhāvata. The translation 'rinse' for ā dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of ādhāvana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb ā dhūnoti. Cf. the author, SBE. xlii. 66, 459; Bergaigne, Quarante Hymnes, p. 30.

7.32.8<sup>b</sup> (Vasistha: to Indra)

sunótā somapāvne sómam índrāya vajriṇe,

pácataḥ paktīr āvase kṛṇudhvam it prṇān it prṇatē máyāḥ.

9.30.6<sup>b</sup> (Bindu Āṅgīrasa; to Soma Pavamāna)

sunótā mādhumattamaḥ, sómam índrāya vajriṇe,

ॐ 9.30.6<sup>a</sup>

cāruṁ çārdhāya matsarām.

9.51.2<sup>b</sup> (Ucathya Āṅgīrasa; to Soma Pavamāna)

divāḥ piyūṣam uttamām sómam índrāya vajriṇe,

sunótā mādhumattamaḥ.

ॐ 9.30.6<sup>a</sup>

Note the inversion of the pādas in 9.30.6<sup>ab</sup> and 9.51.2<sup>bc</sup>.

[7.32.10<sup>d</sup>, gámat sá gómati vrajé: 1.86.3<sup>c</sup>, sá gántā gómati vrajé; 8.46.9<sup>d</sup>  
51.(Vāl.3).5<sup>d</sup>, gaméma gómati vrajé.]

7.32.11<sup>c</sup> (Vasistha; to Indra)

gámad vājāṁ vājáyann indra mártyo yásya tvám avitá bhúvaḥ,

asmákāṁ bodhy avitá ráthānām asmákāṁ çura nṛṇām.

10.103.4<sup>d</sup> (Apratiratha Āindra; to Bṛhaspati)

bṛhaspate pári diyā ráthena rakṣohāmītrān apabādhamānaḥ,

prabhañján sénāḥ pramṛṇó yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pādas bodhi seems to match the hieratic style of 7.32.11, whereas edhy rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pādas 5.4.9<sup>d</sup>, asmákāṁ bodhy avitá tanūnām; and 6.46.4<sup>c</sup>; 7.32.25<sup>c</sup>, asmákāṁ bodhy avitá mahāhané.



[7.32.22<sup>a</sup>, abhī tvā cūra nonumaḥ: 8.2.15<sup>c</sup>, abhī tvām indra nonumaḥ.]

7.32.23<sup>ab</sup>, ná tvāvān anyo divyo ná pārhivo ná jātó ná janīsyate: 1.81.5<sup>cd</sup>, ná tvāvān indra kāc caná ná jātó ná janīsyate.

7.32.25<sup>b</sup>, suvédā no vāsū kṛdhi; 6.48.15<sup>e</sup>, suvédā no vāsū karat.

7.32.25<sup>c</sup>: 6.46.4<sup>e</sup>, asmākaṁ bodhy avitā mahādhané.

[7.33.7<sup>b</sup>, tisráh prajā ūryā jyótiragrāh: 7.101.1<sup>a</sup>, tisro vācaḥ prá vada jyótiragrāh.]

7.33.9<sup>c</sup>, 12<sup>c</sup>, yaména tatām paridhīm váyantaḥ (12<sup>c</sup>, vayiṣyān).

7.34.17<sup>a</sup>: 5.41.16<sup>d</sup>, mā nó 'hir budhnyó risé dhāt.

7.34.22<sup>b</sup>: 5.46.8<sup>e</sup>, á ródasi varuṇānī ṇṇotu.

7.34.25<sup>b</sup> (Vasiṣṭha; to Viṣve Devāh)=

7.56.25 (Vasiṣṭha; to Maruts)

tán na indro váruṇo mitró agnīr āpa óṣadhīr vanīno juṣanta,  
ḡarman syāma marútām upásthe yūyám pāta svastībhiḥ sádā naḥ.]

cf. refrain, 7.1.20<sup>d</sup> ff.

10.66.9<sup>b</sup> (Vasukarṇa Vāsukra; to Viṣve Devāh)

dyāvāprthivī janayann abhī vratāpa óṣadhīr vanīnāni yajñīyā,  
antárikṣaṁ svār á paprur útāye vācam devāsas tanvī ní māmṛjuh.

For the general relation of 7.34 to 7.56 see Oldenberg, *Prol.* pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnīh, is frequent; see under 7.39.7.

[7.35.10<sup>a</sup>, cām no devāḥ savitā trāyamaṇaḥ: 6.50.8<sup>a</sup>, á no, &c.]

7.35.14<sup>d</sup> (Vasiṣṭha; to Viṣve Devāh)

ādityā rudrá vásavo juṣante, dām bráhma kriyámāṇaṁ návīyaḥ, cf. 3.8.8<sup>a</sup>  
ṇṇvāntu no divyāḥ pārhivāso gójātā utá yé yajñīyāsaḥ.

10.53.5<sup>b</sup> (Agni Saucika; to Devāh)

pāñca jánā máma hotráṁ juṣantām gójātā utá yé yajñīyāsaḥ,  
prthivī naḥ pārhivāt pátv ánhaso 'ntárikṣaṁ divyāt pátv asmán.

Ludwig, 1, renders 7.35.14<sup>ab</sup>, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, *Quarante Hymnes*, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divī), eleven upon earth (prthivyām), and eleven dwelling in the waters (apsukṣitāḥ); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.50.11 we have a list of divyāḥ pārhivāso gójātā āpyāḥ, which would seem to show that

gójāta is something different and additional to āpya=apsukṣit. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63.2 the gods are divided in, yé sthá jātā āditer adbhýās pári yé pṛthivyāḥ. Since āditi takes the place here of dyáuḥ we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójāta āpyāḥ means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāḥ cūciśāt has a long list of epithets among which figure in succession abjā gójāḥ. Bergaigne, i. 231, seems to render the expression abjā gójāḥ as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójāta āpyāḥ are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, antarikṣya, antarikṣasīd, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly abjā gójāḥ in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die götter des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die fünf Geschlechter, die Gestirn-entsprossen, die heil'gen mögen meinen Trank geniessen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñīyāsāḥ pāñca jānā māma hotrāṁ juṣadhvam. The word yajñīyāsāḥ in both stanzas shows that the pāñca jānāḥ are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójāta utā yé yajñīyāsāḥ in 10.53.5<sup>b</sup> is a fragment derived from 7.35.14, whose gójāta figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pāṛthivās sonst immer die āpyās, apsukṣitas, adbhýās pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15<sup>b+c</sup> (Vasiṣṭha; to Viṣve Devāḥ)

yé devānām yajñīyā yajñīyanām mānor yājatrā amṛtā ṛtajñāḥ,

té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.

refrain, 7.1.20<sup>d</sup> ff.

10.65.14<sup>b</sup> (Vasukarṇa Vasukra; to Viṣve Devāḥ)

viṣve devāḥ sahā dhṛbhiḥ pūramdhya mānor yājatrā amṛtā ṛtajñāḥ,

rātisāco abhiśācaḥ svarvidāḥ svār giro brāhma suktām juṣerata.

10.65.15<sup>c</sup> = 10.66.15<sup>c</sup> (The same)

devān vasiṣṭho amṛtān vavande yé viṣvā bhūvanabhi pratasthūḥ,

té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.

refrain, 7.1.20<sup>d</sup> ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the ṛta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Puramdhi, (the gods) worshipped by man, immortal, knowing the

ṛta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyān pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14<sup>b</sup> also = 7.35.15<sup>b</sup>, and that the words dhībhīh, rātiśācah, and abhiśācah occur together also in 7.35.11, and not again together in any other place.

[7.36.2<sup>d</sup>, jānañ ca mitrō yatati bruvānāḥ: 3.59.1<sup>a</sup>, mitrō jānān yātayati bruvānāḥ.]

7.37.5<sup>d</sup> (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto dāṇṣe cid yābhīr vīveṣo haryaṇva dhībhīh,  
vavanmā nū te yūjyābhīr ūtī kadā na indra rāyā ā daṇṣasyeh.

8.97.15<sup>e</sup> (Rebha Kācyapa; to Indra)

tān ma ṛtām indra ṇūra citra pātṛ apō nā vajrin duriṭātī paṛṣi bhūri,  
kadā na indra rāyā ā daṇṣasyer viṇvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15<sup>b</sup> is freakish, bhūri at the end being a gloss; cf. Oldenberg, Prol. 77 ff.: Grassmann, i. 566; Arnold, VM. p. 208. We may assume the priority of 7.37.5.

7.38.1<sup>a</sup>, ūd u śyā devāḥ savitā yayāma: 2.38.1<sup>a</sup>, ūd u śyā devāḥ savitā sāvāya;  
6.71.1<sup>a</sup>, ūd u śyā devāḥ savitā hiraṇyāya; 6.71.4<sup>a</sup>, ūd u śyā devāḥ  
savitā dāmūnāḥ.

7.38.1<sup>b</sup> (Vasiṣṭha; to Savitar)

ūd u śyā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciṇret, 2.38.1<sup>a</sup>  
nūnām bhāgo hāvyo mānuṣebhir vi yō rātnā purūvāsūr dādhati.

3.38.8<sup>b</sup> (Prajāpatir Vaiṇvāmītra, or others; to Indra [?])

tād in nv āsya savitūr nākīr me hiraṇyāyīm amātiṁ yām āciṇret,  
ā suṣṭutī rōdasī viṇvaminvō āpīva yōsā jānimāni vavre.

7.38.6<sup>b</sup> (Vasiṣṭha; to Savitar (6<sup>ab</sup>), and Savitar or Bhaga (6<sup>cd</sup>))

ānu tān no jāspātir māṇṣiṣṭa rātnām devāsya savitūr iyanāḥ,  
bhāgam ugrō 'vase jōhavīti bhāgam ānugro ādha yāti rātnam.

7.52.3<sup>b</sup> (Vasiṣṭha; to Adityas)

turanyāvō 'ngiraso nakṣanta, rātnām devāsya savitūr iyanāḥ,

cf. 7.42.1<sup>a</sup>

pītā ca tān no mahūn yājatro viṇve devāḥ sāmānaso juṣanta.

Ludwig, 128, renders 7.38.6<sup>ab</sup>, 'das möge für uns der herr der geschlechter gönnen angeheht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3<sup>ab</sup>, 'die stürmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyanāḥ in 7.38.6<sup>b</sup> passively; see Grassmann, i. 335, 342.

[7.38.8<sup>d</sup>, trptā yāta pathibhir devayānāḥ: 4.37.1<sup>b</sup>, devā yāta, &c.; cf. under 1.183.6.]

7.39.4<sup>a</sup> (Vasistha ; to Viṣve Devāḥ)

té hí yajñéṣu yajñīyāsa ūmāḥ sadhástam viṣve abhi santi devāḥ,  
tān adhvarā ucató yakṣy agne cṛṣṭī bhāgaṁ nāsatyā púramdhim.

10.77.8<sup>a</sup> (Syumaraçmi Bhārgava ; to Maruts)

té hí yajñéṣu yajñīyāsa ūmā adityéna nāmnā çāmbhaviṣṭhāḥ,  
té no 'vantu rathatūr manīṣām mahāç ca yāmann adhvaré cakānāḥ.

For ūmāḥ see Pischel, Ved. Stud. i. 223 ff. In the grāta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vait. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarāḥ are contrasted with ūrvāḥ-aurvāḥ pitarāḥ, and kāvyāḥ pitarāḥ in the sequel of these texts. For 10.77.8 cf. Hillebrandt, Ved. Myth. iii. 322.

7.39.7<sup>bc</sup> = 7.40.7<sup>bc</sup> (Vasistha ; to Viṣve Devāḥ)

nū ródasī abhiṣṭute vāsisthāir ṛtāvāno vāruṇo mitró agnīḥ,  
yāchantu candrá upamām no arkām yūyām pāta svastibhiḥ sādā naḥ.  
☞ refrain, 7.1.20<sup>d</sup> ff.

7.62.3<sup>bc</sup> (Vasistha ; to Mitra and Varuṇa)

vī naḥ sahásram gurúḍho radantv ṛtāvāno vāruṇo mitró agnīḥ,  
yāchantu candrá upamām no arkām ā naḥ kāmāṁ pūpurantu stāvānāḥ.

For pāda b cf. suksatrāso vāruṇo mitró agnīḥ, under 6.49.1, and, tān na índro vāruṇo mitró agnīḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1<sup>c</sup>, yád adyā devāḥ savitā suvāti : 5.42.3<sup>d</sup>, candráṇi devāḥ savitā suvāti.]

[7.40.4<sup>c</sup>, suhāvā devy āditir anarvá : 2.40.6<sup>c</sup>, āvatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5<sup>b</sup>, viṣṇor eśāsya prabhṛthé havīrbhiḥ : 2.34.11<sup>b</sup>, viṣṇor eśāsya prabhṛthé havāmahe.

7.40.7 = 7.39.7.

[7.41.5<sup>b</sup>, téna vayām bhāgavantaḥ syāma : 1.164.40<sup>b</sup>, átho vayām, &c.]

7.41.7 = 7.80.3 (Vasistha ; to Uṣas)

āçvāvatir gómātīr na uṣāso virāvatīḥ sādām uchantu bhadráḥ,  
ghṛtām dúhānā viçvátāḥ prápītā yūyām pāta svastibhiḥ sādā naḥ.  
☞ refrain, 7.1.20<sup>d</sup> ff.

[7.42.1<sup>a</sup>, prá brahmāṇo āngiraso naksanta ; 7.52.3<sup>a</sup>, turanyávó 'ngiraso naksanta.]

7.42.3<sup>a</sup> (Vasistha ; to Viṣve Devāḥ, here Agni)

sām u vo yajñām mahayan námobhiḥ prá hótā mandró ririca upáké,  
yājasva sú purvanika devān ā yajñīyām arámatīm vavṛtyāḥ.

7.61.6<sup>a</sup> (Vasiṣṭha; to Mitra and Varuṇa)  
sám u vām yajñám mahayaṁ námobhir huvévām mitrávaruṇa sabádhaḥ,  
prá vām mánmāny réase návāni kṛtāni bráhma juṣasann imāni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5<sup>a</sup>, imám no agne adhvarám juṣasva : 5.4.8<sup>a</sup>, asmákam agne adhvarám  
juṣasva ; 6.52.12<sup>a</sup>, imám no agne adhvarám.

7.44.1<sup>c</sup>, indraṁ viṣṇuṁ pūṣaṇaṁ bráhmaṇas pátim : 5.46.3<sup>c</sup>, huvé viṣṇuṁ, &c.

7.44.1<sup>d</sup> (Vasiṣṭha; Liṅgoktadevatāḥ)  
dadhikrám vaḥ prathamám aṇvinóṣasam agnín sámiddham bhágam útaye huve,  
[indraṁ viṣṇuṁ pūṣaṇaṁ bráhmaṇas pátim] ādityān dyāvāprthiví apāḥ  
svāḥ. 5.46.3<sup>c</sup>

10.36.1<sup>d</sup> (Luça Dhānaka; to Viṣve Devāḥ)  
usāsānāktā bṛhatī supéçasā dyāvākṣāmá várūṇo mitró aryamā,  
indraṁ huve marútaḥ párvatāḥ apā ādityān dyāvāprthiví apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1<sup>d</sup> betrays that stanza as secondary; the last pāda is obviously borrowed from 7.44.1; the cadence, marútaḥ párvatāḥ apāḥ is from 5.46.3<sup>b</sup>. The three stanzas involved are related; see under 5.46.3. Cf. Max Müller, *SBE.* xxxii. 250.

7.44.2<sup>b</sup> : 4.39.5<sup>b</sup>, udīrāṇā yajñám upaprayāntaḥ.

[7.44.5<sup>b</sup>, ṛtásya pántham ánvetaṇá u : 1.24.8<sup>b</sup>, sūryāya pántham, &c.]

7.45.1<sup>c</sup> : 1.72.1<sup>b</sup>, háste dádhāno náryā purúṇi.

[7.45.3<sup>d</sup>, martabhójanam ádha rāsate naḥ : 1.114.6<sup>c</sup>, rāsva ca no amṛta marta-  
bhójanam.]

7.46.1<sup>c</sup> : 2.21.2<sup>b</sup>, āṣāḥāya sáhamānāya vedhāse.

7.46.4<sup>a</sup>, má no vadhī rudra má párá dāḥ : 1.104.8<sup>a</sup>, má no vadhīr indra má párá  
dāḥ.

7.47.3<sup>b</sup>, devír devānām ápi yanti páthaḥ : 3.8.9<sup>d</sup>, devá devānām, &c.

[7.47.3<sup>c</sup>, tá índrasya ná minanti vratāni : 7.76.5<sup>c</sup>, té devānām ná, &c.]

[7.47.3<sup>d</sup>, síndhubhyo havyám ghṛtāvaj juhota : 3.59.1<sup>d</sup>, mitráya havyám, &c.]

7.49.1<sup>d</sup>–4<sup>d</sup>, tá ápo devír ihá mām avantu.

7.50.1<sup>d</sup>–3<sup>d</sup>, má mām pádyena rápasā vidat tsáruḥ.

7.52.2<sup>cd</sup>, má vo bhujemānyajātam éno má tát karma vasavo yác cayadhve :  
6.51.7<sup>ab</sup>, mā va éno anyákṛtam bhujema má tát, &c.

[7.52.3<sup>a</sup>, turanyávo 'ngiraso nakṣanta : 7.42.1<sup>a</sup>, prá brahmāṇo āngiraso nakṣanta.]

7.52.3<sup>b</sup>, rátnaṁ devásya savitúr iyanāḥ : 7.38.6<sup>b</sup>, rátnaṁ devásya savitúr iyanāḥ.

7.53.1<sup>a</sup> prá dyáva yajñāḥ pṛthiví námobhiḥ : 1.159.1<sup>a</sup>, prá dyáva yajñāḥ pṛthiví  
rtavádha.

7.54.1<sup>d</sup> : 10.85.43<sup>d</sup>, 44<sup>d</sup>, śám no bhava dvipáde śám cátuṣpade ; 6.74.1<sup>d</sup>, śám no  
bhútaṁ, &c. ; 10.165.1<sup>d</sup>, śám no astu, &c.

7.55.1<sup>b</sup> (Vasistha ; to Vastospati)

amivahá vāstospate víçvā rūpāny āviçān,  
sākhā suçéva edhi nah.

8.15.13<sup>b</sup> (Goṣuktin Kanvāyana ; to Indra, here Soma)

āraṁ kṣáyāya no mahé víçvā rūpāny āviçān,

Indraṁ jáitrayā harṣayā çáçipátim.]

8.15.13<sup>c</sup>

9.25.4<sup>a</sup> (Dṛihacyuta Āgastya ; to Soma Pavamāna)

víçvā rūpāny āviçān punāno yāti haryatāḥ,

yátramftāsa āsate.

Translate 7.55.1, 'O Vastospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191; ii. 161; Hillebrandt, Ved. Myth. i. 211. The páda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wonung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviçān the participle, as though it were āviçan, the imperfect third plural in a principal clause; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn; he translates: 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third páda which is inevitable under that construction. But why to Indra? The stanza is plainly addressed to Soma: 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as víçvā rūpāny āviçān belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does Indraṁ jáitrayā harṣayā çáçipátim recur in the form, apparently simpler and more primary, Indraṁ jáitrayā harṣayan, in the Soma stanza 9.111.3. For mahé kṣáyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2<sup>d</sup> (Vasistha ; Prasvāpinyah [sc. ṛcaḥ], an Upaniṣad)

yád arjuna sārameya datāḥ piçāṅga yāchase,

vīva bhrājanta rṣtāya ūpa srākveṣu bāpsato ní śu svapa.

8.72.15<sup>a</sup> (Haryata Prāgātha; to Agni, or Haviṣāṃ stutiḥ)  
 ūpa srākveṣu bāpsataḥ kṛtvatē dharuṇaṃ divi,  
 indre agnā nāmaḥ svāḥ.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, Ved. Stud. ii. 55 ff.; Foy, KZ. xxxiv. 257; Oldenberg, ZDMG. lxi. 823. Pischel, p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmt haben, machen sie ihn (that is, Soma) zum Tragepfiler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpsataḥ are the ādṛayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, KZ. xxxiv. 459. The subject of kṛtvatē seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyaṃ sūm vatsāso nā mātṛbhiḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15<sup>a</sup>. The first distich of the former stanza reads: srākve drapsāya dhāmataḥ sām asvaranā ṛtāsa yónā sām aranta nābhayaḥ. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmāṇā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3<sup>cd</sup>, 4<sup>cd</sup>, stotīn indrasya rāyasi kīm asmān duchunāyasi nī śu svapa.

[7.55.7<sup>a</sup>, sahāsracṛṅgo vṛṣabhāḥ: 5.1.8<sup>e</sup>, sahāsracṛṅgo vṛṣabhās tādojah.]

7.56.11<sup>a</sup>, svāyūdḥāsa iṣmīṇaḥ suniṣkāḥ: 5.87.5<sup>e</sup>, svāyudhāsa iṣmīṇaḥ.

7.56.23<sup>d</sup>, marūdbhir it sánitā vājam árvā: 6.33.2<sup>d</sup>, tvóta it sánitā vājam árvā.

7.56.25 = 7.34.25.

7.56.25<sup>b</sup> = 7.34.25<sup>b</sup>, āpa ōsadhīr vanīno juṣanta: 10.66.9<sup>b</sup>, āpa ōsadhīr vanīnāni yajñīya.

7.57.4<sup>b+d</sup> (Vasiṣṭha; to Maruts)

fdhak sā vo maruto didyúd astu yád va āgaḥ puruṣatā kārāma,  
 mā vas tāsyām āpi bhūma yajatra asmé vo astu sumatīḥ cāniṣṭhā.

10.15.6<sup>d</sup> (Çaṅkha Yāmāyana; to Pitarah)

ācya jānu daksinaṭo niṣādyemām yajñām abhi gṛṇṭa viçve,  
mā hinsiṣṭa pitarah kena cin no yād va āgaḥ puruṣātā kārāma.

7.70.5<sup>d</sup> (Vasistha; to Aṇvins)

çuçruvāṁsā cid aṇvinā puruṇy abhi brāhmāṇi cakṣathe fṣṇpām,  
prāti prā yātāṁ vāram ā jānāy jasmé vām astu sumatiḥ cāniṣṭhā.

cf. 7.65.4<sup>c</sup>

Cf. 4.12.4; Oldenberg, SBE. xlv. 305; Geldner, Ved. Stud. iii. 106.

[7.57.7<sup>a</sup>, ā stutāso maruto viçva ūtī : 5.43.10<sup>d</sup>, viçve ganta maruto viçva ūtī;  
10.35.13<sup>a</sup>, viçve adyā maruto viçva ūtī.]

7.58.3<sup>d</sup> (Vasistha; to Maruts)

brhād vāyo maghāvadbhyo dadhāta jūjoṣann in marūtaḥ suṣtutīm naḥ,  
gatō nādhvā vī tirāti jantūṁ prā ṇa spārḥābhīr ūtibhis tireta.

7.84.3<sup>d</sup> (Vasistha; to Indra and Varuṇa)

kṛtām no yajñām vidātheṣu cāruṁ kṛtām brāhmāṇi sūriṣu praçastā,  
ūpo rayīr devājūto na etu prā ṇa spārḥābhīr ūtibhis tiretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6<sup>c</sup>, ārāc cid dvēso viṣaṇo yuyota : 6.47.13<sup>d</sup> = 10.131.7<sup>d</sup>, ārāc cid dvēṣaḥ  
sanutār yuyotu : 10.77.6<sup>d</sup>, ārāc cid dvēṣaḥ sanutār yuyota.

7.59.2<sup>a</sup> : 1.110.7<sup>c</sup>, yuṣmākaṁ devā āvasāhani priyé.

7.59.2<sup>ed</sup> (Vasistha; to Maruts)

yuṣmākaṁ devā āvasāhani priyā, ijanās tarati dvīṣaḥ,  
prā sā kṣāyaṁ tirate vī mahīr īṣo yō vo vārāya dāçati.

cf. 1.110.7<sup>c</sup>

8.27.16<sup>ab</sup> (Manu Vāivasvata; to Viçve Devah)

prā sā kṣāyaṁ tirate vī mahīr īṣo yō vo vārāya dāçati,  
prā prajābhīr jāyate dhārmanas pāry, āriṣṭaḥ sārva edhate.

cf. c : 6.70.3<sup>c</sup>; d : 1.41.2<sup>c</sup>

7.60.2<sup>c</sup>, viçvasya sthātūr jāgataç ca gopāḥ; 6.50.7<sup>d</sup>, viçvasya sthātūr jāgato  
jānitrīḥ; 10.63.8<sup>d</sup>, viçvasya sthātūr jāgataç ca mātavaḥ.

7.60.2<sup>d</sup> : 4.1.17<sup>d</sup>; 6.51.2<sup>c</sup>, rjū mārteṣu vrjinā ca pāçyan.

[7.60.3<sup>a</sup>, āyukta saptā haritāḥ sadhāsthāt : 1.115.4<sup>c</sup>, yadéd āyukta haritāḥ, &c.]

[7.60.3<sup>d</sup> : see under 4.2.18<sup>ab</sup>.]

7.60.4<sup>a</sup>, ūd vām prkṣāso mādhumanta asthuḥ : 4.45.2<sup>a</sup>, ūd vām prkṣāso mādhu-  
manta irate.



7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4<sup>b</sup>: 5.45.10<sup>a</sup>, ā sūryo aruhac chukrām āraṇaḥ.

7.60.4<sup>d</sup>: 1.186.2<sup>b</sup>, mitrō aryamā vāruṇaḥ sajōṣaḥ.

[7.60.5<sup>d</sup>, ṣaḡmāsah putrā āditer ādabdhāḥ: 2.28.3<sup>c</sup>, yūyām naḥ putrā aditer adabdhāḥ.]

7.60.6<sup>c</sup>, āpi krātum sucētasam vātantaḥ: 7.3.10<sup>b</sup> = 7.4.10<sup>b</sup>, . . . vatema.

[7.60.11<sup>b</sup>, vājasya sātāu paramāsyā rāyāḥ: 4.12.3<sup>b</sup>, agnir vājasya paramāsyā rāyāḥ.]

7.60.11<sup>d</sup>, urū kṣāyāya cakrire sudhātu: 1.36.8<sup>b</sup>, urū kṣāyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyām deva purōhitir yuvābhyām yajñēṣu mitrāvaruṇāv akāri,  
viçvāni durgā pipṛtaṁ tīrō no yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20<sup>d</sup> ff.

7.61.1<sup>c</sup>, abhi yō viçvā bhūvanāni caṣṭe: 1.108.1<sup>c</sup>, abhi viçvāni bhūvanāni caṣṭe.

[7.61.4<sup>a</sup>, çānsā mitrāsyā vāruṇasya dhāma: see under 1.152.4<sup>d</sup>.]

7.61.6<sup>a</sup>, sām u vām yajñām mahayam nāmobhiḥ: 7.42.3<sup>a</sup>, sām u vo yajñām mahayan nāmobhiḥ.

7.61.7 = 7.60.12.

7.62.1<sup>d</sup>, krātvā kṛtāḥ sukṛtaḥ kartṛbhir bhūt: 6.19.1<sup>d</sup>, urūḥ prthūḥ sukṛtaḥ kartṛbhir bhūt.

7.62.3<sup>bc</sup> = 7.39.7<sup>bc</sup> = 7.40.7<sup>bc</sup>, ṛtāvāno vāruṇo mitrō agniḥ, yāchantu candrā upamām no arkām.

7.62.4<sup>a</sup>: 4.55.1<sup>b</sup>, dyāvābhūmī adite trāstithām naḥ.

7.62.5<sup>d</sup>: 1.122.6<sup>a</sup>, çrutām me mitrāvaruṇā hāvemā.

7.62.8 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nū mitrō vāruṇo aryamā nas tmāne tokāya vārivo dadhantu,  
sugā no viçvā supāthāni santu yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20<sup>d</sup> ff.

[7.63.4<sup>b</sup>, dūrēarthas tarāṇir bhrājamānaḥ: 10.88.16<sup>d</sup>, āprayuchan tarāṇir, &c.]

7.63.5<sup>c</sup> (Vasiṣṭha, to Sūrya (5<sup>a</sup>), and to Mitra and Varuṇa (5<sup>b</sup>))

yātrā cakrūr amṛtā gātum asmāi çyenō na dīyann ānv eti pāthaḥ,

prāti vām sūra ūdite vidhema nāmobhir mitrāvaruṇotā havyāiḥ.] ☞ cf. 6.1.10<sup>b</sup>

7.65.1<sup>a</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra ūdite sūktāiḥ [mitrām huve varuṇaṁ pūtādakṣam,]

§ 1.2.7<sup>a</sup>

yāyor asuryaṁ ākṣitaṁ jyēṣṭhaṁ viçvasya yāmann acitā jigatnū.

7.66.7<sup>a</sup> (Vasiṣṭha ; to Ādityas)

prāti vām sūra ūdite mitrām gṛiṣe varuṇam,

aryamāṇaṁ riçādasam.

From the point of view of metre 7.66.7<sup>a</sup> would seem to be afterborn, as also indeed 7.66.7<sup>b</sup>. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaçeṣa, which, however, has its parallels in the Rig-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7<sup>ab</sup> is a *tour de force* version of 7.65.1<sup>ab</sup>.—Cf. under 7.66.4.

[7.63.5<sup>d</sup>, nāmobhir mitrāvaruṇotā havyāiḥ : 6.1.10<sup>b</sup>, nāmobhir agne samīdhotā havyāiḥ.]

7.63.6 = 7.62.6

[7.64.1<sup>d</sup>, rājā suksātró varuṇo juṣanta : 2.27.2<sup>b</sup>, mitró aryamā varuṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

eṣā stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyāve 'yāmi,

[aviṣṭām dhīyo jigrtām púramdhīr,] yūyám pāta svastíbhiḥ sādā naḥ.]

§ c : 4.50.11<sup>c</sup> ; d : refrain, 7.1.20<sup>d</sup> ff.

7.64.5<sup>c</sup> = 7.65.5<sup>c</sup> : 4.50.11<sup>c</sup> ; 7.97.9<sup>c</sup>, aviṣṭām dhīyo jigrtām púramdhīr.

7.65.1<sup>a</sup>, prāti vām sūra ūdite sūktāiḥ : 7.63.5<sup>c</sup>, prāti vām sūra ūdite vidhema ;  
7.66.7<sup>a</sup>, prāti vām sūra ūdite.

7.65.1<sup>b</sup>, mitrām huve varuṇaṁ pūtādakṣam : 1.2.7<sup>a</sup>, mitrām huve pūtādakṣam.

7.65.3<sup>d</sup> : 6.68.8<sup>d</sup>, apó ná nāvā duritā tarema.

7.65.4<sup>ab</sup>, á no mitrāvaruṇā havyājuṣtīm ghṛtāir gāvvyūtim ukṣatam iḥabhiḥ :  
3.62.16<sup>ab</sup>, á no mitrāvaruṇā ghṛtāir gāvvyūtim ukṣatam ; 8.5.6<sup>c</sup>, ghṛtāir  
gāvvyūtim ukṣatam.

[7.65.4<sup>c</sup>, prāti vām átra váram á jánāya : 7.70.5<sup>c</sup>, prāti prá yātaṁ váram á jánāya.]

7.65.5 = 7.64.5.

7.65.5<sup>c</sup> : see 7.64.5<sup>c</sup>.

7.66.2<sup>c</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

yā dhārāyanta devāḥ sudákṣa dákṣapitarā,  
asuryāya prámahasā.

8.25.3<sup>b</sup> (Viṣvamanas Vaiyaḥva ; to Mitra and Varuṇa)  
 tā matā viṣvāvedasāsuryāya prāmahasā,  
 mahī jajānādītir ṛtāvarī.

7.66.4<sup>a</sup> (Vasiṣṭha ; to Uṣas)  
 yád adyá sūra údite 'nāgā mitró aryamā,  
 ,suvāti savitā bhāgaḥ.

5.82.3<sup>b</sup>

8.27.19<sup>a</sup> (Manu Vaivasvata ; to Viṣve Devāḥ)  
 yád adyá sūrya udyatī priyakṣatrā ṛtām dadhā,  
 yān nimrūci prabūdhi viṣvavedaso yád vā madhyāmdine divāḥ.

8.27.21<sup>a</sup> (The same)  
 yád adyá sūra údite yān madhyāmdina atūci,  
 vāmān dhattā mānave viṣvavedaso jūhvānāya prācetase.

For this type of repeated pāda of the metrically perfect type under 7.63.5<sup>o</sup>, prāti vām sūra údite vidhema, and the like.

7.66.4<sup>c</sup> : 5.82.3<sup>b</sup>, suvāti savitā bhāgaḥ.

7.66.6<sup>a</sup> (Vasiṣṭha ; to Ādityas)  
 utā svarājo ādītir ādabdhasya vratāsya yé,  
 mahó rājāna īcete.

8.12.14<sup>a</sup> (Parvata Kāṇva ; to Indra)  
 utā svarāje āditi stōmam indrāya jñjanat,  
 ,purupracastām utāye ṛtāsya yāt.

8.12.14<sup>c</sup>

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wege unverceilt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word āditi shows that we have here the σχῆμα καθ' ὅλον καὶ μέρος. The word does not contain any plural idea: svarājo ādītir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasam tām āditiḥ kṛnotu sá (masculine!) mitréna várūnenā sajósāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6<sup>a</sup> seems to be echoed in 8.12.14<sup>a</sup>, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7<sup>a</sup>, prāti vām sūra údite : 7.63.5<sup>o</sup>, prāti vām sūra údite vidhema ; 7.65.1<sup>a</sup>  
 prāti vām sūra údite sūktāih.

7.66.10<sup>b</sup>: 1.44.14<sup>b</sup>, agnījihvā ṛtāvṛdhah; 10.65.7<sup>a</sup>, divākṣaso agnījihvā ṛtāvṛdhah.

7.66.12<sup>d</sup> (Vasiṣṭha; to Adityas)

tād vo adyā manāmahe suktāih sūra ūdite,

yād ōhate vāruṇo mitrō aryamā yūyām ṛtāsyā rathyaḥ.

8.83.3<sup>c</sup> (Kusīdin Kāṇva; to Viṣve Devāḥ)

āti no viṣpitā purū nāubhīr apō nā parṣatha,

yūyām ṛtāsyā rathyaḥ.

Cf. the pāda, syāméd ṛtāsyā rathyaḥ, 8.19.35<sup>d</sup>.—For ōhate in 7.66.12<sup>c</sup> see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16<sup>c</sup> (Vasiṣṭha; to Sūrya)

tāc cākṣur devāhitaṁ ḥukrām uccārat,

pācyema ṇarādaḥ ṇatām jīvema ṇarādaḥ ṇatām.

10.85.39<sup>d</sup> (Sūryā Sāvitrī; to Sāvitrī)

pūnaḥ pātnim agnīr adad āyusā sahā vārcasā,

dirghāyur asyā yāḥ pātir jīvāti ṇarādaḥ ṇatām.

For masses of similar formulas see my Vedic Concordance under asāu jīva and pācyema ṇarādaḥ ṇatām; cf. also RV. 10.18.4; 161.4.

7.66.19<sup>c</sup>: 1.47.3<sup>b</sup>; 47.5<sup>d</sup>; 3.62.18<sup>c</sup>; 8.87.5<sup>d</sup>, pātām sōmam ṛtāvṛdhā.

7.67.6<sup>cd</sup> (Vasiṣṭha; to Aṇvins)

aviṣtām dhīṣv aṇvinā na āsū prajāvad réto āhrayam no astu,

ā vām toké tánāye tūtujanāḥ surātnāso devāvītiḥ gamema.

7.84.5<sup>bc</sup> = 7.85.5<sup>bc</sup> (Vasiṣṭha; to Indra and Varuṇa)

iyām indram vāruṇam aṣṭa me gīḥ, prāvat toké tánāye tūtujanā,

7.84.5<sup>11</sup>

surātnāso devāvītiḥ gamema yūyām pāta svastibhiḥ sādā naḥ.]

refrain, 7.1.20<sup>d</sup> ff.

Grassmann, i. 366, renders 7.84.5<sup>b</sup> = 7.85.5<sup>b</sup>, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6<sup>cd</sup>, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehn zu eurem Mahl wir kommen'. Ludwig, 51, also renders tūtujanāḥ in 7.67.6<sup>d</sup> intransitively by 'stark'; but, at 739, he renders tūtujanā in 7.84.5<sup>b</sup> transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kindschaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gīḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Aṇvins)

nū me hāvam ā ṇṇutaṁ yuvānā yāsiṣtām vartir aṇvināv irāvat,

dhattām rātnāni jārataṁ ca sūrīn yūyām pāta svastibhiḥ sādā naḥ.]

refrain, 7.1.20<sup>d</sup> ff.

Cf. Neisser, Bezz. Beitr. xiii. 293.

7.68.3<sup>a</sup>, prá vām rátho mánojavā iyarti : 6.63.7<sup>c</sup>, prá vām rátho mánojavā asarji.

7.69.2<sup>c</sup> (Vasiṣṭha ; to Aṇvins)

sá paprathānó abhi páñca bhūmā trivandhuró manasá yātu yuktaḥ,  
viço yéna gáchatho devayántiḥ kútra cid yāmam aṇvinā dádhanā.

10.41.2<sup>c</sup> (Suhastya Ghāuseya ; to Aṇvins)

prātaryūjam nāsatyádhi tiṣṭhataḥ prātaryāvāṇam madhuvāhanam rátham,  
viço yéna gáchatho yájjvārīr narā kiréç cid yajñām hótrmantam aṇvinā.

For kīri in 10.41.2<sup>d</sup> see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2<sup>a</sup>, Muir, OST. i. 176.

7.69.6<sup>d</sup> : 4.44.5<sup>c</sup>, mā vām anyé ní yaman devayántaḥ.

7.69.8 = 7.67.10.

[7.70.5<sup>c</sup>, práti prá yātam vāram á janāya : 7.65.4<sup>c</sup>, práti vām átra vāram á janāya.]

7.70.5<sup>d</sup>, asmé vām astu sumatiç cāniṣṭhā : 7.57.4<sup>d</sup>, asmé vo astu sumatiç cāniṣṭhā.

7.70.7<sup>b</sup> = 7.71.6<sup>b</sup> (Vasiṣṭha ; to Aṇvins)

iyām maniṣá iyām aṇvinā gír imām suvrktīm vṛṣanā juṣethām,  
imā bráhmāṇi yuvayūny agman yūyām pāta svastibhiḥ sádā naḥ.]

§§ refrain, 7.1.20<sup>d</sup> ff.

7.73.3<sup>b</sup> (The same)

áhema yajñām pathām urāṇá imām suvrktīm vṛṣanā juṣethām,  
çruṣṭivéva prēsito vām abodhi práti stómair jaramāṇo vasiṣṭhaḥ.

7.71.5<sup>b</sup> : 1.117.9<sup>b</sup>, ní pedáva ūhathur aṇum aṇvam.

7.71.6 = 7.70.7.

7.71.6<sup>b</sup> = 7.70.7<sup>b</sup> : 7.73.3<sup>b</sup>, imām suvrktīm vṛṣanā juṣethām.

[7.72.4<sup>b</sup>, prá vām bráhmāṇi karávo bharante : 6.67.10<sup>a</sup>, ví yád vácam kīstāso  
bhárante.]

7.72.4<sup>c</sup> : 4.13.2<sup>a</sup>, ūrdhvām bhānūm savitá devó aṇret ; 4.6.2<sup>c</sup>, ūrdhvām bhānūm  
savitévāṇret ; 4.14.2<sup>a</sup>, ūrdhvām ketūm savitá devó aṇret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paçcātān nāsatyá purástād aṇvinā yātam adharád údaktāt,  
á viçvátāḥ páñcajanyaena rāyá yūyām pāta svastibhiḥ sádā naḥ.]

§§ refrain, 7.1.20<sup>d</sup> ff.

Cf. under 7.104.19.

7.73.1<sup>a</sup> : 1.93.6<sup>a</sup> ; 1.183.6<sup>a</sup> = 1.184.6<sup>a</sup>, átariṣma támasas pārām asyá.

7.78.3<sup>b</sup> : 7.70.7<sup>b</sup> = 7.71.6<sup>b</sup>, imām suvṛktīm vṛṣaṇā juṣeṭhām.

7.78.4<sup>d</sup> (Vasistha ; to Aṇvins)

úpa tyā váhni gamato vīcam̐ no rakṣohāṇā sām̐bhṛtā vīlūpāni,  
sām̐ āndhānsy agmata matsarāṇi mā no mardhiṣṭam̐ ā gataṁ çivéna.

7.74.3<sup>d</sup> (The same)

ā yātam úpa bhūṣataṁ mād̐hvaḥ pibataṁ aṇvinā,  
dugdhām̐ páyo vṛṣaṇā jenyāvasū mā no mardhiṣṭam̐ ā gataṁ.

Cf. Neisser, Bezz. Beitr. vii. 219.

7.78.5 = 7.72.5.

7.74.2<sup>c</sup> : 1.92.16<sup>c</sup>, arvāg rátham̐ sámanasā ní yachataṁ ; 8.35.22<sup>a</sup>, arvāg rátham̐  
ní yachataṁ.

7.74.2<sup>d</sup> : 6.60.15<sup>d</sup> ; 8.5.11<sup>c</sup> ; 8.1<sup>d</sup> ; 35.22<sup>b</sup>, píbataṁ somyām̐ mād̐hu ; 8.24.13<sup>b</sup>,  
píbati somyām̐ mād̐hu.

7.74.3<sup>d</sup>, mā no mardhiṣṭam̐ ā gataṁ : 7.73.4<sup>d</sup>, mā no mardhiṣṭam̐ ā gataṁ çivéna.

7.75.6<sup>d</sup>, dád̐hāti rátnam̐ vidhaté jánāya : 4.44.4<sup>d</sup>, dád̐hatho rátnam̐ vidhaté jánāya.

7.75.7<sup>b</sup>, devī devébhir yajatá yájatrāiḥ : 4.56.2<sup>a</sup>, devī devébhir yajaté yájatrāiḥ ;  
10.11.8<sup>b</sup>, devī devéṣu yajatá yajatra.

[7.76.5<sup>c</sup>, té devánām̐ ná minanti vratāni : 7.47.3<sup>c</sup>, tá índrasya ná, &c.]

7.76.6<sup>d</sup>, úṣaḥ sujāte prathamā jarasva : 1.123.5<sup>b</sup>, úṣaḥ sūnṛte prathamā jarasva.

7.77.4<sup>b</sup> (Vasistha ; to Uṣas)

ántivamā dūré amíttram uchorvīm̐ gávyūtim̐ ábhayaṁ kṛd̐hi naḥ,  
yāvāya dvéṣa ā bharā vásūni codāya rád̐ho gr̥naté maghoni.

9.78.5<sup>d</sup> (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pávamāno asmayūḥ satyāni kṛvān dráviṇāny arṣasi,  
jahí çátrum̐ antiké dūraké ca yá urvīm̐ gávyūtim̐ ábhayaṁ ca nas  
kṛd̐hi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pádas.

7.78.3<sup>a</sup>, etā u tyāḥ práty adṛṇan purástāt : 1.191.5<sup>a</sup>, etā u tyé práty adṛṇan.

7.78.3<sup>c</sup> (Vasistha ; to Uṣas)

[etā u tyāḥ práty adṛṇan purástaj, jyótir yáchantir uṣaso vibhātíḥ, &c. 1.191.5<sup>a</sup>  
ájijanan sūryam̐ yajñam̐ agnīm̐ apácinaṁ támo agād̐ ájuṣṭam̐.

7.80.2<sup>d</sup> (The same)

ḷeṣā syā návyam áyur dádhanā, gūdhvī támo jyótiṣoṣā abodhi, 3.53.16<sup>c</sup>  
ágra eti yuvatīr áhrayānā prācikitat sūryaṁ yajñāṁ agnīm.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1<sup>a</sup>, prāty u adarçy āyatī: 8.101.13<sup>c</sup>, citréva prāty adarçy āyatī.]

7.81.6<sup>d</sup>: 1.48.8<sup>b</sup>, jyótiṣ kṛnoti sūnārī.

7.81.6<sup>a</sup> (Vasiṣṭha; to Uṣas)

çrávaḥ sūribhyo amṛtaṁ vasutvanāṁ vājāṁ asmābhyāṁ gómataḥ,  
codayitrī maghónaḥ sūnṛtāvaty ḷuṣā uchad āpa srídhaḥ. 1.48.8<sup>d</sup>

8.13.12<sup>c</sup> (Nārada Kāṇva; to Indra)

ḷindra çaviṣṭha satpate, ḷrayīm grṇātsu dhāraya, 8.13.12<sup>a</sup>; b: 5.86.6<sup>e</sup>  
çrávaḥ sūribhyo amṛtaṁ vasutvanāṁ.

7.81.6<sup>d</sup>: 1.48.8<sup>d</sup>, uṣā uchad āpa srídhaḥ.

7.82.1<sup>b</sup>: 1.93.8<sup>d</sup>, viçé jánāya máhi çárma yachataṁ.

[7.82.7<sup>a</sup>, ná tám áṁho ná duritāni mártyaṁ : 2.23.5<sup>a</sup>, ná tám áṁho ná duritāni  
kūtaç canā.]

7.82.9<sup>d</sup>, náras tokásya tánayasya sātīṣu : 4.24.3<sup>d</sup>, náras tokásya tánayasya sātāu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asmé indrováruṇo mitróaryamā dyumnāṁ yachantu máhi çárma sapráthaḥ,  
avadhrām jyótiṛ áditer ṛtāvídho devásya çlókaṁ savitúr mánāmahe.

For the first pāda cf. under 1.36.4<sup>a</sup>.

7.84.1<sup>b</sup>: 4.42.9<sup>b</sup>, havyébbhir indrávaruṇā námobhiḥ; 1.153.1<sup>b</sup>, havyébbhir mitrá-  
varuṇā námobhiḥ.

7.84.1<sup>d</sup>, pári tmānā viṣurūpā jigāti : 5.15.4<sup>d</sup>, pári tmānā viṣurūpo jigāsi.

7.84.2<sup>c</sup>, pári ṇo heḷo várunasya vṛjyāḥ : 2.33.14<sup>a</sup>, pári ṇo hetí rudrásya vṛjyāḥ;  
6.28.7<sup>d</sup>, pári vo hetí rudrásya vṛjyāḥ.

7.84.3<sup>d</sup>, prá ṇa spārhābbhir utibhis tīretam : 7.58.3<sup>d</sup>, prá ṇa spārhābbhir utibhis  
tīreta.

7.84.4<sup>b</sup>, rayīm dhattaṁ vásumantaṁ purukṣum : 4.34.10<sup>b</sup>, rayīm dhathā, &c.;  
6.68.6<sup>b</sup>, rayīm dhathó, &c.; 1.159.5<sup>d</sup>, rayīm dhattaṁ vásumantaṁ  
çatagvinam; 4.49.4<sup>b</sup>, rayīm dhattaṁ çatagvinam.

7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)

iyám indrañ várūṇam aṣṭa me gīḥ právat toké tánaye tūtujānā,  
surátnāso devávītiṁ gamema ̎yūyám pāta svastíbhiḥ sádā naḥ.]

refrain, 7.1.20<sup>d</sup> ff.

7.84.5<sup>bc</sup> = 7.85.5<sup>bc</sup>, právat toké tánaye tūtujānā, surátnāso devávītiṁ gamema :  
7.67.6<sup>cd</sup>, ā vām toké tánaye tūtujānāḥ surátnāso devávītiṁ gamema.

7.86.1<sup>b</sup> (Vasiṣṭha; to Varuṇa)

dhīrā tv āsya mahinā janūṁṣi ví yás tastámbha ródasī cid urvī,  
prá nákam ṛṣvām nunude brhántam dvitā náksatraṁ papráthac ca bhūma.

9.101.15<sup>b</sup> (Prajāpati; to Pavamāna Soma)

sá vīró dakṣasūdhanó ví yás tastámbha ródasī,  
háriḥ pavitre avyata vedhá ná yónim āsadam.

It is surely not going too far to say that the repeated páda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitā in 7.86.1<sup>d</sup> cf. Bergaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.3<sup>d</sup>, pracetaso yá iśáyanta mánma : 1.77.4<sup>d</sup>, vājaprasūtā iśáyanta mánma.]

7.89.1<sup>c</sup>–4<sup>c</sup>, mṛlā suksatra mṛlāya.

7.89.5<sup>b</sup> (Vasiṣṭha; to Varuṇa)

yát kíñ cedām varuṇa dáivye jáne 'bhidrohám manuṣyāc cārāmasi,  
ácitti yát táva dhārmā yuyopimā má nas tasmād énasó deva rirīṣaḥ.

10.164.4<sup>b</sup> (Pracetas Āṅgīrasa; Duḥsvapnaghnām)

yád indra brahmaṇas pate 'bhidrohám cārāmasi,  
pracetā na āṅgīrasó dviṣatām pātv ānhasaḥ.

For 7.89.5 cf. 4.54.3<sup>a</sup>, ácitti yác cakṛmā dáivye jáne.

7.90.1<sup>c</sup>, váha váyo niyúto yāhy ácha : 1.135.2<sup>f</sup>, váha váyo niyúto yāhy asmayūḥ.

7.90.1<sup>d</sup>, píba sūtásyāndhaso mādāya : 5.51.5<sup>c</sup>, píba sūtásyāndhaso abhí prāyaḥ.

[7.90.4<sup>c</sup>, gávyam cid ūrvām uḥjo ví vavruḥ : 4.1.15<sup>d</sup>; 16.6<sup>d</sup>, vrajám goman-  
tam uḥjo, &c.]

7.90.6<sup>b</sup> (Vasiṣṭha; to Indra and Vāyu)

iṣānāso yé dādhathe svār ṇo góbhir áḡvebhir vásubhir híraṇyāiḥ,  
indravāyū surāyo víḡvam āyur árvadbhir vīrāiḥ pṛtānāsu sahyuḥ.

10.108.7<sup>b</sup> (Paṇayo Asurāḥ; to Saramā)

ayám nidhíḥ sarame ádribudhno góbhir áḡvebhir vásubhir nyṣṭṣaḥ,  
ráksanti tám paṇāyo yé sugopā réku padám álakam ā jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.



7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)

ārvanto ná grāvaso bhīkṣamāṇā indravāyú suṣṭutibhir vasiṣṭhāḥ,  
vājayāntaḥ sv āvase huvema yūyām pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20<sup>d</sup> ff.

[7.91.3<sup>d</sup>, viśvén náraḥ svapatyāni cakruḥ: 4.34.9<sup>d</sup>, vibhvo náraḥ svapatyāni cakruḥ.]

7.91.4<sup>a</sup>, yāvat t́aras tanvó ýavad ójaḥ: 1.33.12<sup>c</sup>, ýavat táro maghavan ýavad ójaḥ.

7.91.7 = 7.90.7.

7.92.5<sup>ab</sup>, á no niyúdbhiḥ ṣatínibhir adhvarám sahasrínibhir úpa yāhi yajñám:  
1.135.3<sup>ab</sup>, á no niyúdbhiḥ ṣatínibhir adhvarám sahasrínibhir úpa yāhi  
vitáye.

[7.92.5<sup>c</sup>, váyo asmín sávane mādayasva: 2.18.7<sup>d</sup>; 7.23.5<sup>d</sup>, asmín ch́ura  
sávane, &c.; 7.29.2<sup>c</sup>, asmín ū śú sávane, &c.]

[7.93.2<sup>a</sup>, tá śanasí ṣavasānā hí bhútám: 6.68.2<sup>b</sup>, ś́urāṇām ṣaviṣṭhā tá hí bhútám.]

7.93.6<sup>b</sup>: 1.108.4<sup>d</sup>, éndrāgni sāmmanasāya yátam.

7.93.7<sup>c</sup>, yát sim ágaṣ cakrmá tát sú mṛla: 1.179.5<sup>c</sup>, yát sim ágaṣ cakrmá tát sú  
mṛlatu.

[7.93.8<sup>c</sup>, méndro no viśnur marútaḥ pári khyan: 1.162.1<sup>ab</sup>, má no mitró váruṇo  
aryamáyúr indra ṛbhukṣá marútaḥ pári khyan.]

7.94.2<sup>a</sup> (Vasiṣṭha; to Indra and Agni)

ṣṇutám jaritúr hávam indrágni v́anataḥ girāḥ,  
iṣaná pipyataḥ dhíyaḥ.]

☞ 5.71.2<sup>c</sup>

8.13.7<sup>b</sup> (Nārada Kāṇva; to Indra)

pratnaváj janayá girāḥ ṣṇudhí jaritúr hávam,  
máde-made vavakṣithá sukṛtvane.

8.85.4<sup>a</sup> (Kṛṣṇa Āṅgīrasa; to Aṣvins)

ṣṇutám jaritúr hávam kṛṣṇasya stuvató nára,  
mádhvāḥ sómasya pitáye.]

☞ refrain, 8.85.1<sup>c</sup>–9<sup>c</sup>; also 1.47.9<sup>d</sup>

7.94.2<sup>c</sup>: 5.71.2<sup>c</sup>, 9.19.2<sup>c</sup>, iṣaná pipyataḥ dhíyaḥ.

7.94.3<sup>c</sup> (Vasiṣṭha; to Indra and Agni)

má pápatv́āya no naréndrágni mábhīṣastaye,  
má no riradhataḥ nidé.

8.8.13<sup>d</sup> (Sadhvaṇsa Kāṇva; to Aṣvins)

á no viśvāny aṣviná dhataḥ rádhāṇsy áhrayá,  
kṛtám na ṛtvíyāvato má no riradhataḥ nidé.

7.94.5<sup>a</sup>, tā hi ṣaṣvanta īlate : 5.14.3<sup>a</sup>, tām hi ṣaṣvanta īlate.

7.94.5<sup>c</sup> (Vasiṣṭha ; to Indra and Agni)

[tā hi ṣaṣvanta īlata, itthā viprāsa utāye,  
sabādho vājasātaye.

8.74.12<sup>b</sup> (Gopavana Ātreya ; to Agni)

yām tvā jānāsa īlate sabādho vājasātaye,  
sā bodhi vṛtrātūrye.

7.94.6<sup>b</sup> : 5.20.3<sup>d</sup> ; 8.65.6<sup>b</sup>, prāyasvanto havāmahe.

7.94.7<sup>b</sup>, asmābhyam carṣaṇīsaḥ : 5.35.1<sup>e</sup>, asmābhyam carṣaṇīśaḥam.

9.94.7<sup>c</sup> : 1.23.9<sup>e</sup>, mā no duḥṣānsa īṇata ; 2.23.10<sup>e</sup>, mā no duḥṣānsa abhidipsūr  
īṇata ; 10.25.7<sup>d</sup>, mā no duḥṣānsa īṇatā vīvakṣase.

7.94.8<sup>b</sup> : 1.18.3<sup>b</sup>, dhūrṭiḥ prāṇaḥ mārtyasya.

7.94.8<sup>c</sup> : 1.21.6<sup>c</sup>, indrāgni cārma yachatam.

7.95.4<sup>a</sup>, utā syā naḥ sārāsvatī juṣāṇā : 6.61.7<sup>a</sup>, utā syā naḥ sārāsvatī.

7.96.2<sup>d</sup> : 1.48.2<sup>d</sup>, cōda rādho maghōnām.

7.96.3<sup>c</sup>, gr̥ṇānā jamadagnivāt : 3.62.18<sup>a</sup> ; 8.101.8<sup>d</sup>, gr̥ṇānā jamadagninā ;  
9.62.24<sup>c</sup> ; 65.25<sup>b</sup>, gr̥ṇānō jamadagninā.

[7.96.5<sup>c</sup>, tébhīr no 'vitā bhava : 1.91.9<sup>c</sup>, tábhīr no 'vitā bhava.]

Cf. 1.81.8<sup>c</sup>, áthā no, &c.

7.96.6<sup>c</sup> (Vasiṣṭha ; to Sarasvant)

pīpivānsam sārāsvata stānam yó viṣvadarṇataḥ,  
bhakṣīmāhi prajāṃ īṣam.

9.8.9<sup>c</sup> (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)

nṛcākṣasam tvā vayām indrapitam svarvidam,

bhakṣīmāhi prajāṃ īṣam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1<sup>b</sup> : 1.154.5<sup>b</sup>, náro yātra devayāvo mādanti.

7.97.9<sup>c</sup> : 4.50.11<sup>c</sup> : 7.64.5<sup>c</sup> = 7.65.5<sup>c</sup>, aviṣṭām dhīyo jigṛtām pūramdhīh.

7.97.9<sup>d</sup> : 4.50.11<sup>d</sup>, jajastām aryó vanūṣam āratih.

7.97.10 = 7.98.10 (Vasiṣṭha ; to Indra and Bṛhaspati)

bṛhaspate yuvām indraḥ ca vásvo divyāsyeṇāthe utā pāṛthivasya,

[dhattām rayīm stuvatē kīrāye cid,] yūyām pāta svastibhiḥ sādā naḥ.]

cf. c : 6.23.3<sup>d</sup> ; d : refrain, 7.1.20<sup>d</sup> ff.

For kīrī see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334

[7.97.10<sup>c</sup>, dhattām rayīm stuvaté kirāye cit : 6.23.3<sup>d</sup>, dātā vāsu stuvaté, &c.]

[7.98.1<sup>b</sup>, juhótana vṛṣabhāya kṣitínām : 10.187.1<sup>b</sup>, vṛṣabhāya kṣitínām.]

7.98.3<sup>d</sup> : 1.59.5<sup>d</sup>, yudhā devébhyo vārivaç cakārtha.

7.98.5<sup>ab</sup>, préndrasya vocaṁ prathamā kṛtāni prā nūtanā maghāvā yā cakāra :  
5.31.6<sup>ab</sup>, prā te pūrvāni kāraṇāni vocaṁ prā nūtanā maghavan yā  
cakārtha.

7.98.10 = 7.97.10.

7.99.4<sup>a</sup> : 1.93.6<sup>d</sup>, urúm yajñāya cakrathur u lokām.

7.99.7 = 7.100.7 (Vasiṣṭha ; to Viṣṇu)

vāsaṭ te viṣṇav āsā ā kṛṇomi tán me juṣasva çipiviṣṭa havyām,  
vārdhantu tvā suṣṭutāyo giro me yūyām pāta svastibhiḥ sādā naḥ.]  
refrain, 7.1.20<sup>d</sup> ff.

7.100.7 = 7.99.7.

[7.101.1<sup>a</sup>, tisor vācaḥ prā vada jyótiragrāḥ : 7.33.7<sup>b</sup>, tisorāḥ prajā ārya jyótiragrāḥ.]

7.101.3<sup>b</sup> : 3.48.4<sup>b</sup>, yathavaçām tanvām cakra eṣāḥ.

7.101.4<sup>a</sup> (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

yāsmiṁ viçvāni bhūvanāni tasthūs tisor dyāvas tredhā sastrūr āpaḥ,  
trāyaḥ kōçasa upasēcanāso mādhyā çotanty abhito virapçām.] 4.50.3<sup>d</sup>

10.82.6<sup>d</sup> (Viçvakarman Bhāuvana ; to Viçvakarman)

tām id gārbhaṁ prathamām dadhra āpo yātra devāḥ samāgachanta viçve,  
ajāsya nābhāv ādhy ékam ārpitaṁ yāsmiṁ viçvāni bhūvanāni tasthūḥ.

7.101.4<sup>d</sup> : 4.50.3<sup>d</sup>, mādhyā çotanty abhito virapçām.

7.101.6<sup>a</sup> : 3.56.3<sup>d</sup>, sá retodhā vṛṣabhāḥ çāçvatínām.

7.101.6<sup>b</sup>, tāsmini ātmā jāgatas tasthūsaç ca : 1.115.1<sup>c</sup>, sūrya ātmā, &c.

7.103.10<sup>d</sup> : 3.53.7<sup>d</sup>, sahasrasāvé prā tiranta āyuh.

[7.104.1<sup>a</sup>, indrāsoma tāpataṁ rākṣa ubjātam : 1.21.5<sup>b</sup>, indrāgni rākṣa ubjātam.]

7.104.3<sup>b</sup>, anārambhaṇé tāmasi prā vidhyatam : 1.182.6<sup>b</sup>, . . . tāmasi prā-  
viddham.

[7.104.7<sup>b</sup>, hatām druho rakṣāso bhaṅgurāvataḥ : 10.76.4<sup>a</sup>, āpa hata rakṣāso, &c.]

[7.104.7<sup>c</sup>, indrāsomā duṣkṛte mā sugām bhūt: 10.86.5<sup>d</sup>, ná sugām duṣkṛte bhuvam.]

7.104.16<sup>d</sup>, viśvasya jantór adhamás padīṣṭa: 5.32.7<sup>d</sup>, viśvasya jantór adhamám cakāra.

7.104.19<sup>c</sup> (Vasistha; to Indra)

prá vartaya divó ácmānam indra sómaçitam maghavan sám çiçādhi,  
prāktād āpāktād adharād údaktād abhí jahi rakṣāsaḥ pārvatena.

10.87.21<sup>a</sup> (Pāyū Bhāradvāja; to Agni Rakṣoḥan)

paçcāt purástād adharād údaktāt kavīḥ kāvyaena pári páhi rájan,  
sákhe sákḥāyam ajāro jarimpé 'gne mártān amartyas tvām naḥ.

Cf. 7.72.5; 10.36.14; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pádas may be found in the AV. versions of the repeated pádas, 8.3.20<sup>a</sup> and 8.4.19<sup>c</sup>.

7.104.20<sup>d</sup>, nūnám srjad ačānim yātumádbhyaḥ: 7.104.25<sup>d</sup>, ačānim yātumádbhyaḥ.

7.104.23<sup>cd</sup> (Vasistha; to Pṛthivī and Antarikṣa)

mā no rākṣo abhí naḍ yātumávatām ápochatu mithuná yá kimidína,  
pṛthiví naḥ pāthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmán.

10.53.5<sup>cd</sup> (Agni Sāucika; to Devāḥ)

pāñca jánā máma hotráṁ juṣantām [gójāta utá yé yajñiyāsaḥ,] 7.35.14<sup>d</sup>  
pṛthiví naḥ pāthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmán.

7.104.24<sup>d</sup>, mā té dṛçan sūryam uccárantam: 4.25.5<sup>b</sup>, jyók paçyāt sūryam uccárantam; 6.52.5<sup>b</sup>; 10.59.4<sup>b</sup>, páçyema nú sūryam uccárantam; 10.59.6<sup>c</sup>, jyók paçyema sūryam uccárantam.

## REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3<sup>b</sup> (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)  
yāc cid dhī tvā jānā imé nānā hāvanta ūtāye,  
asmākaṁ brāhmedām indra bhūtu té 'hā viçvā ca vārdhanam.

8.15.12<sup>b</sup> (Goṣūktin Kāṇvāyana, and Aṇvasūktin Kāṇvāyana ; to Indra)  
yād indra manmaçās tvā nānā hāvanta ūtāye,  
asmākebhīr nībhīr ātrā svār jaya.  
8.68.5<sup>c</sup> (Priyamedha Āṅgīrasa ; to Indra)  
abhīṣṭāye sadāvṛdham svārmīheṣu yām nāraḥ,  
nānā hāvanta ūtāye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4<sup>cd</sup> (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)  
vī tarturyante maghavan vipaçeīto 'ryó vīpo jānānām,  
ūpa kramasva pururūpam ā bhara vājam nédiṣṭham ūtāye.

8.60.18<sup>cd</sup> (Bhargava Prāgātha ; to Agni)  
kétena çārman sacate suçāmāny āgne túbhyaṁ cikītvānā,  
īṣanyāyā naḥ pururūpam ā bhara vājam nédiṣṭham ūtāye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12<sup>d</sup> (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)  
yā r̥tē cid abhiçriṣaḥ purā jatrúbhya ātṛdaḥ,  
sāmdhātā sāmdhīm maghāvā purūvāsū īṣkartā víhrutaṁ pūnaḥ.

8.20.26<sup>d</sup> (Sobhari Kāṇva ; to Maruts)  
viçvaṁ pāçyānto bibhṛthā tanūsv ā , tēnā no ādhi vocata, 8.20.26<sup>b</sup>  
kṣamā rápo maruta āturasya na īṣkartā víhrutaṁ pūnaḥ.

The repeated pāda is not of the same grammatical value in both ; īṣkartā in 8.1.12 is nomen agentis governing the accusative ; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12<sup>ab</sup> is obscure ; Ludwig, Kritik, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17<sup>a</sup>, sōtā hí sómam ādribhiḥ : 9.34.3<sup>b</sup>, sunvānti sómam ādribhiḥ.]

[8.1.22<sup>b</sup>, devó mártāya dāçúṣe : 1.45.8<sup>d</sup>, āgne mártāya dāçúṣe : 1.84.7<sup>b</sup> ; 9.98.4<sup>b</sup>,  
vāsu mártāya dāçúṣe.]

8.1.24<sup>d</sup>: 4.46.3<sup>c</sup>, vāhantu sōmapīṭaye.

8.1.25<sup>d</sup> (Medhatithi Kāṇva, and Medhyatithi Kāṇva; to Indra)  
 ā tvā rāthe hiraṇyāye hārī mayūraṇṇepya,  
 gītiprsthā vahatām mādho āndhaso vivāksaṇasya pītāye.

8.35.23<sup>b</sup> (Çyāvāçva Ātreya; to Aṇvins)

namovākē prāsthite adhvarē narā vivāksaṇasya pītāye,

ā yātam aṇvinā gatam āvasyūr vām ahām huve dhattām rātnāni daṇṭṭise.]

☞ refrain, 8.25.22<sup>cde</sup>—24<sup>cde</sup>

8.1.26<sup>a</sup>: 3.51.10<sup>c</sup>, pibā tv āsyā girvaṇaḥ.

[8.1.30<sup>b</sup>, mānhiṣṭhāso maghōnām: 5.39.4<sup>a</sup>, mānhiṣṭhām vo maghōnām.]

[8.1.33<sup>b</sup>, āsaṅgō agne daṇṭṭbhiḥ sahāsraḥ: 5.27.1<sup>c</sup>, trāivṛṣṇō agne, &c.]

8.2.15<sup>c</sup>, çikṣā çacivaḥ çācibhiḥ: 1.62.12<sup>d</sup>, çikṣā çacivas tāva naḥ çācibhiḥ.

8.2.32<sup>bc</sup> (Medhatithi Kāṇva, and Priyamedha Āṅgirasa; to Indra)  
 hāntā vṛtrām dākṣiṇenēndraḥ purū puruhūtāḥ,  
 mahān mahībhiḥ çācibhiḥ.

8.16.7<sup>bc</sup> (Irimbiṭhi Kāṇva; to Indra)

indro brahmēndra ḥṣir indraḥ purū puruhūtāḥ,

mahān mahībhiḥ çācibhiḥ.

Both Ludwig and Grassmann render purū inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, i. 390, 'Indra schlägt, der vielgerufne, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purū with puruhūtāḥ is the same in both passages: either, 'in many places (Sāyana, puruṣa deçesu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41<sup>b</sup>, catvāry ayūtā dādat: 8.21.18<sup>d</sup>, sahāsram ayūtā dādat.]

8.3.1<sup>c</sup> (Medhyatithi Kāṇva; to Indra)

pibā sūtasya rasino mātṣvā na indra gómataḥ,

āpīr no bodhi sadhamādya vṛdhē 'smān avantu te dhiyaḥ.

8.54(Vāl. 6).5<sup>c</sup> (Mātariçvan Kāṇva; to Indra)

yād indra rādho āsti te māghonām maghavattama,

téna no bodhi sadhamādya vṛdhē bhāgo dānāya vṛtrahan.

[8.3.4<sup>b</sup>, samudrá iya paprathe: 10.62.9<sup>d</sup>, ví síndhur iya paprathe.]

8.3.5<sup>b</sup>: 1.16.3<sup>b</sup>, indram prayaty ādhvaré.

[8.3.6<sup>c</sup>, indre ha viçvā bhūvanāni yemire : 8.12.28<sup>c</sup>—30<sup>c</sup>, ād it te viçvā bhūvanāni yemire ; 9.86.30<sup>d</sup>, tūbhyemā viçvā bhūvanāni yemire ; 10.56.5<sup>e</sup>, tanūṣu viçvā bhūvanā nī yemire.]

8.3.7<sup>a</sup> : 1.19.9<sup>a</sup>, abhī tvā pūrvāpitaye.

8.3.7<sup>c</sup> (Medhyātithi Kāṇva ; to Indra)

[abhī tvā pūrvāpitaya] indra stómebhir āyávaḥ,  
samiciṇāsa ṛbhávaḥ sām āsvaran rudrā gr̥ṇanta pūrvyam.

ॐ 1.19.1<sup>a</sup>

8.12.32<sup>b</sup> (Parvata Kāṇva ; to Indra)

yád asya dhāmani priyé samiciṇāso āsvaran,  
nābhā yajñāsya dohanā prādhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlvi. 161.

8.3.8<sup>d</sup> (Medhyātithi Kāṇva ; to Indra)

asyéd índro vāvṛdhe viṣṇyaṁ çávo máde sutásya viṣnavi,  
adyā tām asya mahimānam āyávó 'nu ṣṭuvanti pūrváthā.

8.15.6<sup>b</sup> (Gosūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)

tád adyā cit ta ukthínó 'nu ṣṭuvanti pūrváthā,  
viṣapatnīr apó jayā divé-dive.

8.3.12<sup>a</sup>, çagdhī no asyā yád dha paurām āvitha : 2.13.9<sup>b</sup>, ékasya çruṣṭāu yád dha  
codām āvitha.

8.3.15<sup>b+d</sup> (Medhyātithi Kāṇva ; to Indra)

úd u tyé mādhumattamā gira stómāsa irate,  
satrājīto dhanasā āksitotayo vājayānto ráthā iva.

8.43.1<sup>c</sup> (Virūpa Āṅgīrasa ; to Agni)

imé víprasya vedhāso 'gnér ástrtayajvanaḥ,  
gira stómāsa irate.

9.67.17<sup>b</sup> (Jamadagni ; to Pavamāna Soma)

[ásrgran devāvītaye] vājayānto ráthā iva.

ॐ 9.46.1<sup>a</sup>

8.3.17<sup>d</sup> (Medhyātithi Kāṇva ; to Indra)

yukṣvā hí vītrahantama hári indra parāvátāḥ,  
arvācīnó maghavan somapītaya ugrā ṛṣvébhir á gahi.

8.49 (Val. 1).7<sup>abd</sup> (Praskaṇva Kāṇva ; to Indra)

yád dha nūnām yád vā yajñé yád vā pr̥thivyām ádhi,  
áto no yajñām açúbhir mahemata ugrā ugrébhir á gahi.

8.50 (Vāl. 2). 7<sup>ab</sup> (Puṣṭigu Kāṇva ; to Indra)

yád dha nūnám parāvátī yád vā pṛthivyām diví,

yujáná indra hárībhir mahemata ṛṣvā ṛṣvébhir á gahi.

8.50.7 seems decidedly the better of the two Vāḷakhilya stanzas ; the parallel between parāvátī and pṛthivyām is well balanced, whereas the relation of the first two pādas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9<sup>d</sup>, yát kiṁ ca pṛthivyām ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20<sup>d</sup> (Medhyātithi Kāṇva ; to Indra)

nír agnáyo rurucur nír u sūryo níḥ sóma indriyó rásah,

nír antárikṣād adhamo mahám áhim kṛṣé tát indra páuṇsyam.

8.32.3<sup>c</sup> (Medhātithi Kāṇva ; to Indra)

ny árbudasya viṣṭápaṁ varṣmāṇaṁ bṛhatás tira,

kṛṣé tát indra páuṇsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23<sup>b</sup>, kariṣyá indra páuṇsyam.

[8.3.23<sup>c</sup>, ástaṁ váyo ná túgryam: 8.74.14<sup>d</sup>, vākṣan váyo ná túgryam.]

8.4.1<sup>ab</sup> (Devātithi Kāṇva ; to Indra)

yád indra práḡ ápāḡ údañ nyàḡ vā hūyáse nṛbhiḥ,

simā purú nṛṣṭo asy ánavé 'si praçardha turváçe.

8.65.1<sup>ab</sup> (Pragātha Kāṇva ; to Indra)

yád indra práḡ ápāḡ údañ nyàḡ vā hūyáse nṛbhiḥ,

á yāhi túyam āṇubhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12<sup>d</sup> with 8.64.10<sup>c</sup> (next item but one).

[8.4.2<sup>b</sup>, indra mādáyase sácā: 8.52 (Vāl. 4). 1<sup>d</sup>, āyāu mādáyase sácā.]

8.4.12<sup>b+d</sup> (Devātithi Kāṇva ; to Indra)

svayám cit sá manyate dáçurir jáno yátrā sómasya tṛmpási,

idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53 (Vāl. 5). 4<sup>d</sup> (Medhya Kāṇva ; to Indra)

viçvā dvéṣāṁsi jahí cáva cá kṛdhi viçve sanvantv á vásu,

çīṣṭeṣu cit te madiráso añçávo yátrā sómasya tṛmpási.

8.64.10<sup>c</sup> (Pragātha Kāṇva ; to Indra)

ayám te mánuṣe jáne sómah pūrúṣu sūyate,

tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12<sup>ab</sup>, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst'; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself



that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53(Vāl. 5).4<sup>cd</sup> the connexion of the two pādas is tolerable if we take tṛpāsi in subjunctive (future) sense; we should really expect tātrā sōmasya tṛpāsi in pāda d, 'with the Čiṣṭas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, Ved. Myth. i. 48.

8.4.14<sup>cd</sup>, arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa: 1.47.8<sup>ab</sup>,  
arvāñca vām sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa.

8.4.18<sup>d</sup>: 8.88.6<sup>d</sup>, mánhiṣṭho vājasātaye: 1.130.1<sup>g</sup>, mánhiṣṭham vājasātaye.

8.5.2<sup>b</sup>: 4.46.5<sup>a</sup>, ráthena pṛthupájasā.

8.5.4<sup>b</sup> (Brahmatithi Kāṇva; to Açvins)  
purupriyā ṇa ūtāye purumandrā purūvāsū,  
stuṣé kāṇvāso açvínā.

8.8.12<sup>a</sup> (Sadhvaṇsa Kāṇva; to Açvins)  
purumandrā purūvāsū, manotārā rayiṇām,  
stōman me açvínāv imām abhī vāhnī anuṣātām.

cf. 1.46.2<sup>b</sup>

Note the correspondences of 8.5.11<sup>bc</sup> with 8.8.1<sup>cd</sup>, and 8.5.30<sup>c</sup> with 8.8.6<sup>d</sup>.

8.5.5<sup>c</sup> (Brahmatithi Kāṇva; to Açvins)  
mánhiṣṭhā vājasātameṣāyanta çubhās pāti,  
gántārā dāçūṣo gṛhām.

8.13.10<sup>c</sup> (Nārada Kāṇva; to Indra, here his Hārī)  
stuhī çrutām vipaçcitām hārī yāsyā prasakṣiṇā,  
gántārā dāçūṣo gṛhām namasvīṇāḥ.

8.22.3<sup>d</sup> (Sobhari Kāṇva; to Açvins)  
ihā tyā purubhūtama, devā nāmobhir açvínā,  
arvācīnā sv āvase karāmahe, gántārā dāçūṣo gṛhām.

cf. 5.73.2<sup>a</sup>

cf. 8.22.3<sup>c</sup>

The extra iambic dipody, namasvīṇāḥ, marks 8.13.10<sup>c</sup> as composite and secondary; namasvīṇāḥ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28<sup>ab</sup> = 8.22.5<sup>ab</sup>. For the repeated pāda cf. 8.85.6<sup>a</sup>, gāchataṁ dāçūṣo gṛhām.

8.5.8<sup>c</sup>, gṛhṭāir gāvvyūtim ukṣatam: 3.62.16<sup>ab</sup>, ā no mitrāvaruṇā gṛhṭāir gāvvyūtim  
ukṣatam; 7.65.4<sup>ab</sup>, ā no mitrāvaruṇā havyājuṣṭim gṛhṭāir gāvvyūtim  
ukṣatam ilābhīḥ.

8.5.7<sup>a</sup> (Brahmatithi Kāṇva; to Açvins)  
ā na stōmam ūpa dravāt tūyam çyenébhir açúbhiḥ,  
yātām açvebhīr açvínā.

8.49(Vāl. 1).5<sup>a</sup> (Praskāṇva Kāṇva; to Indra)

á na stómaṃ úpa dravád dhīyānó áçvo ná sótrbhiḥ,

ṽyāṁ te svadhāvan svadāyanti dhenāva, indra kāṇveṣu rātāyaḥ.

☞ 8.50(Vāl. 2).5<sup>c</sup>

Translate 8 5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Aṅvins'. The stanza is faultless; not so its Vāḷakhilya mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl. 1).5 (q. v.) in its turn is repeated in an inferior version at 8.50(Vāl. 2).5.—Cf. Geldner, *Ved. Stud.* iii. 40.

8.5.9<sup>a</sup>: 5.79.8<sup>a</sup>; 9.62.24<sup>a</sup>, utā no gómatīr iṣaḥ.

8.5.11<sup>b</sup>: 1.92.18<sup>b</sup>; 5.75.2<sup>c</sup>; 8.8.1<sup>c</sup>, dāsra hiraṇyavartanī; 8.87.5<sup>a</sup>, dāsra hiraṇyavartanī çubhas patī.

8.5.11<sup>c</sup>: 6.60.15<sup>d</sup>; 7.74.2<sup>d</sup>; 8.8.1<sup>d</sup>; 35.22<sup>b</sup>, pībatam sómyam mādhu; 8.24.13<sup>b</sup>, pībati sómyam mādhu.

8.5.12<sup>c</sup> (Brahmatīthi Kāṇva; to Aṅvins)

asmābhyam vājīnivasū maghāvadbhyaç ca saprāthaḥ,  
chardīr yantam ādābhyam.

8.85.5<sup>a</sup> (Kṛṣṇa Āṅgirasa; to Aṅvins)

chardīr yantam ādābhyam viprāya stuvaté narā,

ṽmādhvaḥ sómasya ptāye. ☞ refrain, 8.85.1<sup>c</sup>-9<sup>c</sup>; also 1.47.9<sup>d</sup>

8.5.15<sup>c</sup> (Brahmatīthi Kāṇva; to Aṅvins)

asmé á vahataṁ rayīm çatāvantaṁ sahasrīṇam,  
puruksūṁ viçvādhāyasam.

8.7.13<sup>b</sup> (Puruṇvatsa Kāṇva; to Maruts)

á no rayīm madacyūtaṁ puruksūṁ viçvādhāyasam,  
íyartā maruto divāḥ.

8.5.17<sup>a</sup>: 5.23.3<sup>b</sup>; 35.6<sup>b</sup>; 8.6.37<sup>b</sup>, jānāso vṛktābarhiṣaḥ; 3.59.9<sup>b</sup>, jānāya vṛktābarhiṣe.

8.5.17<sup>b</sup>: 1.14.5<sup>c</sup>, háviṣmanto aramkītaḥ.

8.5.17<sup>c</sup>: 1.47.4<sup>d</sup>, yuvām havante aṅvinā.

8.5.18<sup>b</sup>: 6.45.30<sup>b</sup>, stómo váhiṣtho ántamaḥ.

8.5.18<sup>c</sup> (Brahmatīthi Kāṇva; to Aṅvins)

asmākam adyā vām ayām, stómo váhiṣtho ántamaḥ,  
yuvābhyam bhūtv aṅvinā.

☞ 6.45.30<sup>b</sup>

8.26.16<sup>c</sup> (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)  
vāhiṣṭho vām hāvānām stōmo dūtó huvaṇ narā,  
yuvābhyam bhūtv açvinā.

See under 6.45.30<sup>b</sup>.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20<sup>a</sup>, 30<sup>a</sup>, téna no vājīnivasū.

8.5.22<sup>c</sup>: 1.46.3<sup>c</sup>, yád vām rátho víbhiṣ pátāt.

8.5.28<sup>a</sup>: 4.46.4<sup>a</sup>, rátham hīraṇyavandhuram.

8.5.28<sup>b</sup> (Brahmatīthi Kāṇva; to Açvins)  
[rátham hīraṇyavandhuram,] hīraṇyābhiçam açvinā, 4.46.4<sup>a</sup>  
[á hí sthātho divispřcam.] 4.46.4<sup>c</sup>

8.22.5<sup>b</sup> (Sobhari Kāṇva; to Açvins)  
rátho yó vām trivandhuró hīraṇyābhiçur açvinā,  
pári dyāvāpřthiví bhūṣati çrutás [téna nāsatyá gatam.] 1.47.9<sup>a</sup>

Almost identical. Note that 8.5.5<sup>c</sup> = 8.22.3<sup>d</sup>.—For 8.5.28 as a whole see under 4.46.4.

8.5.28<sup>c</sup>: 4.46.4<sup>c</sup>, á hí sthātho divispřcam.

8.5.30<sup>c</sup> (Brahmatīthi Kāṇva; to Açvins)  
[téna no vājīnivasū,] parāvátac cid á gatam, 8.5.20<sup>a</sup>  
[upemām suṣṭutīm máma.]

8.8.6<sup>d</sup> (Sadhvaṇsa Kāṇva; to Açvins)  
[yác cid dhí vām purá řṣayo juhūró 'vase narā,] 1.48.14<sup>ab</sup>  
[á yātam açvinā gatam upemām suṣṭutīm máma.]

[8.5.35<sup>a</sup>, hīraṇyáyena ráthēna: 1.35.2<sup>c</sup>, hīraṇyáyena savitá ráthēna; 4.44.5<sup>b</sup>,  
hīraṇyáyena suvřtā ráthēna.]

8.5.37<sup>c</sup> (Kaçoç Caīdyasya dānastutīḥ)  
tá me açvinā sanínám vidyútām návānām,  
yáthā cio caīdyāḥ kaçūḥ çatām uṣṭrāṇām dádat sahásrā dáça gónām.

8.6.47<sup>b</sup> (Tirindirasya Pāřavyasya dānastutīḥ)  
trīṇi çatāny árvatām sahásrā dáça gónām,  
dadúř pajráya sámne.

8.6.1<sup>b</sup> (Vatsa Kāṇva; to Indra)  
mahán indro yá ójasā parjānyo vřřṭimán iva,  
stómair vatsásya vāvřdhe.

9.2.9<sup>b</sup> (Medhatīthi Kāṇva; to Soma Pavamāna)  
asmābhyam indav indrayúr mádhvah pavasva dháraya,  
parjānyo vřřṭimán iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6: 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3<sup>b</sup>, stómair yajñásya sádhanam : 1.44.11<sup>a</sup>, ní tvā yajñásya sádhanam ; 3.27.2<sup>b</sup>, girā yajñásya sádhanam ; 8.23.9<sup>b</sup>, yajñásya sádhanam girā.

8.6.4<sup>c</sup> (Vatsa Kāṇva ; to Indra)

sám asya manyāve viço viçvā namanta kṛṣṭáyāḥ,  
samudráyeva sindhavaḥ.

8.44.25<sup>b</sup> (Virūpa Āṅgirasa ; to Agni)

ágne dhrtávrātāya te samudráyeva sindhavaḥ, giro vāçrāsa itate.

For the repeated pāda cf. samudrām iva sindhavaḥ under 8.6.35<sup>b</sup>, and see p. ix, line 9.

8.6.6<sup>b</sup> : 1.80.6<sup>b</sup> ; 8.76.2<sup>c</sup> ; 89.3<sup>d</sup>, vājreṇa çatáparvanā.

8.6.9<sup>b</sup> (Vatsa Kāṇva ; to Indra)

prá tám indra naçimahi rayīm gómantam açvínam,  
prá bráhma pūrvácittaye.

9.62.12<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

ṛā pavasva sahasrīṇam rayīm gómantam açvínam,  
puruçandráṁ puruspṛham.

9.40.3<sup>c</sup>

9.63.12<sup>b</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)

abhy arṣa sahasrīṇam rayīm gómantam açvínam,  
ṛabhi vājam utā çrávaḥ.

9.1.4<sup>c</sup>

Cf. 10.156.3<sup>b</sup>, (rayīm) pṛthúṁ gómantam açvínam.

8.6.13<sup>b</sup> (Vatsa Kāṇva ; to Indra)

yád asya manyūr ádhvanid ví vṛtrám parvaçó ruján,  
apáh samudrám áirayat.

8.7.23<sup>a</sup> (Punarvatsa Kāṇva ; to Maruts)

ví vṛtrám parvaçó yayur ví párvatān arājinaḥ,  
cakrāṇā víṣṇi páuṣyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26<sup>a</sup> with 8.7.2<sup>a</sup>.

8.6.14<sup>c</sup> (Vatsa Kāṇva ; to Indra)

ní çuṣṇa indra dharnasīm vájram jaghantha dásyavi,  
víṣā hy ūgra çṛṇviṣé.

8.33.10<sup>c</sup> (Medhyātithi Kāṇva ; to Indra)  
 satyām itthā vṛśéd asi vṛśajutir nó 'vṛtaḥ,  
 vṛśā hy ūgra ṛṇviśé parāvátī vṛśo arvāvátī ṛutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṛśā hy ūgra ṛṇviśé into the insipid distich 8.33.10<sup>cd</sup>. Cf. 5.73.1; 8.13.15; 9.7.4. For 8.33.10<sup>a</sup> cf. 9.64.2<sup>e</sup>; 10.153.2<sup>e</sup>.

8.6.15<sup>b</sup> (Vatsa Kāṇva ; to Indra)  
 ná dyāva índram ójasā nāntárikṣāṇi vajrīṇam,  
 ná vivyacanta bhūmayāḥ.

8.12.24<sup>b</sup> (Parvata Kāṇva ; to Indra)  
 ná yām viviktó ródasī nāntárikṣāṇi vajrīṇam,  
 āmā́d íd asya titviśe sám ójasāḥ.

8.6.17<sup>a</sup>: 9.18.5<sup>a</sup>, yá imé ródasī mahí; 3.53.12<sup>a</sup>, yá imé ródasī ubhé.

8.6.19<sup>b</sup>, ghṛtām duhata ācīram : 1.134.6<sup>g</sup>, ghṛtām duhrata ācīram.

8.6.21<sup>b</sup>, 43<sup>c</sup>, káṇvā ukthéna vāvṛdhuḥ.

8.6.23<sup>a</sup> (Vatsa Kāṇva ; to Indra)  
 á na indra mahīm íśam púram ná darsī gómātim,  
 utá prajā́m suvṛīyam.

9.65.13<sup>a</sup> (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 á na indo mahīm íśam pāvasva viçvadarçataḥ, 9.65.13<sup>b</sup>  
 asmábhyaṁ soma gātuvit. 9.46.5<sup>c</sup>

Interesting modulation of the Indra-Indu idea ; indra : indo = darṣi : pāvasva ; see p. xi, middle ('Indra and Soma').

8.6.24<sup>a</sup>: 5.6.10<sup>d</sup>; 8.31.18<sup>b</sup>, utá tyád āçyāçvyam.

8.6.24<sup>b</sup>: 6.46.7<sup>a</sup>, yád indra náhuṣīṣv á.

8.6.25<sup>c</sup> (Vatsa Kāṇva ; to Indra)  
 abhí vrajām ná tatniṣe sūra upakácakasam,  
 yád indra mṛláyāsi naḥ.

8.45.33<sup>c</sup> (Triçoka Kāṇva ; to Indra)  
 távéd u táḥ sukirtáyó 'sann utá prāçastayaḥ,  
 yád indra mṛláyāsi naḥ.

We may translate 8.6.25, following in part Geldner's suggestion, *Ved. Stud.* ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28<sup>c</sup>–30<sup>e</sup>.

8.6.26<sup>a</sup> (Vatsa Kāṇva ; to Indra)yád aṅgá taviṣīyása indra prarājasi kṣitīḥ,  
mahān aparā ójasā.8.7.2<sup>a</sup> (Punarvatsa Kāṇva ; to Maruts)yád aṅgá taviṣīyavo yámañ çubhrā ácidhvam,  
ní párvata āhāsata.8.7.2<sup>b</sup>For 8.7.2 cf. 5.55.7, and Geldner, *Ved. Stud.* iii. 46.8.6.29<sup>b</sup>, cikityān āva paçyati : 7.25.11<sup>b</sup>, cikityān abhi paçyati.[8.6.32<sup>a</sup>, imām ma indra suṣṭutīm : 8.12.31<sup>a</sup>, imām ta indra suṣṭutīm.]8.6.34<sup>b</sup> (Vatsa Kāṇva ; to Indra)abhi kāṇvā anūsatāpo ná pravātā yatīḥ,  
indram vānanvati matīḥ.8.13.8<sup>b</sup> (Nārada Kāṇva ; to Indra)krīṇanty asya sunīṭā āpo ná pravātā yatīḥ,  
ayá dhiyá yá ucyáte pátir diváh.9.24.2<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)abhi gāvo adhanviṣur āpo ná pravātā yatīḥ,  
punāná indram āçata.9.6.4<sup>c</sup>

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schliessende wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girāḥ, 'songs', implied in anūṣata, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2<sup>d</sup>. In pāda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girāḥ. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated pāda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ānu drapsāsa indava āpo ná pravāt-āsan, punāná indram āçata; see also 9.17.1. Not less certain is the relative date of the same pāda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich spielend, wie wasser auf abschüssiger ban gehnd, er der in disem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsherrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīṇanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated pāda most likely originated in 9.24.2.—Cf. nimmāñ ná yanti sīndhavaḥ, 5.51.7<sup>e</sup>, in sense if not in form, a repetition of the pāda here treated.

8.6.35<sup>a+b</sup> (Vatsa Kāṇva ; to Indra)indram ukthāni vāvṛdhuḥ samudrām iva sīndhavaḥ,  
ánuttamayam ajāram.

8.95.6<sup>b</sup> (Tiraçci Āṅgīrasa ; to Indra)

tām u śtavāma yām gira indram ukthāni vāvṛdhūh,

purūṇy asya pāuṇsyā śiśāsanto vanāmahe.]

8.95.6<sup>d</sup>

8.92.22<sup>b</sup> (Ḫrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

ā tvā viçantv indavaḥ samudrām iva sindhavaḥ,

1.15.1<sup>b</sup>

nā tvām indrāti ricyate.

9.108.16<sup>b</sup> (Çakti Vāsiṣṭha ; to Pavamāna Soma)

indrasya hārdi somadhānam ā viça, samudrām iva sindhavaḥ,

9.70.9<sup>b</sup>

juṣṭo mitrāya vārunāya vāyāve divo viṣṭambhā uttamāh.]

9.86.35<sup>d</sup>

The sense of 8.6.35<sup>ab</sup> is rather awkward as compared with 8.92.22 ; the two pādas seem patchwork ; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sindhavaḥ cf. samudrāyeva sindavaḥ, under 8.6.4<sup>c</sup> ; for indram ukthāni vāvṛdhūh cf. agnīm ukthāni vāvṛdhūh, 2.8.5<sup>b</sup>.

8.6.36<sup>c</sup> : 1.84.4<sup>a</sup>, imām indra sutām piba.

8.6.37<sup>a</sup> : 5.35.6<sup>a</sup>, tvām id vṛtrahantama.

8.6.37<sup>b</sup> : 5.23.3<sup>b</sup> ; 35.6<sup>b</sup> ; 8.5.17<sup>a</sup>, jánāso vṛktābarhiṣaḥ ; 3.59.9<sup>b</sup>, jánāya vṛktābarhiṣe.

8.6.37<sup>c</sup> : 5.35.6<sup>d</sup> ; 8.34.4<sup>b</sup>, hāvante vājasātaye ; 6.57.1<sup>c</sup>, huvéma vājasātaye ; 8.9.13<sup>b</sup>, huvéya vājasātaye.

8.6.38<sup>a</sup> (Vatsa Kāṇva ; to Indra)

ānu tvā ródasī ubhé cakráṁ ná varty étaçam,

ānu suvanāsa indavaḥ.

8.76.11<sup>a</sup> (Kurusuti Kāṇva ; to Indra)

ānu tvā ródasī ubhé krákṣamāṇam akrpetām,

indra yád dasyuhābhavaḥ.

For ānu... akrpetām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff. ; Johns Hopkins University Circulars, 1906, p. 1058 ; Geldner, Glossar s. v. kṛp ; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of ' pattern after ' for ānu kṛp : ' Heaven and earth both (roll) after thee as a wheel after the (sun-)steed ; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6<sup>b</sup> with 8.76.2<sup>b</sup>.

[8.6.39<sup>a</sup>, mándasvā sú svāṇpare : 8.65.2<sup>b</sup>, mādáyāse svāṇpare ; 8.103.14<sup>d</sup>, mādáyasva svāṇpare.]

[8.6.41<sup>b</sup>, éka íçana ójasā : 8.40.5<sup>c</sup>, indra íçana ójasā.]

8.6.45<sup>c</sup> (Vatsa Kāṇva ; to Indra) =

8.32.30<sup>c</sup> (Medhatithi Kāṇva ; to Indra)

arvāñcam tvā puruṣtuta priyāmedhastutā hāri,

somapáyāya vakṣataḥ.

8.14.12<sup>b</sup> (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)  
 indram it kecinā hārī somapōyāya vakṣataḥ,  
 ūpa yajñān surādhasam.

8.6.47<sup>b</sup> : 8.5.37<sup>e</sup>, sahasrā dāṇa gōnām.

[8.7.1<sup>a</sup>, prā yād vas triṣṭūbham iṣam : 8.69.1<sup>a</sup>, prā-pṛa vas, &c.]

8.7.2<sup>a</sup>, yād aṅgā taviṣṭyavaḥ : 8.6.26<sup>a</sup>, yād aṅgā taviṣṭyāse.

8.7.2<sup>b</sup>, 14<sup>b</sup>, yāman ṣubhrā ācidhvam.

8.7.3<sup>c</sup> (Punarvatsa Kāṇva ; to Maruts)  
 ūd irayanta vāyūbhir vācṛasaḥ pṛṇimātaraḥ,  
 dhukṣānta pipyūṣim iṣam.

8.13.25<sup>c</sup> (Nārada Kāṇva ; to Indra)  
 vārdhasvā sū puruṣtuta ṛṣiṣṭutābhiḥ ūtībhiḥ,  
 dhukṣāsva pipyūṣim iṣam āvā ca naḥ.

8.54 (Vāl. 6). 7<sup>d</sup> (Mātariṣvan Kāṇva ; to Indra)  
 sānti hy āryā ācīṣa indra āyur jānānām,  
 asmān nakṣasva maghavann ūpāvaso dhukṣāsva pipyūṣim iṣam.

9.61.15<sup>b</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
 ārsā naḥ soma ṇām gāve dhukṣāsva pipyūṣim iṣam,  
 vārdhā samudrām ukthyām.]

9.29.3<sup>c</sup>

Though the iambic dipody cadence āvā ca naḥ does not occur elsewhere in the RV., pāda 8.13.25<sup>c</sup> is nevertheless obviously composite and secondary.—For 8.54 (Vāl. 6). 7<sup>d</sup> see Geldner, Ved. Stud. iii. 95.—Cf. also ādhukṣat pipyūṣim iṣam, 8.72.16<sup>a</sup>.

8.7.4<sup>b</sup> : 1.39.5<sup>a</sup>, prā vepayanti pārvatān.

8.7.8<sup>c</sup>, 36<sup>c</sup>, té bhānūbhir ví tasthire.

8.7.10<sup>b</sup> (Punarvatsa Kāṇva ; to Maruts)  
 trīṇi sārāṇsi pṛṇayo duduhré vajrīṇe mādhu,  
 ūtsam kāvandham udriṇam.

8.69.6<sup>b</sup> (Priyamedha Āṅgīrasa ; to Indra)  
 indrāya gāva ācīraṇ duduhré vajrīṇe mādhu,  
 yāt sim upahvaré vidāt.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11<sup>a</sup>, māruto yād dha vo divāḥ ; 1.37.12<sup>a</sup>, māruto yād dha vo bālam.

8.7.12<sup>a</sup> : 1.15.2<sup>c</sup> ; 6.51.15<sup>a</sup> ; 8.83.9<sup>b</sup>, yūyām hī ṣṭhā sudānavah.



8.7.13<sup>b</sup>: 8.5.15<sup>c</sup>, purukṣūṁ viçvādhayasam.

8.7.15<sup>b</sup> (Punarvatsa Āṅgīrasa; to Maruts)  
etāvataç cid eṣāṁ sumnām bhikṣeta mārtyaḥ,  
ādabhyasya mánmabhiḥ.

8.18.1<sup>b</sup> (Irimbiṭhi Kāṇva; to Adityas)  
idām ha nūnām eṣāṁ sumnām bhikṣeta mārtyaḥ,  
adityānām āpūrvyāṁ sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dies ihres so grossen, unaufhaltsamen [marsches] glück möge der sterbliche in seinen liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schar erlebe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49 (Vāl. 1).9, etāvatas ta imaha indra sumnāsyā gómataḥ.

8.7.20<sup>c</sup> (Punarvatsa Kāṇva; to Maruts)  
kvā nūnām sudānavo mādathā vṛktabarhiṣaḥ,  
brahmā kó vaḥ saparyati.

8.64.7<sup>c</sup> (Pragātha Kāṇva; to Indra)  
kvā syā vṛṣabhó yūvā tuvigrīvo ānānataḥ,  
brahmā kās tām saparyati.

8.7.22<sup>b</sup> (Punarvatsa Kāṇva; to Maruts)  
sām u tyé mahatír apāḥ sām kṣoṇí sām u sūryam,  
sām vājraṁ parvaçó dadhuḥ.

8.52 (Vāl. 4).10<sup>b</sup> (Āyu Kāṇva; to Indra)  
sām indro ráyo brhatír adhūnuta sām kṣoṇí sām u sūryam,  
sām çukrásaḥ çúcayaḥ sām gāvāçiraḥ sómā indram amandiṣuḥ.

For kṣoṇí cf. Geldner, Bezz. Beitr. xi. 327; Ved. Stud. i. 276 ff.; Max Müller, SBE. xxxii. 308 ff.; Ludwig, Neueste Arbeiten, p. 30; Charpentier, Le Monde Oriental, i. 30 ff. As compared with 8.7.22 the Vālakhilya stanza is tessellated and secondary.

8.7.23<sup>a</sup>, ví vṛtrām parvaçó yayuḥ: 8.6.13<sup>b</sup>, ví vṛtrām parvaçó rujān.

8.7.25<sup>b</sup>, çiprah çīrsān hiranyáyīḥ: 5.54.11<sup>d</sup>, çiprah çīrsásu vītata hiranyáyīḥ.

8.7.26<sup>a</sup>: 1.130.9<sup>d</sup>, uçānā yāt parāvātāḥ.

8.7.28<sup>b</sup>, praṣṭīr váhati róhitaḥ: 1.39.6<sup>b</sup>, praṣṭīr vahati róhitaḥ.

8.7.31<sup>a</sup>: 1.38.1<sup>a</sup>, kád dha nūnām kadhapriyaḥ.

8.7.35<sup>b</sup>, antárikṣeṇa pátataḥ: 1.25.7<sup>b</sup>, antárikṣeṇa pátatām; 10.136.4<sup>a</sup>, antári-  
kṣeṇa patati.

8.8.1<sup>a</sup>, ā no viśvābhīr utībhīḥ : 8.8.18<sup>a</sup> ; 87.3<sup>a</sup>, ā vām viśvābhīr utībhīḥ ; 7.24.4<sup>a</sup>,  
ā no viśvābhīr utībhīḥ sajoṣāḥ.]

8.8.1<sup>b</sup> : 5.75.3<sup>b</sup> ; 8.85.1<sup>b</sup>, āṇvīnā gāchataṁ yuvām.

8.8.1<sup>c</sup> : 1.92.18<sup>b</sup> ; 5.75.2<sup>c</sup> ; 8.5.11<sup>b</sup>, dāsṛā hiraṇyavartani ; 8.87.5<sup>c</sup>, dāsṛā hiraṇyavartani ṇubhas patī.

8.8.1<sup>d</sup> : 6.60.15<sup>d</sup> ; 7.74.2<sup>d</sup> ; 8.5.11<sup>c</sup> ; 35.22<sup>b</sup>, pībataṁ somyām mādhu ; 8.24.13<sup>b</sup>, pībāti somyām mādhu.

8.8.2<sup>a</sup> (Sadhvaṁsa Kāṇva ; to Aṇvins)

ā nūnām yātam āṇvīnā [rāthēna sūryatvacā,]

cf 1.47.9<sup>b</sup>

bhuji hiraṇyapeṇasā kāvi gāmbhracetasā.

8.9.14<sup>a</sup> (Çacakarṇa Kāṇva ; to Aṇvins)

ā nūnām yātam āṇvīnemā havyāni vām hitā,  
imé sōmāso ādhi turvāce yādāv imé kāṇveṣu vām ātha.

8.87.5<sup>a</sup> (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā nūnām yātam āṇvīnā [ṇvebhīḥ prūṣitāpsubhīḥ,]

cf 8.13.11<sup>b</sup>

[dāsṛā hiraṇyavartani ṇubhas patī,] [pātām sōmam ṛtāvṛdhā,]

cf c : 1.92.18<sup>b</sup> ; d : 1.47.3<sup>b</sup>

8.8.2<sup>b</sup> : 1.47.9<sup>b</sup>, rāthēna sūryatvacā.

8.8.4<sup>c</sup>, 8c, putrāḥ kāṇvasya vām ihā (8c, ṛṣiḥ).

8.8.5<sup>a</sup> (Sadhvaṁsa Kāṇva ; to Aṇvins)

ā no yātam ūpaçruty [āṇvīnā sōmapitaye,]

cf 8.8.5<sup>b</sup>

svāhā stōmasya vardhanā prā kavī dhītībhīr narā.

8.34.11<sup>a</sup> (Nīpatīthi Kāṇva ; to Indra)

ā no yāhy ūpaçruty ukthēṣu raṇayā ihā,

[divó amūṣya çāsato divām yayā divāvaso,]

cf refrain, 8.34.1<sup>ed</sup>-15<sup>ed</sup>

[8.8.5<sup>b</sup>, āṇvīnā sōmapitaye : 8.42.6<sup>c</sup>, nāsatyā sōmapitaye (see 8.38.9).]

8.8.8<sup>ab</sup>, yāc cid dhī vām purā ṛṣayo juhūrē 'vase narā : 1.48.14<sup>ab</sup>, yē cid dhī tvām  
ṛṣayaḥ pūrva utāye juhūrē 'vase mahi.

8.8.8<sup>c</sup>, ā yātam āṇvīnā gatam = refrain, 8.35.22<sup>c</sup>-24<sup>c</sup>.

8.8.8<sup>d</sup> : 8.5.30<sup>c</sup>, ūpēmām suṣṭutīm māma.

8.8.7<sup>a</sup> : 1.49.1<sup>b</sup> ; 5.56.1<sup>d</sup>, divāç cid rocanād ādhi.

8.8.7<sup>d</sup> : 6.59.10<sup>b</sup>, stōmēbhīr havanaçrutā : 8.12.23<sup>b</sup>, stōmēbhīr havanaçrutām.

8.8.8<sup>d</sup>, 15<sup>b</sup>, 19<sup>d</sup>, gīrbhīr vatsó avīṛdhat (15<sup>b</sup>, 19<sup>d</sup>, avīṛdhat).

8.8.10<sup>a</sup>, á yád vām yóṣaṇā rátham : 5.73.5<sup>a</sup>, á yád vām sūryá rátham.

8.8.11<sup>ab</sup>: 8.8.14<sup>cd</sup>, átaḥ sahásranirṇija ráthená yātam aṇvinā : 1.47.2<sup>b</sup>, ráthená yātam aṇvinā. See under 1.47.2<sup>b</sup>.

8.8.12<sup>a</sup>: 8.5.4<sup>b</sup>, purumandrā purúvāsū.

8.8.12<sup>b</sup>: 1.46.2<sup>b</sup>, manotárū rayṇám.

8.8.13<sup>d</sup>: 7.94.3<sup>c</sup>, má no riradhataṁ nidé.

8.8.14<sup>ab</sup>, yán nāsatyā parāvátī yád vā sthó ádhy ámbare : 1.47.7<sup>ab</sup>, yán nāsatyā parāvátī yád vā sthó ádhi turváḥe.

8.8.14<sup>cd</sup>: 8.8.11<sup>ab</sup>, átaḥ sahásranirṇija ráthená yātam aṇvinā : 1.47.2<sup>b</sup>, ráthená yātam aṇvinā. See under 1.47.2<sup>b</sup>.

[8.8.16<sup>d</sup>, vasúyád dānunas pati : 1.136.3<sup>e</sup> ; 2.41.6<sup>b</sup>, ādityá dānunas páti.]

8.8.17<sup>a</sup>: 5.71.1<sup>a</sup>, á no gantam riḥādasā.

8.8.18<sup>a</sup>: 8.87.3<sup>a</sup>, á vām víḡvabhír ūtibhiḥ ; 7.24.4<sup>a</sup>, á no víḡvabhír ūtibhiḥ sajóṣāḥ ; 8.8.1<sup>a</sup>, á no víḡvabhír ūtibhiḥ.

8.8.18<sup>b</sup>: 1.45.4<sup>b</sup> ; 8.87.3<sup>b</sup>, priyāmedhā ahūṣata.

8.8.18<sup>c</sup>, rájantāv adhvarāṇām : 1.1.8<sup>a</sup> ; 45.4<sup>c</sup>, rájantam adhvarāṇām ; 1.27.1<sup>c</sup>, samrájantam adhvarāṇām.

8.9.1<sup>c</sup>, prásmāi yachatam avrkám prthú chardiḥ : 1.48.15<sup>c</sup>, prá ṇo yachatad avrkám, &c.

8.9.3<sup>c</sup> (Çaḡakarna Kāṇva ; to Aṇvins)

yé vām dāṁsāḥsy aṇvinā viprasaḥ parimamṛṇūḥ,  
evét kāṇvāsya bodhatam.

8.9.9<sup>d</sup> (The same)

yád adyá vām nāsatyoktháir acucyavimáhi,

yád vā vāṇibhir aṇvinevét kāṇvāsya bodhatam.

8.10.2<sup>b</sup> (Pragātha Kāṇva ; to Aṇvins)

yád vā yajñān mánave saṁmimikṣáthur evét kāṇvāsya bodhatam,

bḥaspátim víḡvān devān ahám huva índravīṣṇū aṇvināv aḡuḥṣasā.

For the saṁdhi of aṇvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13<sup>b</sup>: huvéya vājasātaye : 5.35.6<sup>d</sup> ; 8.6.37<sup>c</sup> ; 34.4<sup>b</sup>, hávante vājasātaye ; 6.57.1<sup>a</sup>, huvéma vājasātaye.

8.9.14<sup>a</sup>: 8.8.2<sup>a</sup>; 87.5<sup>a</sup>, ā nūnām yātam aṇvinā.

8.9.18<sup>b</sup> (Çaçakarna Kāṇva; to Aṇvins)

yād uṣo yāsi bhānūnā sām sūryeṇa rocace,

ā hāyām aṇvīno rātho vartir yāti nṛpāyyam.

9.2.6<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamana)

īcīkṛdad vīṣā hārīr, mahān mitrō nā darçatāḥ,

cf. 9.2.6<sup>c</sup>

sām sūryeṇa rocate.

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, *Ved. Myth.* i. 466 note.

8.10.2<sup>b</sup>: 8.9.3<sup>c</sup>, 9<sup>d</sup>, evét kāṇvāsya bodhatam.

8.10.3<sup>d</sup>, devēṣv ādhy āpyam: 1.105.13<sup>b</sup>, devēṣv asty āpyam.

[8.11.1<sup>c</sup>, tvām yajñēṣv īdyah: 10.21.6<sup>a</sup>, tvām yajñēṣv īlate.]

8.11.2<sup>c</sup>: 1.44.2<sup>b</sup>, āgne rathir adhvarāṇām.

8.11.5<sup>c</sup>: 3.11.8<sup>c</sup>, viprāso jatāvedasah.

8.11.6<sup>b</sup>: 3.9.1<sup>b</sup>; 5.22.3<sup>b</sup>, devām mātāsa utāye; 1.144.5<sup>b</sup>, devām mātāsa utāye havāmahe.

8.11.6<sup>c</sup> (Vatsa Kāṇva; to Agni)

vīpram viprāso 'vase devām mātāsa utāye,

cf. 1.144.5<sup>b</sup>

agnīm gīrbhīr havāmahe.

10.141.3<sup>b</sup> (Agni Tāpasa; to Viçve Devāḥ)

sōmam rājanam āvase 'gnīm gīrbhīr havāmahe,

adityān viṣṇuṁ sūryam brahmāṇam ca bṛhaspātīm.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahman or Purohita.

8.11.8 (Vatsa Kāṇva; to Agni) =

8.43.21 (Virūpa Āṅgirasa; to Agni)

purutrā hī sadīnī āsi vīço vīçvā ānu prabhūḥ,

samātsv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7<sup>a</sup>.

8.11.9<sup>b</sup> (Vatsa Kāṇva; to Agni)

samātsv agnīm āvase vājayānto havāmahe,

vājeṣu citrārāḍhasam.

8.53 (Vāl. 5).2<sup>d</sup> (Medhya Kāṇva; to Indra)

yā ayūm kūtsam atithigvām ādayo vāvṛdhanó divé-divé,

cf. 8.12.28<sup>b</sup>

tām tvā vayām hāryaṇvāṁ çatākratuṁ vājayānto havāmahe.

8.12.4<sup>b</sup> ghṛtām ná pūtām adriṇaḥ : 5.86.6<sup>c</sup>, ghṛtām ná pūtām ādribhiḥ.

8.12.5<sup>b</sup> : 1.8.7<sup>b</sup>, samudrá iva pínvate.

8.12.5<sup>c</sup> (Parvata Kāṇva ; to Indra)

imām juṣasva girvaṇaḥ [samudrá iva pínvate,]

☞ 1.8.7<sup>b</sup>

indra viçvābhīr ūtibhīr vavākṣitha.

8.32.12<sup>c</sup> (Medhātithi Kāṇva ; to Indra)

sá naḥ çakráç cid á çakad dānavān antarābharāḥ,

indro viçvābhīr ūtibhīḥ.

8.61.5<sup>b</sup> (Pragātha Kāṇva ; to Indra)

çagdhī ū sū çacīpata indra viçvābhīr ūtibhīḥ,

bhāgam ná hí tvā yaçāsam vasuvīdam ānu çūra cārāmasi.

10.134.3<sup>d</sup> (Mādhātār Yāuvanaçva ; to Indra)

avā tyā brhatīr iṣo viçvāçcandrā amitrahan,

çacībhiḥ çakra dhūnuhīndra viçvābhīr ūtibhīr [devī jānītry ajījanad

bhadrá jānītry ajījanat.]

☞ refrain, 10.134.1<sup>de</sup>-6<sup>de</sup>

The pāda, indra viçvābhīr ūtibhīḥ, is refrain in 8.37.1<sup>g</sup>, 2<sup>b</sup>, 6<sup>c</sup>. Cf. under 1.8.7<sup>b</sup>.

[8.12.8<sup>a</sup>, yádī pravṛddha satpate : 8.93.5<sup>a</sup>, yád vā pravṛddha satpate.]

8.12.9<sup>b</sup> : 1.130.8<sup>g</sup>, ny āçasānām oṣatī.

[8.12.10<sup>a</sup>, iyām ta ṛtvīyāvati (dhīḥ) : 8.80.7<sup>c</sup>, iyām dhīr ṛtvīyāvati.]

8.12.11<sup>b</sup> (Parvata Kāṇva ; to Indra)

gārbho yajñāsya devayūḥ krātuṁ punīta ānuṣāk,

stómair indrasya vāvṛdhe mīmīta it.

8.53 (Val. 5).6<sup>d</sup> (Medhya Kāṇva ; to Indra)

ājíturam sátpatīm viçvāçarṣaṇīm kṛdhī prajās vābhagam,

prá sū tirā çacībhiḥ yé ta ukthínah krātuṁ punatā ānuṣāk.

Cf. krátumpunīta ukthyām, 8.13.1<sup>b</sup>.—Note the correspondence of 8.12.28<sup>b</sup> with 8.53 (Val. 5).2<sup>b</sup>.

8.12.12<sup>b</sup>, indraḥ sómasya pitāye : 1.55.2<sup>c</sup>, indraḥ sómasya pitāye vṛṣāyate.

8.12.14<sup>a</sup>, utā svarāje áditih : 7.66.6<sup>a</sup>, utā svarājo áditih.

8.12.14<sup>c</sup> (Parvata Kāṇva ; to Indra)

[utā svarāje áditi, stómam indráya jījanat,

☞ 7.66.6<sup>a</sup>

purupraçastām útāya ṛtāsya yát.

8.71.10<sup>d</sup> (Sudīti Āṅgīrasa, and Purumīlha Āṅgīrasa ; to Agni)

āchā naḥ çirāçociṣaṁ gīro yantu darçatām,

āchā yajñāso námasā puruvāsum purupraçastām útāye.

The longer pāda is extended by the refrain dipody ṛtāsya yát, 8.12.13-15, but without prejudice to the sense as far as 8.12.14<sup>c</sup> is concerned ; see under 7.66.6<sup>a</sup>, and cf. Part 2, chapter 2, class B 3.

8.12.19<sup>ab</sup> (Parvata Kāṇva ; to Indra)  
 devām-devam vó 'vasa indram-indram gr̥ṇīśāni,  
 ādhā yajñāya turvāne vy ānaṇh.

8.27.13<sup>ab</sup> (Manu Vāivasvata ; to Viṣve Devāḥ)  
 devām-devam vó 'vase devām-devam abhiṣṭaye,  
 [devām-devam huvema vījasātaye] gr̥ṇānto devyā dhiyā. ~~cf.~~ cf. 5.35.6<sup>d</sup>

Cf. Ludwig, 590, and the note to the stanza.

8.12.20<sup>b</sup> : 6.42.2<sup>b</sup>, sómehhiḥ somapátamam.

8.12.21<sup>ab</sup> : 6.45.3<sup>ab</sup>, mahír asya prāṇitayaḥ pūrvīr utā prāṇastayaḥ ; 8.40.9<sup>b</sup>,  
 pūrvīr utā prāṇastayaḥ.

8.12.22<sup>a</sup> : 3.37.5<sup>a</sup> ; 9.61.22<sup>b</sup>, indram vītrāya hantave.

[8.12.22<sup>b</sup> : 1.131.1<sup>e</sup>, devāso dadhire purāḥ ; 5.16.1<sup>d</sup>, mártāso dadhiré purāḥ ;  
 8.12.25<sup>b</sup>, devās tvā dadhiré purāḥ.]

8.12.22<sup>c</sup>, indram vāṇīr anūṣatā sām ōjase : 7.31.12<sup>a</sup>, indram vāṇīr ānuttamanyum evā.

8.12.23<sup>b</sup>, stómebhir havanaṇrútam : 6.59.10<sup>b</sup> ; 8.8.7<sup>d</sup>, stómebhir havanaṇrúta.

8.12.24<sup>b</sup> : 8.6.15<sup>b</sup>, nāntárikṣāni vajrīṇam.

[8.12.25<sup>b</sup> : see under 8.12.22<sup>b</sup>.]

8.12.25<sup>c</sup>—27<sup>c</sup>, ād ít te haryatā hárī vavakṣatuḥ.

[8.12.26<sup>ab</sup>, yadā vītrām nadivṛtam cāvasā vajrinn āvadhīḥ : 1.52.2<sup>c</sup>, indro yád  
 vītrām āvadhīm nadivṛtam.]

8.12.27<sup>b</sup> : 1.22.18<sup>a</sup>, trīṇi padā ví cakrame (8.12.27<sup>b</sup>, vicakramé).

8.12.28<sup>b</sup> (Parvata Kāṇva ; to Indra)  
 yadā te haryatā hárī vāvṛdhāte divé-dive,  
 [ād ít te viṣvā bhūvanāni yemire.]

~~cf.~~ refrain, 8.12.28<sup>c</sup>—30<sup>c</sup>

8.53 (Val. 5).2<sup>b</sup> (Medhya Kāṇva ; to Indra)  
 yā āyūm kútsam atithigvām árdayo vāvṛdhānó divé-dive,  
 tān tvā vayān hāryaṇvān çatákratum [vājayānto havāmahe.] ~~cf.~~ 8.11.9<sup>b</sup>

8.12.28<sup>c</sup>—30<sup>c</sup>, ād ít te viṣvā bhūvanāni yemire.

Cf. under 8.3.6<sup>a</sup>.

[8.12.31<sup>a</sup>, imām ta indra suṣṭutīm : 8.6.32<sup>a</sup>, imām ma indra suṣṭutīm.]

8.12.32<sup>b</sup>, samitnāso ásvaran : 8.3.7<sup>c</sup>, samitnāsa r̥bhávaḥ sām asvaran.

[8.12.33<sup>a</sup>, *suvíryam sváçvyam*: 3.26.3<sup>c</sup>, *sá no agniḥ suvíryam sváçvyam*.]

[8.13.1<sup>b</sup>, *krátum punita ukthyām*: 8.12.11<sup>b</sup>, *krátum punita ānuṣák*; 8.53(Val.5).6<sup>d</sup>, *krátum punata ānuṣák*.]

8.13.4<sup>c</sup> (Nārada Kāṇva; to Indra)  
*iyām ta indra girvaṇo rātiḥ kṣarati sunvatāḥ*,  
*mandānó asyā barhiṣo ví rājasí*.

8.15.5<sup>c</sup> (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)  
*yéna jyótiṣy āyāve mánave ca vivéditha*,  
*mandānó asyā barhiṣo ví rājasí*.

8.13.6<sup>c</sup>, *vayá ivānu rohate juṣānta yāt*: 2.5.4<sup>d</sup>, *vayá ivānu rohate*.

8.13.7<sup>b</sup>, *ṛṇudhí jaritúr hávam*: 7.94.2<sup>a</sup>; 8.85.4<sup>a</sup>, *ṛṇutām jaritúr hávam*.

8.13.8<sup>b</sup>: 8.6.34<sup>b</sup>; 9.24.2<sup>b</sup>, *āpo ná pravatā yatíḥ*.

8.13.10<sup>c</sup>, *gántārā dāçūṣo gṛhām namasvīnaḥ*: 8.5.5<sup>c</sup>; 22.3<sup>d</sup>, *gántārā dāçūṣo gṛhām*.

8.13.11<sup>b</sup> (Nārada Kāṇva; to Indra)  
*tutuḥjānó mahematé 'çvebhiḥ prūṣitāpsubhiḥ*,  
*ā yahi yajñām açūbhiḥ çām id dhí te*.

8.87.5<sup>b</sup> (Dyumnika Vāsiṣṭha; to Açvins)  
*[ā nūnām yātam açvin] açvebhiḥ prūṣitāpsubhiḥ*, 8.8.2<sup>a</sup>  
*[dāsā hiraṇyavartanī çubhas patī] [pātām sómam ṛtavṛdhā]*,  
 8.1.92.18<sup>b</sup>; d: 1.47.3<sup>b</sup>

The repeated pāda is probably secondary in the hackneyed stanza 8.87.5; see under 1.92.18<sup>b</sup>.—For 8.13.11 cf. Th. Baunack, KZ. xxxv. 525.

8.13.12<sup>a</sup> (Nārada Kāṇva; to Indra)  
*indra çaviṣṭha satpate [rayīm gṛṇātsu dhārāya]*, 5.86.6<sup>c</sup>  
*[çrávaḥ sūribhyo amṛtām vasutvanām]*, 7.81.6<sup>c</sup>

8.68.1<sup>d</sup> (Priyamedha Āṅgīrasa; to Indra)  
*ā tvā rātham yāthotāye sumnāya vartayāmasi*,  
*tuvikūrmīm ṛtīśāham indra çaviṣṭha satpate*.

8.13.12<sup>b</sup>, *rayīm gṛṇātsu dhārāya*: 5.86.6<sup>c</sup>, *rayīm gṛṇātsu didhṛtam*.

8.13.12<sup>c</sup>: 7.81.6<sup>c</sup>, *çrávaḥ sūribhyo amṛtām vasutvanām*.

8.13.13<sup>c</sup>, *juṣānā indra saptibhir na ā gahi*: 3.44.1<sup>c</sup>, *juṣānā indra hāribhir na ā gahi*.

8.13.14<sup>b</sup> (Nārada Kāṇva ; to Indra)

ā́ tú gahi prā́ tú drava mātśvā́ sūtāsya gómataḥ,  
[tāntum tanuṣva pūrvyām yāthā vidé.]

३२२ १.१४२.१०

8.92.30<sup>c</sup> (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)  
mó śu brahméva tandrayúr bhūvo vājānām pate,  
mātśvā́ sūtāsya gómataḥ.

For 8.92.30 cf. Pischel, Ved. Stud. i. 95.—The cadence sūtāsya gómataḥ also at 8.82.6 ; 94.6.

8.13.14<sup>c</sup>, tāntum tanuṣva pūrvyām yāthā vidé : १.१४२.१०, tāntum tanuṣva  
pūrvyām.

8.13.15<sup>ab</sup> (Nārada Kāṇva ; to Indra)

yác chakrási parāvátī yád arvāvátī vṛtrahan,  
yád vā samudré ándhaso vitéd asi.

8.97.4<sup>ab</sup> (Rebha Kāṇya ; to Indra)

yác chakrási parāvátī yád arvāvátī vṛtrahan,

átas tvā gṛbhír dyugád indra keṣibhír [sūtāvaṁ ā́ vivasati.] ३२२ १.८४.९<sup>b</sup>

Cf. the very similar distich, 5.73.1<sup>ab</sup>, yád adyā sthāḥ parāvátī yád arvāvátī aṣvīnā, and  
8.12.17. See also under 3.37.11.

[8.13.17<sup>a</sup>, tám id viprā avasyávaḥ : 9.17.7<sup>b</sup> ; 63.20<sup>b</sup>, dhībhir viprā, &c.]

8.13.18<sup>c</sup> (Parvata Kāṇva ; to Indra) =

8.92.21<sup>c</sup> (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

trikadrakeṣu cétanām devāso yajñām atnata,

tám id vardhantu no girāḥ sadāvṛdham.

9.61.14<sup>a</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

tám id vardhantu no giro [vatsām samñcivarir iva,]

३२२ 8.69.11<sup>c</sup>

yá indrasya hrđamsāniḥ.

For the repeated pāda see under 1.5.8, and cf. also 8.13.16<sup>a</sup>.—Note the correspondence of  
8.13.14<sup>b</sup> with 8.92.30<sup>c</sup>.

8.13.19<sup>c</sup>, cúciḥ pāvakā ucyate só ádbhutaḥ : १.१४२.३<sup>a</sup> ; 9.24.6<sup>a</sup>, cúciḥ pāvakó  
ádbhutaḥ ; 9.24.7<sup>a</sup>, cúciḥ pāvakā ucyate.

8.13.25<sup>c</sup> dhuksāsva pipyúṣm iṣam ā́va ca naḥ : 8.7.3<sup>c</sup>, dhuksánta pipyúṣm iṣam ;  
8.54 (Val. 6).7<sup>d</sup> ; 9.61.15<sup>b</sup>, dhuksāsva pipyúṣm iṣam.

8.13.27<sup>a</sup> (Nārada Kāṇva ; to Indra)

ihá tyá sadhamádyā yujānāḥ sómapitaye,

hári indra pratádvasū abhí svāra.



8.32.29<sup>a</sup> (Medhatithi Kāṇva; to Indra) =8.93.24<sup>a</sup> (Sukakṣa Āṅgīrasa; to Indra)

ihā tyā sadhamādyaḥ hārī hiranyakeçyā,

8.32.29<sup>b</sup>

volhām abhi prāyo hitām.]

8.32.29<sup>c</sup>8.13.31<sup>abc</sup> (Nārada Kāṇva; to Indra)

vīṣāyām indra te rātha utó te vīṣaṇā hārī,

vīṣā tvām çatakrato vīṣā hāvaḥ.

8.33.11<sup>cd</sup> (Medhyātithi Kāṇva; to Indra)

vīṣanaḥ te abhiçavo vīṣā káça hiranyāyī,

vīṣā rātho maghavan vīṣaṇā hārī vīṣā tvām çatakrato.

Either stanza 8.13.31 in relation to 8.33.11<sup>cd</sup> is an extension, or, vice versa, 8.33.11<sup>cd</sup> is a contraction of 8.13.31. The development of the theme in 8.33.11—abhiçavaḥ, káça, rāthaḥ, hārī—is not unartistic. Add to this, that vīṣā hāvaḥ in 8.13.31<sup>c</sup> is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11<sup>cd</sup> were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32<sup>ab</sup>: 5.40.2<sup>ab</sup>, vīṣā grāvā vīṣā mádo vīṣā sómo ayām sutāḥ.8.13.33<sup>ab</sup>: 5.40.3<sup>ab</sup>, vīṣā tvā vīṣaṇam huve vājriṇ citrābhīr ūtibhiḥ.8.14.3<sup>b</sup>: 5.26.5<sup>a</sup>; 8.17.10<sup>c</sup>; 10.175.4<sup>c</sup>, yājamānāya sunvaté.8.14.4<sup>c</sup>: 4.32.8<sup>b</sup>, yád dītsasi stutó maghām.8.14.6<sup>b</sup> (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vāvrđhānāsyā te vayām vīçvā dhānāni jigyuṣaḥ,

ūtīm indrā vṛṇīmahe.

9.65.9<sup>b</sup> (Bhrgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsyā te vājīno vayām vīçvā dhānāni jigyuṣaḥ,

sakhitvām ā vṛṇīmahe.]

9.61.4<sup>c</sup>

The mythic language of Indu-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanah-jayā are hackneyed epithets of both divinities.

8.14.7<sup>a</sup> (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vy āntāriḥṣam atiran māde sōmasya rocanā,

indro yád ābhīnad valām.

10.153.3<sup>b</sup> (Devajāmaya Indramātarah; to Indra)

tvām indrāsi vṛtrahā vy āntāriḥṣam atirah,

ūd dyām astabhñā ojasā.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic pks.—Geldner's comment on 8.14.7<sup>a</sup> (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3<sup>b</sup>.

8.14.12<sup>b</sup> : 8.6.45<sup>c</sup> = 8.32.30<sup>c</sup>, somapēyāya vakṣataḥ.

8.15.1<sup>a+b</sup> (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)  
tām v abhī prā gāyata puruhūtām puruṣtutām,  
indram gīrbhīs taviṣām ā vivāsata.

8.92.5<sup>a</sup> (Ḫrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)  
tām v abhī prārcatō, ndram sōmasya pitāye, ८२ १.१६.३<sup>c</sup>  
tād id dhy asya vārdhanam.

8.92.2<sup>a</sup> (Ḫrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)  
puruḥūtām puruṣtutām gāthānyam sānaçrutam, indra iti bravitana.

Note that the two pādas 8.15.1<sup>ab</sup> are repeated in two stanzas of the same hymn (8.92).

[8.15.3<sup>b</sup>, éko vṛtrāṇi jighnase : 8.95.9<sup>c</sup>, çuddhō vṛtrāṇi jighnase.]

8.15.5<sup>c</sup> : 8.13.4<sup>c</sup>, mandānō asyā barhiṣo vī rājasi.

8.15.6<sup>b</sup> : 8.3.8<sup>d</sup>, ānu ṣṭuvanti pūrvāthā.

8.15.12<sup>b</sup> : 8.1.3<sup>b</sup> ; 68.5<sup>c</sup>, nānā hāvanta utāye.

8.15.13<sup>b</sup> : 7.55.1<sup>b</sup> ; 9.25.4<sup>a</sup>, viçvā rūpāny āviçān.

8.15.13<sup>c</sup> (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)  
āram kṣāyāya no mahé, viçvā rūpāny āviçān, ८२ ७.५५.१<sup>b</sup>  
indram jāitrāya harṣayā çācipátim.

9.111.3<sup>c</sup> (Anānata Pāruecheṇi ; to Pavamāna Soma)  
pūrvām ānu pradīçam yāti cēkitat sām raçmibhir yatate darçatō rātho  
dāivyo darçatō rāthah,  
āgmān ukthāni pāuṣyendram jāitrāya harṣayan,  
vājaç ca yād bhavātho ānapacyutā samātsv ānapacyutā.

For the relation of these two stanzas see under 7.55.1<sup>b</sup>.—For 9.111.3 cf. Hillebrandt, Ved. Myth. i. 310 ; ii. 236 ; Geldner, Ved. Stud. iii. 13.

[8.16.1<sup>a</sup>, prā samrājām carṣanīmām : 3.10.1<sup>b</sup> ; 10.134.1<sup>d</sup>, samrājām carṣanīmām.]

8.16.7<sup>bc</sup> : 8.2.32<sup>bc</sup>, indrah purū puruhutāḥ, mahān mahībhīḥ çācīrbhīḥ.

8.16.11<sup>c</sup> (Irimbiṭhi Kāṇva ; to Indra)  
sā naḥ pāpriḥ pārayāti svastī nāvā puruhutāḥ.  
indro viçvā āti dvīṣaḥ.

8.69.14<sup>b</sup> (Priyamedha Āṅgīrasa; to Indra)  
 ātīd u çakrá ohata indro víçvā āti dvīṣaḥ,  
 bhīnāt kañīna odanām pacyāmānaḥ paró girā.

The primary connexion of the repeated pāda ought to be with 8.16.11: cf. 3.20.4; 5.25.9; 10.187.1-5.—For 8.69.14 cf. Neisser, Bezz. Beitr. xviii. 315; Hillebrandt, Ved. Myth. iii. 350; Geldner, Ved. Stud. iii. 65.

[8.17.1<sup>b</sup>, indra sómam píbā imām: 10.24.1<sup>a</sup>, indra sómam imām píba.]

Cf. under 1.84.4.

8.17.1<sup>c</sup>: 3.24.3<sup>c</sup>, édām barhīḥ sado máma.

8.17.2<sup>b</sup>: 3.41.9<sup>b</sup>, váhatām indra keçīnā.

8.17.3<sup>c</sup> (Irimbiṭhi Kāṇva; to Indra)  
 brahmāpas tvā vayām yujā somapām indra somīnaḥ,  
 sutāvanto havāmahe.

8.51 (Val. 3).6<sup>d</sup> (Çruṣṭigu Kāṇva; to Indra)  
 yāsmāi tvām vaso dānāya çikṣasi sá rāyās póṣam açnute,  
 tām tvā vayām maghavann indra girvaṇaḥ, sutāvanto havāmahe.  
 8.51 (Val. 3).6<sup>ab</sup>  
 8.51 (Val. 3).6<sup>c</sup>

8.61.14<sup>d</sup> (Bhargha Prāgātha; to Indra)  
 tvām hi rādhaspate rādhaso mahāḥ kṣāyasyāsi vidhatāḥ,  
 tām tvā vayām maghavann indra girvaṇaḥ, sutāvanto havāmahe.  
 8.51 (Val. 3).6<sup>c</sup>

8.93.30<sup>b</sup> (Sukakṣa Āṅgīrasa; to Indra)  
 tvām id vṛtrahantama sutāvanto havāmahe,  
 yād indra mṛlāyāsi naḥ. refrain, 8.93.28<sup>c</sup>–30<sup>c</sup>; see also under 8.6.25<sup>c</sup>

In 8.17.3<sup>a</sup> read, perhaps, yujam for yujā. The corruption might be due to brahmayūjā in stanza 2. Translate: 'We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujā = sómēna.

[8.17.4<sup>b</sup>, asmākaḥ suṣtutīr ūpa: 1.84.2<sup>c</sup>, řṣṇām ca stutīr ūpa.]

SV. 2.380 reads řṣṇām suṣtutīr ūpa, as its version of 1.84.2.

8.17.8<sup>c</sup>: 6.56.2<sup>c</sup>, indro vṛtrāpi jighnate.

8.17.10<sup>c</sup>: 5.26.5<sup>a</sup>; 8.14.3<sup>b</sup>; 10.175.4<sup>c</sup>, yājamānāya sunvaté.

8.17.11<sup>c</sup> (Irimbiṭhi Kāṇva; to Indra)  
 ayām ta indra sómo nīpūto ādhi barhīsi,  
 éhīm asyá drāvā píba.

8.64.12<sup>c</sup> (Pragātha Kāṇva; to Indra)  
 tām adyā rādhaso mahé cārum mādāya ghṛṣvaye,  
 éhīm indra drāvā píba.

8.17.15<sup>d</sup>: 1.16.3<sup>c</sup>; 3.42.4<sup>a</sup>; 8.92.5<sup>b</sup>; 97.11<sup>b</sup>; 9.12.2<sup>c</sup>, indraṁ sómasya pītaye.

8.18.1<sup>b</sup>: 8.7.15<sup>b</sup>, sumnām bhikṣeta mārtyaḥ.

8.18.3<sup>ab</sup>: 4.55.10<sup>ab</sup>, tát sú naḥ savitā bhāgo várūno mitró aryamā.

8.18.3<sup>b</sup>: 1.26.4<sup>b</sup>; 41.1<sup>b</sup>; 4.55.10<sup>b</sup>; 5.67.3<sup>b</sup>; 8.28.2<sup>a</sup>; 83.2<sup>b</sup>; 10.126.3<sup>b-7</sup><sup>b</sup>,  
várūno mitró aryamā.

8.18.3<sup>c</sup> (Irimbiṭhi Kāṇva; to Ādityas)

[tát sú naḥ savitā bhāgo várūno mitró aryamā,  
çárma yachantu saprátho yád ímahe. 4.55.10<sup>ab</sup>

10.126.7<sup>c</sup> (Kulmalabarhiṣa Çailuṣi, or Añhomue Vāmadevya; to Viçve Devāḥ)

çunām asmábhyam útaye [várūno mitró aryamā,  
çárma yachantu saprátha ádityāso yád ímahe áti dviṣaḥ. 1.26.4<sup>b</sup>

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuna, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third páda is metrically composite (Oldenberg, Prol., p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form çárma yachātha sapráthaḥ (MSS. sapráthāḥ), occurs AV. 1.26.3<sup>c</sup>. Curiously enough 8.18.3<sup>c</sup>, itself composite, has been expanded, yet more secondarily, into two full pádas, by tacking on some rather indifferent words in 10.126.7<sup>cd</sup>. Here áti dviṣaḥ is a mechanical refrain cadence of stanzas 1-7, and ádityāso summarizes a second time várūno mitró aryamā of páda b.

8.18.5<sup>c</sup>, añhóç cid urucákrayo 'nehásaḥ: 5.67.4<sup>d</sup>, añhóç cid urucákrayaḥ.

8.18.10<sup>b</sup> (Irimbiṭhi Kāṇva; to Ādityas)

ápāmivām ápa sridham ápa sedhata durmatim,  
ádityāso yuyótanā no áñhasaḥ.

10.175.2<sup>b</sup> (Ūrdhvagrāvan Ārbudi; to Press-stones)  
grāvāno ápa duchúnām ápa sedhata durmatim,  
usrāḥ kartana bheṣajām.

Presumably the repeated páda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12<sup>b</sup> (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ çárma yachatádityā yán múmocati,  
énavantam cid énasah sudānavaḥ.

8.67.18<sup>b</sup> (Matsya Sāmmada, or others; to Ādityās)  
tát sú no návyam sányasa ádityā yán múmocati,  
bandhād baddhām ivādite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19<sup>b</sup>, *návyam kṛṇomi sányase purājām*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (*purājām*) for the good old (*sányase*) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmāi ... indrāya ... prasnāya pātye dhiyo marjayanta*; and still more clearly 10.91.13, *imām prasnāya suṣṭutīm nāvīyasīm vocēyam asmā ucatē ṛṇōtu naḥ*. These passages show *prasnāya* (sc. *devāya*) as the true synonym of *sányase*. The expression *nāvīyam sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O Ādityas, shall release us, as one who is bound is released from a fetter, O Aditi.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *nāvīyam* (sc. *brāhma*) seems a fitter subject of *mūmocati* than *čarma*; still the point, perhaps, is subjective.

8.18.14<sup>b</sup> *duḥčānsam mārtyam ripūm*: 2.41.8<sup>c</sup>, *duḥčānsō mārtyo ripūh*.

8.18.16<sup>a</sup> (Irimbiṭhi Kāva; to Ādityas)  
 ā čarma pārvatānām ōtāpām vṛṇīmahe,  
 dyāvaksāmāre asmād rāpas kṛtam.

8.31.10<sup>a</sup> (Manu Vāivasvata; Daṇpatyor āciṣaḥ)  
 ā čarma pārvatānām vṛṇīmahe nadīnām,  
 ā viṣṇoḥ sacābhuvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21<sup>b</sup>, *nṛvād varuṇa čānsyam*: 8.83.4<sup>b</sup>, *vāmām varuṇa čānsyam*.]

[8.18.22<sup>c</sup>, *prā sū na āyur jīvase tīretana*: 10.59.5<sup>b</sup>, *jīvātave sū prā tirā na āyuh*.]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4<sup>d</sup>.

8.19.1<sup>c</sup>, *devatrā havyām ōhire*: 1.128.6<sup>c</sup>, *devatrā havyām ōhiṣe*.

8.19.3<sup>c</sup>: 1.12.1<sup>c</sup>, *asyā yajñāsya sukrātum*.

[8.19.4<sup>ab</sup>, *urjō nāpātaṁ subhāgaṁ sudīditim agnīm ṛṣṣṭhaçociṣam*: 8.44.13<sup>ab</sup>,  
*urjō nāpātaṁ ā huve 'gnīm pāvakaçociṣam*.]

8.19.6<sup>c</sup>, *nā tām ānho devākṛtaṁ kūtaç canā*: 2.23.5<sup>a</sup>, *nā tām ānho nā duritām kūtaç canā*; 10.126.1<sup>a</sup>, *nā tām ānho nā duritām*.

8.19.7<sup>c</sup>: 7.15.8<sup>c</sup>, *suvīras tvām asmayūh*.

8.19.8<sup>b</sup> (Sobhari Kāva; to Agni)  
 pračānsamāno ātithir nā mitriyo 'gnī rātho nā vēdyah,  
 tvē kṣēmāso āpi santi sādḥāvas tvām rāja rayiṇām.

8.84.1<sup>c</sup> (Uṇanas Kāvya; to Agni)

prēsthām vo ātithiṁ, stuṣē mitrām iva priyām,  
agnīm rāthām nā vēdyam.

68 1.186.3<sup>a</sup>

Cf. Pischel, Ved. Stud. i. 93, and see under 1.186.3.

8.19.9<sup>c</sup>: 4.37.6<sup>c</sup>; sā dhībhīr astu sánitā.

[8.19.16<sup>a</sup>, yéna cāṣṭe vāruṇo mitró aryamā: see under 1.36.4<sup>a</sup>.]

8.19.17<sup>a</sup> (Sobhari Kāṇva; to Agni)

té ghéd agne svādhyó yé tvā vipra nidadhīrē nṛcákṣasam,  
viprāso deva sukrátum.

8.43.30<sup>a</sup> (Virūpa Āṅgirasa; to Agni)

té ghéd agne svādhyó 'hā vívā nṛcákṣasaḥ,  
tárantaḥ syāma durgāhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, i. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; cf. the author, JAOS. xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stäts durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir... als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the pāda, tvām agne svādhyāḥ, 6.16.7<sup>a</sup>.

8.19.20<sup>a</sup>: 2.26.2<sup>b</sup>, bhadrām mánāḥ kṛṇuṣva vṛtrātūrye.

8.19.21<sup>c</sup>, yájiṣṭhām havyavāhanam: 1.36.10<sup>b</sup>; 44.5<sup>d</sup>, yájiṣṭhām havyavāhana;  
7.15.6<sup>c</sup>, yájiṣṭho havyavāhanaḥ.

8.19.24<sup>d</sup>: 3.27.7<sup>a</sup>, hótā devó āmartyaḥ.

8.19.25<sup>c</sup>: 3.24.3<sup>b</sup>; 8.75.3<sup>b</sup>, sāhasaḥ sūnav āhuta.

[8.19.32<sup>c</sup>, samrūjaṁ trāsadasyavam: 10.33.4<sup>b</sup>, rājānaṁ trāsadasyavam.]

[8.19.35<sup>d</sup>, syāméd ṛtasya rathyāḥ: 7.66.12<sup>d</sup>; 8.83.3<sup>c</sup>, yūyām ṛtasya, &c.]

[8.20.5<sup>c</sup>, bhūmīr yāmeṣu réjate; 1.37.8<sup>c</sup>, bhiyā yāmeṣu réjate (sc. pṛthivī).]

8.20.8 (Sobhari Kāṇva; to Maruts)

góbhir vāṇó ajyate sóbharīṇāṃ ráthe kóḥe hiraṇyáye,  
góbādhavaḥ sujātāsa iṣé bhujé mahānto na spārāse nū.

8.22.9<sup>b</sup> (Sobhari Kāṇva; to Aṇvins)

ā́ hí ruhátam aṇvīnā́ ráthe kóḥe hiraṇyáye vṛṣānvāsū,  
yuñjāthām pívarīr iṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404. I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāṇá and vāṇī are synonyms for vāk, 'speech'); góbādhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pṛṣṇi. The chariot is the chariot upon which the Maruts stand; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14<sup>d</sup>: 5.87.2<sup>d</sup>, dānā mahná tād eṣām.

8.20.26<sup>b</sup> (Sobhari Kāṇva; to Maruts)

viḡvaṃ pácyanto bibhr̥thā tanūṣv ā́ tēnā́ no ádhi vocata,  
kṣamā́ rápo maruta áturasya na íṣkartā́ víhrutaṃ pūnaḥ.]

8.1.12<sup>d</sup>

8.67.6<sup>c</sup> (Matsya Saṁhita, or others; to Ādityas)

yád vaḥ ḡrāntā́ya sunvaté vārūtham ásti yác chardīḥ,  
tēnā́ no ádhi vocata.

Cf. tā́ u no ádhi vocata, 8.30.3<sup>b</sup>.

8.20.26<sup>d</sup>: 8.1.12<sup>d</sup>, íṣkartā́ víhrutaṃ pūnaḥ.

8.21.3<sup>c</sup>: 5.40.1<sup>b</sup>, sómaṃ somapate piba.

8.21.4<sup>d</sup>: 1.14.1<sup>b</sup>, viḡvebhīḥ sómapitaye.

[8.21.5<sup>c</sup>, abhí tvām indra nonumaḥ: 7.32.22<sup>a</sup>, abhí tvā ḡura nonumaḥ.]

8.21.9<sup>c</sup>: 1.30.7<sup>c</sup>, sákhāya índram utáye.

8.21.11<sup>a</sup> (Sobhari Kāṇva; to Indra)

tváyā́ ha svid yujá́ vayám prátí ḡvāsantam vṛṣabha bruvīmahi,  
saṁsthé́ jánasya gómataḥ.

8.102.3<sup>a</sup> (Prayoga Bhārgava and others; to Agni)

tváyā́ ha svid yujá́ vayám códīṣṭhena yaviṣṭhya,  
abhí́ śmo vā́jasātaye.

Cf. 1.8.4<sup>b</sup>, indra tváyā́ yujá́ vayām.

8.21.13<sup>b</sup>, ānāpīr indra janūṣā sanád asi: 1.102.8<sup>c</sup>, aṇatrúr indra janūṣā sanád asi;  
10.133.2<sup>c</sup>, aṇatrúr indra jajñīṣe.

[8.21.18<sup>d</sup>, sahāsram ayútá dādat: 8.2.41<sup>b</sup>, catvā́ry ayútá dādat.]

8.22.1<sup>c</sup> (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dānsiṣṭham utāye,

yám aṇvinā suhavā rudravartanī á súryáyai tasthāthuh.

10.39.11<sup>c</sup> (Ghoṣā Kākṣivati ; to Aṇvins)

nā tām rājanāv adite kútaḥ canā nāho aṇoti duritām nakir bhayām,

yám aṇvinā suhavā rudravartanī purorathām kṛnuthāḥ pātnyā sahā.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11<sup>d</sup> coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pātnī in 10.39.11<sup>d</sup> symbolize the Aṇvins and Sūryā.

8.22.2<sup>b</sup> (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūṣaṁ suhavāṁ puruspīhām bhujiyūṁ vājeṣu pūrvyam,

sacanāvantaṁ sumatibhiḥ sobhare vidveṣasam aneḥāsam.

8.46.20<sup>d</sup> (Vāca Aṇvya ; to Indra)

sānitāḥ sūsanitar ūgra citra cētiṣṭha sūnṛta,

prāsāhā samrāt sāhurim sāhantaṁ bhujiyūṁ vājeṣu pūrvyam.

An interesting comparison of translations of repeated pādas is furnished by Ludwig's rendering, 63, of 8.22.2<sup>b</sup>, 'den fegenden bei den krafttaten ersten' (supply rátham); the same scholar, 604, renders 8.46.20<sup>d</sup>, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2<sup>b</sup>, 'der lenksam ist voran im streit'; the same scholar, 8.46.20<sup>d</sup>, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujiyūṁ, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3<sup>a</sup> : 5.73.2<sup>a</sup>, ihá tyá purubhūtāmā.

[8.22.3<sup>c</sup> arvācinā sv āvase karāmahe : 10.38.4<sup>d</sup>, arvāncam indram āvase, &c.]

8.22.3<sup>d</sup> : 8.5.5<sup>c</sup>, gántārā dācūṣo grhām ; 8.13.10<sup>c</sup>, gántārā dācūṣo grhām namasvinah.

8.22.5<sup>ab</sup>, rátho yó vām trivandhuró hiranyābhīṣur aṇvinā : 8.5.28<sup>ab</sup>, rátham hiranyavandhuraṁ hiranyābhīṣum aṇvinā.

8.22.5<sup>d</sup> : 1.47.9<sup>a</sup>, téna nāsatyā gatam.

8.22.8<sup>c</sup> : 4.47.3<sup>d</sup>, á yātaṁ sómapītaye.

8.22.8<sup>d</sup> : 4.46.6<sup>c</sup> ; 49.6<sup>b</sup>, pibataṁ dācūṣo grhā.

8.22.9<sup>b</sup>, ráthe kóce hiranyáye vṛṣanvasū : 8.20.8<sup>b</sup>, ráthe kóce hiranyáye.

8.22.10<sup>a</sup>, yābhiḥ pakthām ávatho yābhir ádhrigum : 1.112.20<sup>b</sup>, bhujiyūṁ yābhir ávatho yābhir ádhrigum.



8.22.14<sup>c</sup> (Sobhari Kāṇva; to Agvins)

tāv id doṣā tā uṣāsi cūbhās pāti tā yāman rudrāvartani,  
mā no mār̥tāya ripāve vājinīvasū parō rudrāv āti khyatam.

8.60.8<sup>a</sup> (Bhargava Prāgātha; to Agni)

mā no mār̥tāya ripāve rakṣasvine māghācaṁsāya rīradhaḥ,  
āsredhaddhis tarāṇibhir yaviṣṭhya civebhiḥ pāhi payūbhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208; Geldner, Ved. Stud. ii. 31.—The metro of neither form of the repeated pāda is satisfactory; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18<sup>d</sup>: 5.82.6<sup>c</sup>; 8.103.5<sup>d</sup>, viçvā vāmāni dhīmahi.

8.23.4<sup>a</sup>: 7.16.3<sup>a</sup>, úd asya çocir asthāt.

8.23.7<sup>b</sup>: 1.127.2<sup>e</sup>; 8.60.17<sup>d</sup>, hótāraṁ carṣaṇīmām.

8.23.9<sup>b</sup>, yajñāsya sādhanam girā: 1.44.11<sup>a</sup>, nī tvā yajñāsya sādhanam; 3.27.2<sup>b</sup>, girā yajñāsya sādhanam; 8.6.3<sup>b</sup>, stómāir yajñāsya sādhanam.

[8.23.12<sup>b</sup>, rayīm rāsva suvīryam: 5.13.5<sup>c</sup>; 8.98.12<sup>c</sup>, sá no rāsva suvīryam; 9.43.6<sup>c</sup>, sóma rāsva suvīryam.]

8.23.18<sup>a</sup>: 5.23.3<sup>a</sup>, viçve hí tvā sajóṣasaḥ; 5.21.3<sup>b</sup>, tvām viçve sajóṣasaḥ.

8.23.18<sup>b</sup>: 5.21.3<sup>b</sup>, devāso dūtām akrata.

8.23.22<sup>b</sup> (Viçvamanas Vāiṣṭva; to Agni)

prathamām jātāvedasam agnīm yajñēṣu pūrvyām,  
prāti srúg eti námasā havīsmati.

8.39.8<sup>e</sup> (Nabhāka Kāṇva; to Agni)

yó agniḥ saptāmānuṣaḥ çrító viçveṣu síndhuṣu,  
tām āganma tripastýām mandhātúr dasyuhántamam agnīm yajñēṣu  
pūrvyām nábhantām anyaké same. ☞ refrain, 8.39.1<sup>f</sup> ff.

8.60.2<sup>d</sup> (Bhargava Prāgātha; to Agni)

áčā hí tvā sahasaḥ suno aṅgiraḥ srúcaç cāranty adhvaré,  
urjó nāpātāṁ ghṛtākeçam tmahe 'gnīm yajñēṣu pūrvyām.

8.102.10<sup>c</sup> (Prayoga Bhārgava, or others; to Agni)

viçveṣām ihā stuhī hótīṇām yaçastamam,  
agnīm yajñēṣu pūrvyām.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two; cf. 8.23.7<sup>b</sup> = 8.60.17<sup>d</sup>; and 8.60.19<sup>b</sup> = 8.102.16<sup>b</sup>.

[8.23.23<sup>a</sup>, ābhīr vidhemāgnāye: 8.43.11<sup>c</sup>, stómāir vidhemāgnāye.]

8.23.25<sup>a</sup>: 1.127.8<sup>d</sup>, ātithīm mānuṣāṇām.

8.23.27<sup>a</sup> (Viçvamanas Vaiyaçva ; to Agni)  
 váṁśvā no váryā purú váṁśva rāyāḥ puruṣpṛhaḥ,  
 suvṛyasya prajāvato yācasvataḥ.

8.60.14<sup>d</sup> (Bharga Prāgātha ; to Agni)  
 nahī te agne vṛṣabha pratidhṛṣe jāmbhāso yād vitīṣṭhase,  
 sā tvām no hotaḥ sūhutaṁ haviṣ kṛdhi váṁśvā no váryā purú.

These two stanzas figure also in the preceding item but one and in 8.23.7<sup>b</sup> = 8.60.17<sup>d</sup>.—  
 váryā purú is frequent cadence: 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[8.23.29<sup>b</sup>, tvām no gómātīr iṣaḥ : 5.79.8<sup>a</sup> ; 8.5.9<sup>a</sup> ; 9.62.4<sup>a</sup>, utā no, &c.]

[8.23.30<sup>a</sup>, āgne tvām yaçú asi : 8.90.5<sup>a</sup>, tvām indra yaçú asi.]

8.23.30<sup>c</sup> (Viçvamanas Vaiyaçva ; to Agni)  
 āgne tvām yaçú asy, ū mitrávárūṇa vaha,  
 ṛtāvānā samrājā pūtádakṣasā.

cf. 8.23.30<sup>a</sup>

8.25.1<sup>c</sup> (The same ; to Mitra and Varuṇa)  
 tā vām viçvasya gopā devā devēṣu yajñīyā,  
 ṛtāvānā yajase pūtádakṣasā.

8.24.1<sup>b</sup> : 3.53.13<sup>b</sup>, brāhméndrāya vajrīṇe.

8.24.3<sup>a</sup> : 1.12.11<sup>a</sup>, sá na stāvāna ū bhara ; 9.40.5<sup>a</sup> ; 61.6<sup>a</sup>, sá naḥ punānā ū bhara.

8.24.8<sup>b</sup> (Viçvamanas Vaiyaçva ; to Indra)  
 vayām te asyā vṛtrahan vidyāma çūra návyasaḥ,  
 váso spārhasya puruhūta rādhasaḥ.

8.50(Vāl. 2).9<sup>b</sup> (Puṣṭigu Kāṇva ; to Indra)  
 etāvatas te vaso vidyāma çūra návyasaḥ,  
 yáthā práva étaçāṁ kṛtvye dhāne, yáthā váçāṁ daçāvraje.

cf. 8.49(Vāl. 1).9<sup>c</sup>

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, die deine neueste treffliche, ersente gewürung, vilgerufener'. Similarly Grassmann, both correctly. The Vāḷakhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Étaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Étaça du halfst, dem Vaça beim Daçavrad-scha'. Now 8.50(Vāl. 2).9 is, as usual, a variation of 8.49(Vāl. 1).9:

etāvatas ta imaha indra sumnāsya gómataḥ,  
 yáthā právo maghavan médhyaṭīthīm yáthā nīpāṭīthīm dhāne.

This stanza can have but one meaning: 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Médhyaṭīthi and Nīpāṭīthi in their contest (for cattle).' Therefore 8.50(Vāl. 2).9 must mean much the same thing: 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnāsya), as that with which thou didst aid Étaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnām see under 8.7.15<sup>b</sup>. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Val.1).9, may bear upon the meaning of a third, 8.50(Val.2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vaso* in 8.50(Val.2).9. In both places the word is probably vocative. Grassmann, in his Lexicon, s. v. *nāvyas*, suggests, unnecessarily, the reading *te āvaso* for *te vaso* in 8.50(Val.2).9<sup>a</sup>, but ignores his own suggestion in his translation. Oldenberg, *Prol.*, p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vaso* in 8.24.8<sup>c</sup>, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Val.2).9, and again, on account of its more obvious construction, that 8.49(Val.1).9 is the model after which 8.50(Val.2).9 was patched up with the aid of 8.24.8<sup>b</sup>.

8.24.13<sup>b</sup>, *pībāti sōmyaṁ mādhu*: 6.60.15<sup>d</sup>; 7.74.2<sup>d</sup>; 8.5.11<sup>c</sup>; 8.1<sup>d</sup>; 35.22<sup>b</sup>,  
*pībataṁ sōmyaṁ mādhu*.

8.24.18<sup>b</sup>: 6.45.10<sup>c</sup>, *āhūmaḥi ṛavasyāvaḥ*.

8.24.19<sup>a</sup> (Viṣvamanas Vaiyaçva; to Indra)  
*ēto nṛ indraṁ stāvāma sākḥāya stōmyaṁ nāram*,  
*kṛṣṭīr yō viçvā abhy āsty ēka it*.

8.81.4<sup>a</sup> (Kusidin Kāṇva; to Indra)  
*ēto nṛ indraṁ stāvāmēçānāṁ vāsavaḥ svarājāṁ*,  
*nā rādhasā mardhiṣan naḥ*.

8.95.7<sup>a</sup> (Tiracei Āṅgīrasa; to Indra)  
*ēto nṛ indraṁ stāvāma çuddhāṁ çuddhēna sāmna*,  
*çuddhāir ukthāir vāvṛdhvānsaṁ çuddhā āçīrvān mamattu*.

8.25.1<sup>c</sup>, *ṛtāvānā yajase putādakṣasā*: 8.23.30<sup>c</sup>, *ṛtāvānā samrājā putādakṣasā*.

8.25.3<sup>b</sup>: 7.66.2<sup>c</sup>, *asuryāya prāmahasā*.

8.25.4<sup>c</sup>: 1.151.4<sup>b</sup>, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4<sup>b</sup>, *ghoṣatho*) *brhāt*.

[8.25.7<sup>ab</sup>: see under 4.2.18<sup>ab</sup>.]

8.25.8<sup>b</sup>, *sāmraḥjyāya sukrātu*: 1.25.10<sup>c</sup>, *sāmraḥjyaya sukrātuḥ*.

8.25.11<sup>c</sup>, *āriṣyānto nī pāyūbhiḥ sacemahi*: 2.8.6<sup>c</sup>, *āriṣyantaḥ sacemahi*.

8.25.18<sup>c</sup>: 3.54.15<sup>b</sup>; 4.16.5<sup>b</sup>, *ubhé ā papraū ródasī mahitvá*.

8.25.24<sup>b</sup>: 1.82.2<sup>d</sup>, *vīprā nāviṣṭḥayā matī*.

8.26.9<sup>a</sup> (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)  
*vayāṁ hī vām hāvāmaha ukṣanyānto vyaçvavát*,  
*sumatibhir ūpa viprāv ihā gatam*.

8.87.6<sup>a</sup> (Dyumnika Vāsiṣṭha, or others; to Açvins)  
*vayāṁ hī vām hāvāmaha vipanyāvo vīprasō vājasātaye*,  
*tā valgū dasrā purudānsasā dhiyāçvinā çruṣṭy ā gatam*.

For *vyaçvavát* cf. p. 20, note 3.

[8.26.11<sup>c</sup>, sajōśasā vāruṇo mitrō a yamā: see under 1.36.4<sup>a</sup>.]

8.26.16<sup>c</sup>: 8.5.18<sup>c</sup>, yuvābhyāṁ bhūtv aṇvinā.

8.26.21<sup>c</sup> (Viṣvamanas Vāiṣya, or Vyaṣva Āṅgirasa; to Vāyu)  
tāva vāyav ṛtaspatē tvāṣṭur jāmātar adbhuta,  
āvāṁsy ā vṛṇīmahe.

8.67.4<sup>c</sup> (Matsya Sāmmada, or others; to Ādityas)

lmāhi vo mahatām āvo, l vāruṇa mitrāryaman, l a: 8.47.1<sup>a</sup>; b: 5.67.1<sup>c</sup>  
āvāṁsy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvāṣṭar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1):

māhi vo mahatām āvo vāruṇa mitra dāṇuṣe,  
yām ādityā abhi druho rākṣathā nēm aghāṁ naṣat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Adityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit: 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman; (your) helps do we implore.' The tautology of āvas and āvāṁsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda vāruṇa mitrāryaman occurs also in 5.67.1; 10.126.2.

8.26.22<sup>b</sup>: 6.54.8<sup>c</sup>; 8.46.6<sup>c</sup>; 53(Vāl.5).1<sup>d</sup>, īṣṇaṁ rāyā imahe.

8.27.8<sup>d</sup>: 4.1.3<sup>e</sup>, marūtsu viṣvābhānuṣu.

[8.27.4<sup>d</sup>, yāntā no 'vṛkāṁ chardīḥ: see under 1.48.15<sup>c</sup>.]

8.27.10<sup>b</sup>, dēvāso āsty āpyam: 1.105.13<sup>b</sup>, dēvēsu āsty āpyam.]

8.27.13<sup>ab</sup>, devāṁ-devaṁ vō 'vase devāṁ-devam abhiṣṭaye: 8.12.19<sup>ab</sup>, devāṁ-devaṁ vō 'vase indram-indraṁ gṛṇīṣāṇi.

[8.27.13<sup>c</sup>, devāṁ-devaṁ huvema vājasātaye: see under 5.35.6<sup>a</sup>.]

8.27.16<sup>ab</sup>: 7.59.2<sup>cd</sup>, prā sā kṣāyaṁ tirate vī mahīr īṣo yō vo vārāya dūcati.

8.27.16<sup>c</sup>: 6.70.3<sup>c</sup>; 10.63.13<sup>b</sup>, prā prajābhir jāyate dhārmanas pāri.

8.27.16<sup>d</sup>: 1.41.2<sup>c</sup>, āriṣṭaḥ sārva edhate; 10.63.13<sup>a</sup>, āriṣṭaḥ sā mārto viṣva edhate.

8.27.17<sup>c</sup>, aryamā mitrō vāruṇaḥ sārātayaḥ: 1.79.3<sup>c</sup>; 10.93.4<sup>b</sup>, aryamā mitrō vāruṇaḥ pārijmā.

8.27.19<sup>a</sup>, yād adyā sūrya udyatī: 7.66.4<sup>a</sup>: 8.27.21<sup>a</sup>, yād adyā sūra ūdite.

8.27.21<sup>a</sup>: 7.66.4<sup>a</sup>, yād adyā sūra ūdite; 8.27.19<sup>a</sup>, yād adya sūrya udyatī.

8.28.2<sup>a</sup>: 1.26.4<sup>b</sup>; 41.1<sup>b</sup>; 4.55.10<sup>b</sup>; 5.67.3<sup>b</sup>; 8.18.3<sup>b</sup>; 8.3.2<sup>b</sup>; 10.126.3<sup>b</sup>-7<sup>b</sup>,  
várupo mitró aryamā.

[8.28.5<sup>c</sup>, saptó ádhi çriyo dhire: see under 2.8.5<sup>c</sup>.]

[8.29.2<sup>b</sup>, antár devéṣu médhiraḥ: 1.105.14<sup>d</sup>; 142.11<sup>d</sup>, devó devéṣu médhiraḥ.]

[8.29.9<sup>b</sup>, samrújā sarpīrasuti: 1.136.1<sup>d</sup>; 2.41.6<sup>a</sup>, tā samrújā ghṛtāsuti.]

[8.30.1<sup>b</sup>, (arbhakó) dévaso ná kumārakāḥ: 8.69.15<sup>a</sup>, arbhakó ná kumārakāḥ.]

[8.30.3<sup>b</sup>, tá u no ádhi vocata: 8.20.26<sup>b</sup>; 67.6<sup>a</sup>, tēnā no ádhi, &c.]

8.31.5<sup>b</sup>, sunutā á ca dhāvataḥ: 7.32.6<sup>d</sup>, sunóty á ca dhāvati.

8.31.8<sup>b</sup>, viçvam áyur vy açnutāḥ: 1.93.3<sup>c</sup>, viçvam áyur vy açnavat; 10.85.42<sup>b</sup>,  
viçvam áyur vy açnutam.

8.31.10<sup>a</sup>: 8.18.16<sup>a</sup>, á çárma párvatānām.

8.31.11<sup>a</sup> (Manu Vāivasvata; Dāṁpatyor açiṣaḥ)  
áitu pūṣā rayir bhágaḥ svastí sarvadhátamaḥ,  
urúr ádhvā svastāye.

9.101.7<sup>a</sup> (Nahūṣa Mānava; to Pavamāna Soma)  
ayám pūṣā rayir bhágaḥ sómaḥ punānó arṣati,  
pátir viçvasya bhūmano vy ákhyat ródasi ubhé.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, 'urúr ádhvā svastāye', and rayir bhágaḥ are his attributes. In 9.101.7 the entire expression pūṣā rayir bhágaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11<sup>a</sup>, 'Komm Pusehan, Rayi, Bhaga her'; but 9.101.7<sup>a</sup>, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichtum], als Bhaga kommt diser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15<sup>ode</sup>-18<sup>ode</sup>, devānām yá ín máno yájamāna iyakṣaty abhíd áyajvano bhuvat.

8.31.17<sup>a</sup> (Manu Vāivasvata; Dāṁpatyor açiṣaḥ)  
nákiṣ tām kármaṇā naçan ná prá yoṣan ná yoṣati,  
devānām yá ín máno yájamāna iyakṣaty abhíd áyajvano bhuvat.]

☞ refrain, 8.31.15<sup>ode</sup>-18<sup>ode</sup>

8.70.3<sup>a</sup> (Puruhanman Āngirasa; to Indra)  
nákiṣ tām kármaṇā naçad yáç cakāra sadāvṛdham,  
indram ná yajñáir viçvágúrtam fbhvasam ádhrṣtaṁ dhṛṣṇvòjasam.

Grassmann, i. 445, to 8.31.17<sup>a</sup> renders the repeated pāda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3<sup>a</sup>, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18<sup>b</sup> : 5.6.10<sup>d</sup> ; 8.6.24<sup>a</sup>, utā tyād āṇvācyam.

8.32.2<sup>c</sup> (Medhatithi Kāṇva ; to Indra)

yāḥ sfbindam ānarṇaṇīm pīpruṁ dāsām ahiṇvām,  
vādhid ugró riṇān apāḥ.

9.109.22<sup>b</sup> (Agnayo Dhiṣṇyā Āiṇvarayaḥ ; to Pavamāna Soma)  
indur indrāya toṇate ní toṇate ṇriṇān ugró riṇān apāḥ.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya : the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2<sup>c</sup>, substituting for vādhid the word ṇriṇān which belongs regularly to the diction of the Pavamānyaḥ ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3<sup>c</sup> : 8.3.20<sup>d</sup>, kṛṣe tād indra pāuṇsyam.

8.32.7<sup>b</sup>, stotāra indra girvaṇaḥ : 4.32.8<sup>c</sup>, stotfḥbhya indra girvaṇaḥ.

8.32.12<sup>c</sup>, indro viṇvābhīr utibhiḥ : 8.12.5<sup>c</sup>, indra viṇvābhīr utibhiḥ vavākṣitha ;  
8.61.5<sup>b</sup> ; 10.134.3<sup>d</sup>, indra viṇvābhīr utibhiḥ. See also under 8.37.1.

8.32.13<sup>ab</sup> : 1.4.10<sup>ab</sup>, yó rāyò 'vānir mahān supārāḥ sunvatāḥ sākḥā.

8.32.13<sup>c</sup>, tām indram abhī gāyata ; 1.4.10<sup>c</sup> ; 5.4<sup>c</sup>, tasmā indrāya gāyata.

8.32.18<sup>b</sup> : 1.133.7<sup>e</sup>, sahāsrā vājy āvṛtaḥ.

[8.32.22<sup>c</sup>, dhēnā indravacākaṇat : 10.43.6<sup>b</sup>, jānānām dhēnā avacākaṇad vīṣā.]

8.32.23<sup>c</sup> : 4.47.2<sup>d</sup>, nimnām āpo ná sadhryāk.

8.32.24<sup>b</sup>, sōmaṁ vrāya ṇipriṇe : 6.44.14<sup>d</sup>, sōmaṁ vrāya ṇipriṇe pibadhyāi.

8.32.27<sup>c</sup> : 1.37.4<sup>c</sup>, devāttam brāhma gāyata.

8.32.29 (Medhatithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasa ; to Indra)  
ihā tyā sadhamādya hārī hiraṇyakeṇyā,  
volhām abhī prāyo hitām.

8.32.29<sup>a</sup> = 8.93.24<sup>a</sup> : 13.27<sup>a</sup>, ihā tyā sadhamādya.

8.32.30 = 8.6.45.

8.32.30<sup>c</sup> = 8.6.45<sup>c</sup> : 8.14.12<sup>b</sup>, somapēyāya vakṣataḥ.

8.33.3<sup>d</sup> (Medhyātithi Kāṇva ; to Indra)  
 kārṇvebhir dhr̥ṣṇav ā dhr̥ṣād vājān darṣi sahasrīṇam,  
 piçāṅgarūpaṁ maghavan vicarṣaṇe makṣū gōmantam imahe.

8.88.2<sup>d</sup> (Nodhas Gautama ; to Indra)  
 dyukṣām sudānum tāviṣībhīr āvṛtaṁ girīm nā purubhōjasam,  
 kṣumāntam vājān çatīnam sahasrīṇam makṣū gōmantam imahe.

For kṣumāntam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpaṁ, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10<sup>a</sup> (Medhyātithi Kāṇva ; to Indra)  
 satyām itthā vṛṣéd asi vṛṣajūtir nō 'vṛtaḥ,  
 vṛṣā hy ūgra çṛṇviṣé parāvātī, vṛṣo arvāvātī çrutāḥ.

8.6.14<sup>c</sup>

9.64.2<sup>c</sup> (Kaçyapa Māṛica ; to Pavamāna Soma)  
 vṛṣṇas te vṛṣṇyam çāvo vṛṣā vānam vṛṣā mādah,  
 satyām vṛṣan vṛṣéd asi.

Of 10.153.2<sup>c</sup>, tvām vṛṣan vṛṣéd asi.

8.33.10<sup>c</sup>, vṛṣā hy ūgra çṛṇviṣé parāvātī : 8.6.14<sup>c</sup>, vṛṣā hy ūgra çṛṇviṣé.

8.33.11<sup>cd</sup>, vṛṣā rātho maghavan vṛṣaṇā hārī vṛṣā tvām çatakrato : 8.13.31<sup>abc</sup>,  
 vṛṣāyām indra te rātha utó te vṛṣaṇā hārī, vṛṣā tvām çatakrato vṛṣā  
 hāvaḥ.

8.33.15<sup>d</sup> (Medhyātithi Kāṇva ; to Indra)  
 asmākam adyāntamaṁ stōmaṁ dhiṣva mahāmaha,  
 asmākam te sāvānā santu çāntamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Prāgātha ; to Indra)  
 sácā sōmeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ,  
 tvām id dhī brahmakṛte kāmyaṁ vāsu dēsthāḥ sunvaté bhūvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god) ; *our* soma-pressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vayām tát ta indra sám bharāmasi yajñam ukthām turām vācaḥ, to wit : ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).' The looser dependence of mādāya upon sōmeṣu, as compared with asmākam te sāvānā santu mādāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1<sup>cd</sup>—15<sup>cd</sup>, divó amúṣya çāsato divām yayá divāvaso.

8.34.4<sup>b</sup> : 5.35.6<sup>d</sup> ; 8.6.37<sup>c</sup>, hāvante vājasātaye ; 6.57.1<sup>c</sup>, huvēma vājasātaye ;  
 8.9.13<sup>b</sup>, huvéya vājasātaye.

8.34.7<sup>b</sup> (Nīpātithi Kāṇva ; to Indra)

ā no yāhi mahemate sāhasrote çatāmagha,

ḷdivo amūṣya çāsato divām yayā divāvaso.]

☞ refrain, 8.34.1<sup>ed</sup>—15<sup>ed</sup>

9.62.14<sup>a</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

sahasrotiḥ çatāmagho vimāno rājasah kavīḥ,

ḷindrāya pavate mādah.]

☞ 9.6.7<sup>b</sup>

[8.34.8<sup>a</sup>, ā tvā hōtā mánurhitaḥ ; 1.13.4<sup>c</sup>, āsi hōtā mánurhitaḥ ; 1.14.11<sup>a</sup> ; 6.16.9<sup>a</sup>, tvām hōtā mánurhitaḥ.]

8.34.11<sup>a</sup>, ā no yāhy úpaçruti : 8.8.5<sup>a</sup>, ā no yātam úpaçruti.

8.34.13<sup>b</sup> (Nīpātithi Kāṇva ; to Indra)

ā yāhi pārvatebhyah samudrāsýādhi viṣṭāpaḥ,

ḷdivo amūṣya çāsato divām yayā divāvaso.]

☞ refrain, 8.34.1<sup>ed</sup>—15<sup>ed</sup>

8.97.5<sup>b</sup> (Rebha Kāçyapa ; to Indra)

yād vāsi rocané divāḥ samudrāsýādhi viṣṭāpi,

yāt pārthive sādane vṛtrahantama ḷyād antāriksa ā gahi.]

☞ 5.73.1<sup>d</sup>

9.12.6<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ḷprā vācam indur iṣyati, samudrāsýādhi viṣṭāpi,

☞ 9.12.6<sup>a</sup>

jīnvan kōçam madhuçútam.

9.107.14<sup>c</sup> (Sapta Ṛṣayah ; to Soma Pavamāna)

ḷabhi sōmasa āyavaḥ pavante mādyaḥ mādama,

☞ 9.23.4<sup>ab</sup>

samudrāsýādhi viṣṭāpi manīṣīno ḷmatsarāsah svarvīdah.]

☞ 9.21.1<sup>c</sup>

Note that 8.97.11<sup>b</sup> = 9.12.2<sup>c</sup>.

8.35.1<sup>b</sup> : 2.31.1<sup>b</sup>, ādityāi rudrāir vāsuhīḥ sacābhūvā.

8.35.1<sup>c</sup>—21<sup>c</sup>, sajoṣasā usāsā sūryeṇa ca.

8.35.1<sup>d</sup>—3<sup>d</sup>, sōmam pibatam açvinā.

[8.35.3<sup>a</sup>, viçvair devāis tribhīr ekādaçāir ihā : 1.34.11<sup>a</sup>, ā nāsatyā tribhīr, &c.]

8.35.4<sup>b</sup>—6<sup>b</sup>, viçvehá devāu sāvanāva gachatham.

8.35.4<sup>d</sup>—6<sup>d</sup>, iṣam no voḥam açvinā.

8.35.7<sup>b</sup>—9<sup>b</sup>, sōmam sutām mahiṣévāva gachathah.

8.35.7<sup>d</sup>—9<sup>d</sup>, trīr vartīr yātam açvinā.

8.35.10<sup>b</sup>—12<sup>b</sup>, prajāṁ ca dhattām drávinam ca dhattam.

8.35.10<sup>d</sup>—12<sup>d</sup>, ūrjam no dhattam açvinā.

8.35.13<sup>b</sup>—15<sup>b</sup>, marútvantā jaritūr gachatho hávam.



8.35.13<sup>d</sup>–15<sup>d</sup>, adityāir yātam aṣvinā.

8.35.16<sup>b</sup>–18<sup>b</sup>, hatām rākṣāṁsi sēdhatam āmivāh.

8.35.16<sup>d</sup>–18<sup>d</sup>, sōmaṁ sunvatō aṣvinā.

8.35.19<sup>b</sup>–21<sup>b</sup>, ṣyāvāṣvasya sunvatō madacyutā.

Cf. ṣyāvāṣvasya sunvatāḥ 8.36.7<sup>a</sup>; 38.8<sup>a</sup>.

8.35.19<sup>d</sup>–21<sup>d</sup>, aṣvinā tirōahnyam.

8.35.22<sup>a</sup>, arvāg rātham nī yachatam : 1.92.16<sup>c</sup>; 7.74.2<sup>c</sup>, arvāg rātham sāmanasā nī yachatam.

8.35.22<sup>b</sup> : 6.60.15<sup>d</sup>; 7.74.2<sup>d</sup>; 8.8.1<sup>d</sup>; 5.11<sup>c</sup>, pibatam sōmyam mādhu; 8.24.13<sup>b</sup>, pibāti sōmyam mādhu.

8.35.22<sup>cde</sup>–24<sup>cde</sup>, ā yātam aṣvinā gatam avasyūr vām ahām huve dhattām rātnāni dāṣṣe.

The pāda, ā yātam aṣvinā gatam, also at 8.8.6<sup>c</sup>; the pāda, dhattām rātnāni dāṣṣe, also at 1.47.1<sup>d</sup>.

8.35.23<sup>b</sup> : 8.1.25<sup>d</sup>, vivākṣaṇasya pitāye.

8.36.1<sup>b-e</sup>–6<sup>b-e</sup>, pibā sōmaṁ mādāya kām ṣatakrato, yām te bhāgām ādhārayan viṣvāḥ sehānāḥ pītanā urū jṛāyaḥ sām apsuḥjīn marūtvaṁ indra satpate.

Cf. 8.95.3<sup>a</sup>, pibā sōmaṁ mādāya kām.

8.36.4<sup>a</sup> (Ṣyāvāṣva Ātreya; to Indra)

janitā divō janitā prthivyāḥ pibā sōmaṁ mādāya kām ṣatakrato.

☞ refrain : see prec. item

yām te bhāgām ādhārayan viṣvāḥ sehānāḥ pītanā urū jṛāyaḥ sām apsuḥjīn marūtvaṁ indra satpate.

☞ refrain : see prec. item

9.96.5<sup>b</sup> (Pratardana Dāivodāsi; to Pavamāna Soma)

sōmaḥ pavate janitā matīnām janitā divō janitā prthivyāḥ,  
janitāgnēr janitā sūryasya janitēndrasya janitōta viṣṇoḥ.

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, Ved. Myth. i. 415. For 8.36.4 cf. Geldner, Ved. Stud. ii. 262 ff. For the repeated pāda cf. 2.40.1<sup>b</sup>, jānanā divō jānanā prthivyāḥ.

8.36.7<sup>a</sup> = 8.37.7<sup>a</sup> (Ṣyāvāṣva Ātreya; to Indra)

ṣyāvāṣvasya sunvatās (8.37.7, rébhataḥ) tātāḥ ṣṇu yāthāṣṇor ātreḥ  
kārmāṇi kṛvatāḥ,

prā trasādasyum āvitha tvām éka in nṛśāhya indra brāhmāṇi (8.37.7, kṣa-  
trāṇi) vardhayān.

8.38.8<sup>a</sup> (Ḷyāvāḱva Ātreya ; to Indra and Agni)  
 ḡyāvāḱvasya sunvató 'trīṇāṃ ḡṇutaṃ hāvam,  
 indrāṅni sōmapitaye.

Cf. the refrain, ḡyāvāḱvasya sunvató madacyutā, 8.35.19<sup>b</sup>–21<sup>b</sup>.—On the relation between 8.36 and 37 see p. 16.

8.37.1<sup>ede</sup>, 2<sup>bed</sup>–6<sup>bed</sup>, indra viḡvābhir ūtibhiḡ, mādhyamādinasya sāvanasya vṛtrahann anedya pibā sōmasya vajrivaḡ.

For the first of these pādas see also under 8.32.12<sup>c</sup>.

8.37.7 = 8.36.7.

8.37.7<sup>a</sup> = 8.36.7<sup>a</sup>, ḡyāvāḱvasya rébhatas (8.36.7<sup>a</sup>, sunvatás) tātā ḡṇu : 8.38.8<sup>a</sup>, ḡyāvāḱvasya sunvatāḡ.

8.38.1<sup>c</sup>–3<sup>c</sup>, indrāṅni tāsya bodhatam.

8.38.2<sup>b</sup>, vṛtrahānāparāḡitā : 3.12.4<sup>b</sup>, sajītvānāparāḡitā.

8.38.3<sup>ab</sup> (Ḷyāvāḱva Ātreya ; to Indra and Agni)  
 idām vām madirām mādhv ādhuḡsann ādribhir nārāḡ,  
 indrāṅni tāsya bodhatām.] ☞ refrain, 8.38.1<sup>c</sup>–3<sup>c</sup>

8.65.8<sup>ab</sup> (Pragātha Kāṇva ; to Indra)  
 idām te somyām mādhv ādhuḡsann ādribhir nārāḡ,  
 juṡāṇā indra tát piba.

The cadence, ādribhir nārāḡ, also in 2.36.1<sup>b</sup>.

8.38.4<sup>a</sup> : 5.78.3<sup>b</sup>, juṡēthām yajñām iṡtāye ; 5.72.3<sup>b</sup>, juṡētām yajñām iṡtāye.

8.38.4<sup>c</sup>–6<sup>c</sup>, indrāṅni ā gataṃ narā.

Cf. 3.12.1<sup>a</sup>, indrāṅni ā gataṃ sutām.

8.38.7<sup>a</sup>, prātaryāvabhir ā gatam : 5.51.3<sup>b</sup>, prātaryāvabhir ā gahi.

8.38.7<sup>c</sup>–9<sup>c</sup> : 6.60.9<sup>c</sup>, indrāṅni sōmapitaye.

8.38.8<sup>a</sup>, ḡyāvāḱvasya sunvatāḡ : 8.36.7<sup>a</sup> = 8.37.7<sup>a</sup>, ḡyāvāḱvasya sunvatás (8.37.7<sup>a</sup>, rébhatas) tātā ḡṇu.

8.38.9<sup>abc</sup> (Ḷyāvāḱva Ātreya ; to Indra and Agni)  
 evā vām ahva ūtāye yāthāhuvanta mēdhirāḡ,  
 indrāṅni sōmapitaye.] ☞ refrain, 8.38.7<sup>c</sup>–9<sup>c</sup>

8.42.6<sup>abc</sup> (Arcanānas, or Nābhāka Kāṇva ; to Aḡvins)  
 evā vām ahva ūtāye yāthāhuvanta mēdhirāḡ,  
 nāsatyā sōmapitaye] nābhantām anyaké same.]

☞ c : cf. 8.8.5<sup>b</sup> ; d : refrain, 8.39.1<sup>f</sup> ff.

Pāda 8.38.9<sup>c</sup> is refrain in 8.38.7<sup>c</sup>–9<sup>c</sup> ; pāda 8.42.6<sup>c</sup> in 8.42.4<sup>c</sup>–6<sup>c</sup> (cf. āḡvinā sōmapitaye, 8.8.5<sup>b</sup>) ; pāda 8.42.6<sup>d</sup> in 8.39.1<sup>f</sup> ff. ; see the next item but one.

[8.38.10<sup>b</sup>, indrāṅnyór ávo vṛṇe: 8.94.8<sup>b</sup>, devānām ávo vṛṇe.]

8.39.1<sup>f</sup>–40.11<sup>f</sup>; 41.1<sup>f</sup>–10<sup>f</sup>; 42.4<sup>d</sup>–6<sup>d</sup>, nábhantām anyaké same.

8.39.6<sup>d</sup>, agnir dvārá vy ūrṇute: 1.128.6<sup>g</sup>, agnir dvārá vy ūrṇvati.

8.39.8<sup>e</sup>: 8.23.22<sup>b</sup>; 60.2<sup>d</sup>; 102.2<sup>a</sup>, agnīm yajñéṣu pūrvyām.

[8.40.5<sup>e</sup>, indra ícāna ójasā: 1.111.8<sup>a</sup>; 8.76.1<sup>b</sup>, indram ícānam ójasā.]

Cf. also 8.6.41<sup>b</sup>, éka ícāna ójasā.

[8.40.6<sup>c</sup>, ójo dāsāsya dambhaya: 10.22.8<sup>d</sup>, vādhar dāsāsya dambhaya.]

8.40.7<sup>d</sup>: 1.8.4<sup>c</sup>; 9.61.29<sup>c</sup>, sāsahyāma pṛtanyatāḥ.

8.40.7<sup>de</sup>, sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ: 1.132.1<sup>be</sup>, indratvotāḥ  
sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ.

8.40.9<sup>b</sup>, pūrvīr utā prācstayāḥ: 6.45.3<sup>ab</sup>; 8.12.21<sup>ab</sup>, mahīr asya prāṇitayāḥ  
pūrvīr utā prācstayāḥ.

8.40.10<sup>c</sup>, 11<sup>c</sup>, utō nū cid yā ójasā (11<sup>c</sup>, óhate).

Cf. under 1.10.8, and see p. 15.

8.40.10<sup>d</sup>, cūṣṇasyāṇḍāni bhédati: 8.40.11<sup>d</sup>, āṇḍā cūṣṇasya bhédati.

8.40.10<sup>e</sup>, jēṣat svārvatīr apāḥ: 8.40.11<sup>e</sup>, ājāih svārvatīr apāḥ; 1.10.8<sup>c</sup>, jēṣaḥ  
svārvatīr apāḥ.

8.40.12<sup>d</sup>: 4.50.6<sup>d</sup>; 5.55.10<sup>d</sup>; 8.48.13<sup>d</sup>; 10.121.10<sup>d</sup>, vayām syāma pātayo rayṇām.

8.41.1<sup>b</sup> (Nābhaka Kāṇva; to Varuṇa)

asmā ū śu prābhūtaye vāruṇāya marúdbhyó 'reā vidúṣtarebhyāḥ,  
yó dhṛtā mānuṣāṇām paçvó gū iva rákṣati, nábhantām anyaké same.]

☞ refrain, 8.39.1<sup>f</sup> ff.

9.61.12<sup>b</sup> (Amahīyu Āṅgīrasa; to Soma Pavamāna)

sā na indrāya yājyave vāruṇāya marúdbhyāḥ,  
varivovīt pári srava.

This repeated pāda also at 9.33.3<sup>b</sup>; 34.2<sup>b</sup>; 65.25<sup>b</sup>: see under 5.51.7.

8.41.2<sup>b</sup> (Nābhaka Kāṇva; to Varuṇa)

tām ū śu samanā girā pitṛṇām ca mánmabhiḥ,

nābhakāsya prācṣastibhir yāḥ síndhūnām ūpodayé saptásvasā sá madhyamó  
nábhantām anyaké same.]

☞ refrain, 8.39.1<sup>f</sup> ff.

10.57.3<sup>c</sup> (Bandhu Gāupāyana and others; to Viṣve Devāḥ)  
 māno nṛ ā huvāmahe nārāṇsēna sōmena,  
 pitṛnām ca māmabhīḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100.

8.42.4<sup>a</sup>—6<sup>c</sup>, nāsatyā sōmapitaye.

Cf. 8.8.5<sup>b</sup>, ācvinā sōmapitaye.

8.42.6<sup>abc</sup>: 8.38.9<sup>abc</sup> (with the ūha, nāsatyā, in 8.42.6<sup>c</sup>, for indragñi in 8.38.9<sup>c</sup>).

8.43.1<sup>c</sup>: 8.3.15<sup>b</sup>, gira stómāsa Irate.

8.43.2<sup>b</sup>: 1.78.1<sup>b</sup>; 6.16.29<sup>b</sup>, 36<sup>a</sup>, jātavedo vicarṣaṇe.

8.43.11<sup>b+c</sup> (Virūpa Āṅgirasa; to Agni)  
 ukṣānnāya vaçānnāya sōmapṛṣṭhāya vedhāse,  
 stómāir vidhemāgnāye.

10.91.14<sup>c</sup> (Aruṇa Vaitahavya; to Agni)  
 yāsminn ācāvāsa ṛṣabhāsa ukṣāṇo vaçā meṣū avasṛṣṭāsa āhutāḥ,  
 kilālapé sōmapṛṣṭhāya vedhāse hṛdā matim janaye cārum agnāye.  
 8.44.27<sup>c</sup> (Virūpa Āṅgirasa; to Agni)  
 yajñānām rathye vayām tigmājambhāya vīḷave,  
 stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24<sup>c</sup> with 8.44.6<sup>c</sup>.—Cf. 8.23.23<sup>a</sup>, ābhīr vidhemāgnāye.

[8.43.15<sup>c</sup>, āgne vīrāvatīm iṣam: 1.12.11<sup>c</sup>; 9.61.6<sup>b</sup>, rayim vīrāvatīm iṣam.]

8.43.16<sup>c</sup>: 1.12.12<sup>c</sup>, imām stómañ juṣasva me: 1.12.12<sup>c</sup>, imām stómañ juṣasva naḥ.

8.43.18<sup>b</sup>, 29<sup>b</sup>, viçvāḥ suksitāyaḥ pṛthak.

[8.43.20<sup>c</sup>, vāhniñ hótāram īlate: 6.14.2<sup>c</sup>; agniñ hótāram īlate.]

Cf. 3.10.2<sup>b</sup>, āgne hótāram īlate.

8.43.21 = 8.11.8.

8.43.22<sup>c</sup> (Virūpa Āṅgirasa; to Agni)  
 tám iliṣva yā āhuto 'gnīr vibhrājate gṛtāḥ,  
 imām naḥ ṛṇavad dhāvam.

10.26.9<sup>d</sup> (Vimada Āindra, or others; to Pusan)  
 asmākam ūrjā rātham pūṣā aviṣṭu māhināḥ,  
 bhūvad vājanām vṛdhā imām naḥ ṛṇavad dhāvam.

Cf. ṛṇutā (and ṛṇutām) ma imām dhāvam, under 2.41.13.

8.43.23<sup>a</sup>: 4.32.13<sup>c</sup> = 8.65.7<sup>c</sup>, tám tvā vayām havāmahe.

8.43.24<sup>c</sup> (Virūpa Āṅgīrasa; to Agni)  
viçāñ rājanam ādbhutam ādhyakṣaṁ dhārmaṇām imām,  
agnīm ile sā u çravat.

8.44.6<sup>c</sup> (The same)  
mandrām hótāram ṛtvijam citrābhānuñ vibhāvasum,  
agnīm ile sā u çravat.

Cf. the correspondence of 8.43.11<sup>c</sup> with 8.44.27<sup>a</sup>.

8.43.30<sup>a</sup>: 8.19.17<sup>a</sup>, té ghéd agne svādhyāḥ.

8.43.31<sup>b</sup>: 3.9.8<sup>b</sup>; 8.102.11<sup>a</sup>, çīrām pāvakāçociṣam; 10.21.1<sup>d</sup>, çīrām pāvakāçociṣam  
vivakṣase.

8.43.32<sup>c</sup> (Virūpa Āṅgīrasa; to Agni)  
sā tvām agne vibhāvasuḥ srjāñ sūryo ná raçmibhiḥ,  
çārdhan támāñsi jighnase.

9.100.8<sup>c</sup> (Rebhasūnū Kāçyapāu; to Pavamāna Soma)  
pāvamāna māhi çrāvaç, citrēbhir yaçi raçmibhiḥ, 9.4.1<sup>b</sup>  
çārdhan támāñsi jighnase viçvāñi dāçúšo gṛhé.

Cf. 9.66.24<sup>c</sup>, kṣṇā támāñsi jāñghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1<sup>b</sup>.

8.44.6<sup>c</sup>: 8.43.24<sup>c</sup>, agnīm ile sā u çravat.

8.44.9<sup>c</sup>: 6.52.12<sup>c</sup>, cikitvāñ dāivyañ jānam.

8.44.10<sup>a</sup>, víprañ hótāram adrúham: 6.15.7<sup>c</sup>, víprañ hótāram puruvāram adrúham.

8.44.11<sup>b</sup>: 7.15.13<sup>b</sup>, prāti śma deva rīṣataḥ.

8.44.13<sup>a</sup>: 7.16.1<sup>b</sup>, urjó nāpatam ā huve.

8.44.14<sup>b</sup>: 1.12.12<sup>a</sup>; 10.21.8<sup>a</sup>, ágne çukrēṇa çociṣā.

8.44.14<sup>c</sup>: 1.12.4<sup>c</sup>; 5.26.5<sup>c</sup>, devāir ā satsi barhīṣi.

8.44.19<sup>a</sup>: 3.10.1<sup>a</sup>, tvām agne manīṣiṇaḥ.

8.44.19<sup>c</sup>: 1.5.8<sup>c</sup>, tvām vardhantu no girāḥ.

8.44.25<sup>b</sup>: 8.6.4<sup>c</sup>, samudrūyeva sīndhavaḥ.

8.44.27<sup>c</sup>, stómāir iṣemāgnāye: 8.43.11<sup>c</sup>, stómāir vidhemāgnāye.

8.44.28<sup>a</sup>: 2.5.8<sup>c</sup>, ayām agne tvé āpi.

8.44.28<sup>c</sup>: 1.10.9<sup>c</sup>, tasmāi pāvaka mṛṣaya.

8.45.1<sup>b</sup>, str̥nānti barhīr anuṣāk: 1.13.5<sup>a</sup>, str̥nītā barhīr anuṣāk; 3.41.2<sup>b</sup>, tistirē barhīr anuṣāk.

8.45.1<sup>c</sup>–3<sup>c</sup>, yēṣām indro yūvā sākha.

8.45.4<sup>bc</sup> (Triṣoka Kāṇva; to Indra)

ā bundām vṛtrahā dade jātāḥ pṛchad vī mātāram,

kā ugrāḥ ké ha ṣṇvire.

8.77.1<sup>bc</sup> (Kurusuti Kāṇva; to Indra)

jajñānó nū çatākratur vī pṛchad iti mātāram,

kā ugrāḥ ké ha ṣṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5<sup>a</sup> with pr̥ti tvā çavaś vadad: in 8.77.2<sup>c</sup> with ād Im çavasy ābrauid. See Aufrecht in the Preface to his second edition of the Rig-Veda, p. xxiv.; Bergaigne, iii. 105; Pischel, Ved. Stud. i. 310 ff. (Cf. also ibid. ii. 246.)

8.45.7<sup>c</sup>, rathītamo rathīnām: 1.11.1<sup>c</sup>, rathītamam rathīnām.

8.45.10<sup>b</sup> (Triṣoka Kāṇva; to Indra)

vṛjyāma te pāri dvīśó 'raṁ te çakra dāvāne,

gaméméd indra gómataḥ.

8.92.26<sup>c</sup> (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)

āraṁ hī śmā sutēsu naḥ sómeṣv indra bhūṣasi,

āraṁ te çakra dāvāne.

Translate 8.45.10, 'Let us escape thy hostilities; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come!' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unsern gekelterten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs; unlikely, because the pāda āraṁ te çakra dāvāne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty: 'Denn passend, Indra, mühst du dich für uns bei dem gebrauten Trank, o Indra, deiner Gab' gemäss.' We must translate: 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks; ready (come we) for thy gifts.' Cf. 8.46.9. The third pāda is elliptical: supply the verb gáchāmah, or the like, and observe 8.92.27<sup>c</sup>, āraṁ gamāma te vayām. The elliptical construction of the repeated pāda in 8.92.26<sup>c</sup> is certainly secondary and after-born, as compared with its expressed construction in 8.45.10<sup>b</sup>.

[8.45.11<sup>a</sup>, çānaic cid yānto adriṇaḥ: 8.61.4<sup>d</sup>, makṣú cid, &c.]

8.45.13<sup>a</sup>: 3.42.6<sup>a</sup>, vidmā hī tvā dhanamjayām.

8.45.15<sup>c</sup>, tāsya no véda ā bhara: 1.81.9<sup>c</sup>, téṣām no véda ā bhara.

[8.45.21<sup>a</sup>, stotrām indrāya gāyata: 8.89.1<sup>a</sup>, bṛhád indrāya gāyata.]

[8.45.21<sup>b</sup>, purunrmpāya sātване: 6.45.22<sup>b</sup>, puruhutāya sātване.]

8.45.29<sup>c</sup>: 1.5.2<sup>c</sup>, indraṁ sóme sácā suté.

8.45.33<sup>c</sup>: 8.6.25<sup>c</sup>, yád indra mṛá'yāsi naḥ; also refrain in 8.93.28<sup>c</sup>–30<sup>c</sup>.

8.45.40<sup>c</sup>–42<sup>c</sup>, vāsu spārhām tād ā bhara.

8.46.3<sup>b+c</sup> (Vaça Açvya; to Indra)  
ā yāsya te mahimānam çátamūte çátakrato,  
gīrbhīr grṇānti kārāvah.

8.99.8<sup>b</sup> (Nṛmedha Āṅgīrasa; to Indra)  
iṣkartāram āniṣkṛtaṁ sáhaskṛtaṁ çatāmūtiṁ çatákratum,  
samānām indram ávase havāmahe vāsavānam vasūjūvam.

8.54 (Vāl. 6).1<sup>b</sup> (Mātariçvan Kāṇva; to Indra)  
etát ta indra vīryam gīrbhīr grṇānti kārāvah,  
té stobhanta ūjam āvan ghṛtaçútam pāurāso nakṣan dhṛtibhih.

The accent of grṇānti in 8.54.1<sup>b</sup> seems to imitate 8.46.3<sup>c</sup>, secondarily and improperly.—  
Further instances of the cadence, grṇānti kārāvah under 6.45.33.

8.46.6<sup>c</sup>: 6.54.8<sup>c</sup>; 8.26.22<sup>b</sup>; 53 (Vāl. 5).1<sup>d</sup>, íçānam rāyá imahe.

8.46.8<sup>a+b</sup> (Vaça Açvya; to Indra)  
yás te mado váreṇyo yá indra vṛtrahántamaḥ,  
yá adadīḥ svār nṛbhīr yāḥ pītanāsu duṣṭārah.

9.61.19<sup>a</sup> (Amahiṇyū Āṅgīrasa; to Soma Pavamāna)  
yás te mado váreṇyas tēnā pavasvāndhasā,  
īdevāvīr aghaçaṁsahā.

9.24.7<sup>c</sup>

8.92.17<sup>b</sup> (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)  
yás te citrāçravastamo yá indra vṛtrahántamaḥ,  
yá ojadátamo madaḥ.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12<sup>c</sup>, asmákebhīr nṛbhīr ātrā svār jaya; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yó duṣṭáro viçvavāra çravāyyah), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing motifs.—Cf. the pādas, vīṣā mado váreṇyah, 1.175.2<sup>b</sup>, and (for 8.46.8<sup>d</sup>), sá çūro ástā pītanāsu duṣṭārah, 4.36.6<sup>b</sup>.

8.46.9<sup>d</sup> (Vaça Açvya; to Indra)  
yó duṣṭáro viçvavāra çravāyyo vājeṣv ásti tarutá,  
sá naḥ çaviṣṭha sávanā vaso gahi gaméma gómati vṛajé.

8.51 (Vāl. 3).5<sup>d</sup> (Çruṣṭigu Kāṇva; to Indra)  
yó no datā vāsunām īndram tāṁ hūmahe vayām,  
vidmā hy āsya sumatīṁ náviyasīṁ gaméma gómati vṛajé.

6.46.3<sup>b</sup>

Cf. 1.86.3<sup>a</sup>, sá gántā gómati vṛajé; and 7.32.10<sup>a</sup>, gámat sá gómati vṛajé.

[8.46.13<sup>b</sup>, purasthātā maghāva vṛtrahā bhuvat: 10.23.2<sup>b</sup>, indro maghāir maghāvā, &c.]

8.46.20<sup>d</sup>: 8.22.2<sup>b</sup>, bhujuūm vājeṣu pūrvyam.

8.47.1<sup>a</sup> (Trita Āptya; to Ādityas)

māhi vo mahatām āvo [vāruṇa mitra dācūṣe,] 5.71.3<sup>b</sup>  
yām āditya abhi druhó rākṣathā nēm aghām naçad [anehāso va utāyaḥ suūtāyo  
va utāyaḥ.] 8.47.1<sup>ef</sup>—18<sup>ef</sup>  
refrain, 8.47.1<sup>ef</sup>—18<sup>ef</sup>

8.67.4<sup>a</sup> (Matsya Sāmhada, or others; to Adityas)

māhi vo mahatām āvo [vāruṇa mitrāryaman,] 5.67.1<sup>c</sup>  
[āvāṁsy ā vṛṇīmahe.] 8.26.1<sup>c</sup>

See the estimate of 8.67.4 under 8.26.21<sup>c</sup>.

8.47.1<sup>b</sup>, vāruṇa mitra dācūṣe: 5.71.3<sup>b</sup>, vāruṇa mitra dācūṣah.

8.47.1<sup>ef</sup>—18<sup>ef</sup>, anehāso va utāyaḥ suūtāyo va utāyaḥ.

Cf. 5.65.5<sup>c</sup>, anehāsas tvótayaḥ.

8.47.5<sup>c</sup>: 1.4.6<sup>c</sup>, syāméd indrasya çārmani.

8.47.9<sup>b</sup>: 6.75.12<sup>d</sup>, 17<sup>d</sup>, āditih çārma yachatu.

8.47.9<sup>c</sup> (Trita Āptya; to Ādityas)

āditir na uruṣyatv [āditih çārma yachatu,] 6.75.12<sup>d</sup>  
mātā mitrásya reváto [ryamṇó vāruṇasya cānehāso va utāyaḥ suūtāyo va  
utāyaḥ.] 1.136.2<sup>e</sup>; ef: refrain, 8.47.1<sup>ef</sup>—18<sup>ef</sup>

10.36.3<sup>b</sup> (Luça Dhanaka; to Viçve Devāḥ)

viçvasmān no āditih pātṛ ānhaso mātā mitrásya vāruṇasya revátah,  
svārvaj jyótir avṛkāṁ naçimahi [tād devānām āvo adyā vṛṇīmahe.]

refrain, 10.36.2<sup>d</sup>—12<sup>d</sup>

8.47.9<sup>d</sup>: 1.136.2<sup>e</sup>, aryamṇó vāruṇasya ca.

8.47.15<sup>c</sup>, 17<sup>c</sup>, trité (17<sup>c</sup>, evā) duṣvāpnayā sārvaṁ.

8.47.18<sup>ab</sup> (Trita Āptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmánāgaso vayám,  
úṣo yāsmād duṣvāpnayād ābhāiṣmāpa tād uchatv [anehāso va utāyaḥ suūtāyo va  
utāyaḥ.] 8.47.1<sup>ef</sup>—18<sup>ef</sup>  
refrain, 8.47.1<sup>ef</sup>—18<sup>ef</sup>

10.164.5<sup>ab</sup> (Pracetas Āṅgirasa; Duṣvapnagham)

ājāiṣmādyāsanāma cābhūmánāgaso vayám,

jāgratsvapnāḥ saṁkalpāḥ pāpó yām dviṣmās tām sá ṛchatu yó no dvēṣṭi  
tām ṛchatu.

The repeated distich fits best, we may suppose, in 8.47.18<sup>ab</sup>. On the metre of 10.164.5<sup>c</sup> see Oldenberg, Prol. p. 39.



8.48.2<sup>c</sup> (Pragātha Kāṇva ; to Soma)

antāc ca prāgā āditir bhavāsy avayātā hāraso dāivyasya,  
indav indrasya sakhyām juṣāṇāḥ grāuṣṭiva dhūram ānu rāyā ṛdhyāḥ.

9.97.11<sup>c</sup> (Manyu Vasiṣṭha ; to Pavamāna Soma)

ādha dhārāyā mādhvā pṛcānās tiró róma pavate ādridugdhaḥ,  
indur indrasya sakhyām juṣāṇó devó devāsyā matsaró mādāya.

[8.48.4<sup>d</sup> : see under 8.18.22<sup>c</sup>.]

[8.48.6<sup>b</sup>, prā cakṣaya kṛṇuhī vāsyaso naḥ : 4.2.20<sup>c</sup>, ūc chocasva kṛṇuhī, &c.]

8.48.8<sup>a</sup> (Pragātha Kāṇva ; to Soma)

sóma rājan mṛlāyā naḥ svastí táva smasi vratyās tāsya viddhi,  
ālartī dākṣa utā manyūr indo mā no aryo anukāmām pára dāḥ.

10.59.6<sup>d</sup> (Bandhu Gāupāyana, &c. ; to Asuniti)

āsunitē púnar asmāsu cākṣuḥ púnāḥ prāṇām ihā no dhehi bhógam,  
jyók paçyema sūryam uccārantam, anumate mṛlāyā naḥ svastí.

4.24.5<sup>b</sup>

8.48.9<sup>c</sup> (Pragātha Kāṇva ; to Soma)

tvām hí nas tanvāḥ soma gopā gātre-gātre niṣasātthā nrcákṣāḥ,  
yāt te vayām pramināma vratāni sá no mṛṇa suṣakhā deva vāsyāḥ.

10.2.4<sup>a</sup> (Trita Aptya ; to Agni)

yád vo vayām pramināma vratāni vidúṣām devā áviduṣtarāsāḥ,  
agnis tād viçvam á pṛṇāti vidvān yēbhir devān ṛtúbhiḥ kalpáyāti.

Cf. 1.25.1.

8.48.11<sup>d</sup> : 1.113.16<sup>d</sup>, áganma yātra pratirānta āyuh.

[8.48.12<sup>b</sup>, ámartyo mártyaṇ āvivēça : 4.58.3<sup>d</sup>, mahó devó mártyaṇ á viveça.]

8.48.13<sup>d</sup> : 4.50.6<sup>d</sup> ; 5.55.10<sup>d</sup> ; 8.40.12<sup>d</sup> ; 10.121.10<sup>d</sup>, vayām syāma pátayo rayiṇām.

8.48.14<sup>c</sup>, vāyam sómasya viçváha priyāsah : 2.12.15<sup>c</sup>, vayām ta indra viçváha priyāsah.

8.48.14<sup>d</sup> : 1.117.25<sup>d</sup> ; 2.12.15<sup>d</sup>, suvīraso vidátham á vadema.

8.49(Vāl.1).1<sup>b</sup> (Praskaṇva Kāṇva ; to Indra)

abhí prá vaḥ surādhasam índram arca yáthā vidé,  
yó jaritṛbhyo maghāvā purūvāsuḥ sahásreṇeva çikṣati.

8.69.4<sup>b</sup> (Priyamedha Āṅgīraśa ; to Indra)

abhí prá gópatim giréndram arca yáthā vide,  
sūnúm satyāsyā sátpatim.

See Grassmann's inconsistent renderings, i. 485 ; ii. 435, occasioned by vaḥ in 8.49.1<sup>a</sup> : arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vāl.1).5<sup>a</sup> : 8.5.7<sup>a</sup>, á na stómam úpa dravát.

8.49(Vāl.1).5<sup>c</sup> (Praskaṇva Kāṇva : to Indra)

ā na stómam úpa dravád, dhiyānó ágo ná sotr̥bhīh,  
yām te svadhāvan svadāyanti dhenáva indra kāṇvesu rūtáyaḥ.

8.5.7<sup>a</sup>

8.50(Vāl.2).5<sup>c</sup> (Puṣṭigu Kāṇva ; to Indra)

ā naḥ sóme svadhvará iyānó átyo ná toçate,  
yām te svadāvan svádanti gūrtáyaḥ pāurē chandayase hāvam.

The repeated pāda in the second Vālakhilya hymn is inferior in sense and metre to that of the first. See under 8.5.7<sup>a</sup>.

8.49(Vāl.1).6<sup>c</sup> (Praskaṇva Kāṇva ; to Indra)

ugrām ná vīrām námasópa sedima víbhūtim ākṣitāvasum,  
udrīva vajrinn avató ná siñcaté kṣárantindra dhītáyaḥ.

8.50(Vāl.2).6<sup>c</sup> (Puṣṭigu Kāṇva ; to Indra)

prá vīrām ugrām víviciṁ dhanasp̥tām víbhūtim rādhaso mahāh,  
udrīva vajrinn avató vasutvanā sādā pipetha dāçūse.

8.49(Vāl.1).7<sup>abd</sup>, yád dha nūnām yád vā yajñé yád vā pr̥thivyām ádhi . . . ugrá  
ugrēbhīr ā gahi : 8.50(Vāl.2).7<sup>abd</sup>, yád dha nūnām parāvátī yád vā  
pr̥thivyām diví . . . ṛṣvāṛṣvēbhīr ā gahi ; 8.3.17<sup>d</sup>, ugrá ṛṣvēbhīr ā gahi.

8.49(Vāl.1).9<sup>c</sup> (Praskaṇva Kāṇva ; to Indra)

etāvatas ta imaha indra sumnāsya gómataḥ,  
yáthā právo maghavan médhyātithīm yáthā nípatithīm dhāne.

8.50(Vāl.2).9<sup>c</sup> (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vidyāma çūra návyasaḥ,  
yáthā práva étaçam k̥tvye dhāne yáthā váçam dāçavraje.

8.24.8<sup>b</sup>

For the relation of these two stanzas see under 8.24.8<sup>b</sup>.

8.49(Vāl.1).10<sup>ac</sup> (Praskaṇva Kāṇva ; to Indra)

yáthā kāṇve maghavan trasýádasyavi yáthā pakthé dāçavraje,  
yáthā góçarye ásanor ṛjicvanindra gómad dhíraṇyavat.

8.50(Vāl.2).10<sup>ac</sup> (Puṣṭigu Kāṇva ; to Indra)

yáthā kāṇve maghavan médhe adhvaré dr̥ghánthe dāmūnasi,  
yáthā góçarye ásiṣāso adrivo máyi gotrām hariçṛyam.

8.50(Vāl.2).5<sup>c</sup>, yām te svadāvan svádanti gūrtáyaḥ : 8.49(Vāl.1).5<sup>c</sup>, yām te  
svadhāvan svadāyanti gūrtáyaḥ.

8.50(Vāl.2).6<sup>c</sup>, udrīva vajrinn avató vasutvanā : 8.49(Vāl.1).6<sup>c</sup>, udrīva vajrinn  
avató na siñcaté.

8.50(Vāl.2).7<sup>abd</sup>, yád dha nūnām parāvátī yád vā pr̥thivyām diví, . . . ṛṣvā  
ṛṣvēbhīr ā gahi : 8.49(Vāl.1).7<sup>abd</sup>, yád dha nūnām yád vā yajñé yád  
vā pr̥thivyām ádhi . . . úgra ugrēbhīr ā gahi ; 8.3.17<sup>d</sup>, ugrá ṛṣvēbhīr  
ā gahi.

8.50(Vāl.2).9<sup>b</sup>: 8.24.8<sup>b</sup>, vidyāma çūra nāvyaṣaḥ.

8.50(Vāl.2).9<sup>c</sup>, yāthā prāva étaçaṁ kṛtvye dhāne: 8.49(Vāl.1).9<sup>c</sup>, yāthā prāvo maghavan médhyatithim.

8.50(Vāl.2).10<sup>ac</sup>, yāthā kāṇve maghavan médhe adhvaré . . . yāthā góçarye ásiṣāso adrivaḥ: 8.49(Vāl.1).10<sup>ac</sup>, yāthā kāṇve maghavan trasádasyavi . . . yāthā góçarye asanor rjīçvani.

8.51(Vāl.3).1<sup>ab</sup> (Çruṣṭigu Kāṇva; to Indra)  
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám,  
nípatithāu maghavan médhyatithāu pūṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1<sup>ab</sup> (Āyu Kāṇva; to Indra)  
yāthā mánāu vívasvati sómam çakrápibaḥ sutám,  
yāthā trté chānda indra jújoṣasy āyāu mādayase sácā.] cf. 8.4.2<sup>b</sup>

8.51(Vāl.3).5<sup>b</sup>: 6.46.3<sup>b</sup>, indraṁ tám hūmahe vayám.

8.51(Vāl.3).5<sup>d</sup>: 8.46.9<sup>d</sup>, gaméma gómati vrajé.

For remoter parallels see under 8.46.9<sup>d</sup>.

8.51(Vāl.3).6<sup>ab+cd</sup> (Çruṣṭigu Kāṇva; to Indra)  
yásmāi tvám vaso dānāya çikṣasi sá rāyás poṣam açnute,  
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

8.52(Vāl.4).6<sup>ab</sup> (Āyu Kāṇva; to Indra)  
yásmāi tvám vaso dānāya mánhase sá rāyás poṣam invati,  
vasūyávo vásupatiṁ çatakrátum stómair indraṁ havāmahe.] cf. 8.52(Vāl.4).6<sup>cd</sup>

8.61.14<sup>cd</sup> (Bharga Prāgūtha; o Indra)  
tvám hi rādhaspate rādhaso mahāḥ kṣāyasyāsi vidhatāḥ,  
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

For further instances of the pāda, sutávanto havāmahe, see next item.—Note that 8.52(Vāl.4).6<sup>cd</sup> = 8.61.10<sup>cd</sup>.—The cadence dānāya mánhase also in 8.61.8<sup>b</sup>.

8.51(Vāl.3).6<sup>cd</sup> = 8.61.14<sup>cd</sup>, tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe; 8.17.3<sup>c</sup>; 93.30<sup>b</sup>, sutávanto havāmahe.

8.52(Vāl.4).1<sup>ab</sup>, yāthā mánāu vívasvati sómam çakrápibaḥ sutám: 8.51(Vāl.3).1<sup>ab</sup>,  
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1<sup>d</sup>, āyāu mādayase sácā: 8.4.2<sup>b</sup>, indra mādayase sácā.]

[8.52(Vāl.4).3<sup>c</sup>, yásmāi víṣṇus trīṇi padā vicakramé: 1.22.18<sup>a</sup>; 8.12.27<sup>b</sup>, trīṇi padā vi cakrame (1.22.18<sup>a</sup>, vicakramé).]

8.52(Vāl.4).4<sup>cd</sup>, tām tvā vayām sudūghām iva godūho juhūmāsi ṇavasyāvah :  
1.4.1<sup>be</sup>, sudūghām iva gōduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10<sup>e</sup>.

8.52(Vāl.4).5<sup>b</sup> (Āyu Kāṇva ; to Indra)  
yó no datā sá naḥ pitā mahān ugrá iṇānakṛt,  
āyāmann ugró maghāvá purūvāsúr gór āḇvasya prá datu naḥ.

8.65.5<sup>b</sup> (Pragātha Kāṇva ; to Indra)  
índra gr̥ṇīśa u stuṣé mahān ugrá iṇānakṛt,  
éhi naḥ sutām piba.

For 8.65.5<sup>a</sup> cf. 2.20.4<sup>a</sup>, tām u stuṣa índraṁ tām gr̥ṇīse.

8.52(Vāl.4).6<sup>ab</sup>, yāsmāi tvām vaso dānāya mánhase sá rāyās pōṣam invati :  
8.51(Vāl.3).6<sup>ab</sup>, yāsmāi tvām vaso dānāya cikṣasi sá rāyās pōṣam  
aṇute.

8.52(Vāl.4).6<sup>cd</sup> (Āyu Kāṇva ; to Indra)  
yāsmāi tvām vaso dānāya mánhase sá rāyās pōṣam invati, 8.51(Vāl.3).6<sup>ab</sup>  
vasūyávo vásupatiṁ ṇatákratuṁ stómāir índraṁ havāmahe.

8.61.10<sup>cd</sup> (Bhargā Pragātha ; to Indra)  
ugrābhāhur mrakṣakṛtvā purāmdaró yádi me gr̥ṇāvad dhāyam,  
vasūyávo vásupatiṁ ṇatákratuṁ stómāir índraṁ havāmahe.

Note that 8.61.14<sup>cd</sup> = 8.51(Vāl.3).6<sup>cd</sup>.

8.52(Vāl.4).10<sup>b</sup> : 8.7.22<sup>b</sup>, sām kṣoṇí sám u sūryam.

8.53(Vāl.5).1<sup>d</sup> : 6.54.8<sup>e</sup> ; 8.26.22<sup>b</sup> ; 46.6<sup>e</sup>, iṇānam rāyá imahe.

8.53(Vāl.5).2<sup>b</sup>, vāvṛdhāno divé-dive : 8.12.28<sup>b</sup>, vāvṛdhāte divé-dive.

8.53(Vāl.5).2<sup>d</sup> : 8.11.9<sup>b</sup>, vājayānto havāmahe.

[8.53(Vāl.5).3<sup>cd</sup>, yé parāvátī sunviré jāneṣv á yé arvāvátíndavaḥ : 8.93.6<sup>ab</sup> ;  
9.65.22<sup>ab</sup>, yé sómāsaḥ parāvátī yé arvāvátī sunviré.]

8.53(Vāl.5).4<sup>d</sup> : 8.4.12, yátrā sómasya t̥mpási.

8.53(Vāl.5).6<sup>d</sup>, krātuṁ punatā ānuṣák : 8.12.11<sup>b</sup>, krātuṁ punṛta ānuṣák.

8.53(Vāl.5).7<sup>a</sup> : 5.35.1<sup>a</sup>, yás te sādhiṣṭhó 'vase.

8.54(Vāl.6).5<sup>e</sup>, téna no bodhi sadhamádyo vṛdhé : 8.3.1<sup>e</sup>, āpír no bodhi sadha-  
ádyo vṛdhé.

8.54(Vāl.6).1<sup>b</sup> : 8.46.3<sup>e</sup>, gr̥bhír gr̥ṇánti kārāvaḥ.

8.54(Vāl.6).6<sup>d</sup> : 4.8.6<sup>b</sup>, sasavāṁso ví gr̥ṇvire.

8.54(Vāl.6).7<sup>d</sup> : 9.61.15<sup>b</sup>, dhukṣāsva pipyūṣim iṣam ; 8.7.3<sup>c</sup>, dhukṣānta pipyūṣim iṣam ; 8.13.25<sup>c</sup>, dhukṣāsva pipyūṣim iṣam āvā ca naḥ.

[8.54(Vāl.6).8<sup>a</sup>, vayām ta indra stómebhir vidhema : 5.4.7<sup>a</sup>, vayām te agna ukthāir vidhema.]

8.55(Vāl.7).1<sup>c</sup> (Kṛṣa Kāṇva ; Praskapvasya dānastutih)  
bhūrīd indrasya viryām vy ākhyam abhy āyati,  
rādhas te dasyava vṛka.

8.56(Vāl.8).1<sup>a</sup> (Pṛsadhra Kāṇva ; Praskapvasya dānastutih)  
prāti te dasyave vṛka rādho adarṣy āhrayam,  
dyāur ná prathinā śāvaḥ.]

8.56

For the appraisal of 8.56.1 see under 1.8.5<sup>c</sup>.—For 8.55.1<sup>a</sup> cf. 1.80.8<sup>c</sup>, mahāt ta indra viryām.

8.56(Vāl.8).1<sup>c</sup> : 1.8.5<sup>c</sup>, dyāur ná prathinā śāvaḥ.

[8.56(Vāl.8).5<sup>c</sup>, agniḥ cukreṇa çociṣā : āgne cukreṇa, &c. ; see under 1.12.12.]

[8.57(Vāl.9).2<sup>a</sup>, yuvām devās trāya ekādaśasḥ : 9.9.2.4<sup>b</sup>, viçve devās, &c.]

8.57(Vāl.9).4<sup>a</sup>, ayām vām bhāgō nihito yajatrā : 1.183.4<sup>c</sup>, ayām vām bhāgō nihita iyām gīḥ.

8.59(Vāl.11).1<sup>d</sup> (Suparṇa Kāṇva ; to Indra and Varuṇa)  
imāni vām bhāgadheyāni sisrata indrāvaruṇa prā mahé sutēsu vām,  
yajñé-yajñe ha sávanā bhuranyātho yāt sunvaté yājamānāya çikṣathaḥ.

10.27.1<sup>b</sup> (Vasukra Āindra ; to Indra)  
āsat sú me jaritaḥ sábhivegō yāt sunvaté yājamānāya çikṣam,  
ānāçīrdam ahām asmi prahantā satyadhvītam vṛjināyantam ābhūm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pādas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3<sup>a</sup>.

[8.59(Vāl.11).2<sup>b</sup>, indrāvaruṇa mahimānam āçata : 1.85.2<sup>a</sup>, tā ukṣitāso mahimānam āçata.]

[8.59(Vāl.11).3<sup>c</sup>, tābhīr dāçvānsam avatām çubhas pati : 1.47.5<sup>c</sup>, tābhīḥ śv āsmān avatām, &c.]

8.59(Vāl.11).7<sup>b</sup> (Suparṇa Kāṇva ; to Indra and Varuṇa)  
indrāvaruṇa sāumanasām āçiptam rāyās pōçam yājamāneṣu dhattam,  
prajāṁ puṣṭīm bhūtīm asmāsu dhattam dirghayutvāya prā tiratām ta āyuh.

10.17.0<sup>d</sup> (Devagravas Yāmāyana ; to Sarasvatī)  
 sārāsvatīm yām pitāro hāvante dakṣiṇā yajñām abhinakṣāmāṇāḥ,  
 sahasrārghām ilō ātra bhāgām rāyās pōṣām yājamāneṣu dhehi.  
 10.122.8<sup>c</sup> (Citramahas Vasiṣṭha ; to Agni)  
 ni tvā vasiṣṭhā ahvanta vājinaṁ grṇānto agne vidātheṣu vedhāsaḥ,  
 rāyās pōṣām yājamāneṣu dhārāya ॥yuyām pāta svastibhiḥ sādā naḥ.॥  
 ॐ refrain, 7.1.20<sup>d</sup> ff.

8.60.1<sup>b</sup> : 5.20.3<sup>a</sup> ; 26.4<sup>c</sup> ; 10.21.1<sup>b</sup>, hōtāraṁ tvā vṛṇīmahe.

8.60.2<sup>d</sup> : 8.23.22<sup>b</sup> ; 39.8<sup>e</sup> ; 102.10<sup>c</sup>, agnīm yajñeṣu pūrvyām.

8.60.3<sup>e</sup>, mandrō yājiṣṭho adhvarēṣv īdyāḥ : 4.7.1<sup>b</sup>, hōtā yājiṣṭho adhvarēṣv īdyāḥ.

8.60.3<sup>d</sup> : 1.127.2<sup>c</sup>, viprebhiḥ ṣakra mánmabhiḥ.

8.60.4<sup>d</sup> (Bhargha Prāgātha ; to Agni)  
 ādrogham ā vahoṣatō yaviṣṭhya devān ājasra vitāye,  
 abhī prāyānsi sūdhitā vaso gahi māndasva dhītibhir hitāḥ.

10.140.3<sup>b</sup> (Agni Pāvaka ; to Agni)  
 ūrjo napāj jātavedaḥ suṣastibhir māndasva dhītibhir hitāḥ,  
 tvé iṣaḥ sām dadhur bhūrivarpasaḥ citrōtayo vāmājātāḥ.

8.60.8<sup>a</sup>, mā no mātāya ripāve rakṣasvine ; 8.22.14<sup>e</sup>, mā no mātāya ripāve  
 vājīnvasū.

[8.60.10<sup>a</sup>, pāhī viṣvasmād rakṣāso ārvāṇaḥ : see under 1.36.15.]

8.60.12<sup>a</sup>, yēna vānsāma pītanāsu cārdhataḥ : 6.19.8<sup>c</sup>, yēna vānsāma pītanāsu  
 cātrūn.

8.60.14<sup>d</sup> : 8.23.27<sup>a</sup>, vānsvā no vāryā purī.

8.60.17<sup>d</sup> : 1.127.2<sup>c</sup> ; 8.23.7<sup>b</sup>, hōtāraṁ carṣapīnām.

8.60.18<sup>cd</sup>, iṣanyāyā naḥ pururūpam ā bhara vājam nēdiṣṭham utāye : 8.1.4<sup>cd</sup>,  
 ūpa kramasva pururūpam ā bhara vājam nēdiṣṭham utāye.

8.60.19<sup>b</sup> (Bhargha Prāgātha ; to Agni)  
 āgne jāritar viṣpātis tepānō deva rakṣāsasāḥ,  
 āproṣiṇan grhāpatir mahān asi divās pāyūr duronayūḥ.

8.102.16<sup>b</sup> (Prayoga Bhārgava, or others ; to Agni)  
 āgne ghr̥tāśya dhītibhis tepānō deva ṣociṣā,  
 ā devān vakṣi yāksi ca.॥

ॐ 5.26.1<sup>c</sup>

Note that 8.60.2<sup>d</sup> = 8.102.10<sup>c</sup>.

[8.61.4<sup>d</sup>, makṣū cid yānto adriṇaḥ: 8.45.11<sup>a</sup>, śānāiḥ cid, &c.]

8.61.5<sup>b</sup>: 10.134.3<sup>d</sup>, indra viśvābhīr utībhīḥ; 8.12.5<sup>c</sup>, indra viśvābhīr utībhīr vavākṣitha; 8.32.12<sup>a</sup>, indro viśvābhīr utībhīḥ.

8.61.6<sup>b</sup> (Bharga Prāgātha; to Indra)  
pāurō ācvasya purukṣd gāvām asy útso deva hiraṇyāyaḥ,  
nākir hi dānam parimārdhiṣat tvē yād-yad yāmi tād ā bhara.

9.107.4<sup>d</sup> (Sapta Rṣayaḥ; to Pavamāna Soma)  
punānāḥ soma dhārayāpō vāsāno arṣasi,  
ā ratnadhā yōnim ṛtasya sīdasy útso deva hiraṇyāyaḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāurā is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression útso deva hiraṇyāyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this pāda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtā, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression útso deva hiraṇyāyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (Indra sompātama). Cf. Hillebrandt, *Ved. Myth.* i. 322 ff.—For 9.107.4<sup>b</sup> cf. 9.107.26<sup>a</sup>.

8.61.10<sup>cd</sup>: 8.52 (Vāl. 4).6<sup>cd</sup>, vasūyāvo vāsupatiḥ ṣatākratuḥ stómāir indram havāmahe.

8.61.13<sup>d</sup> (Bharga Prāgātha; to Indra)  
yāta indra bhāyāmahe tāto no ābhayaṁ kṛdhi,  
maghavañ chagdhī tāva tān na utībhīr ví dviṣo ví mṛdho jahi.

10.152.3<sup>a</sup> (Ṣaśa Bhāradvāja; to Indra)  
ví rākṣo ví mṛdho jahi ví vṛtrasya hānū ruja,  
ví manyūm indra vṛtrahann amītrasyābhidāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14<sup>cd</sup>: 8.51 (Vāl. 3).6<sup>cd</sup>, tān tvā vayāṁ maghavañ indra girvaṇaḥ sutāvanto havāmahe: 8.17.3<sup>c</sup>; 8.93.30<sup>b</sup>, sutāvanto havāmahe.

8.62.1<sup>e</sup>–6<sup>e</sup>, 7<sup>d</sup>–9<sup>d</sup>, 10<sup>e</sup>–12<sup>e</sup>, bhadrá indrasya rātāyaḥ.

[8.62.4<sup>b</sup>, indra brāhmāni vārdhanā: 5.73.10<sup>a</sup>, imā brāhmāni vārdhana.]

[8.63.2<sup>a</sup>, ukthā brāhma ca śāṇsyā: 1.8.10<sup>b</sup>, stōma ukthām ca śāṇsyā.]

[8.63.3<sup>c</sup>, stuṣe tād asya pāuṇsyam: 1.80.10<sup>c</sup>, mahāt tād, &c.]

[8.63.6<sup>b</sup>, kṛtāni kártvāni ca: 1.25.11<sup>c</sup>, kṛtāni yā ca kártvā.]

8.63.9<sup>b</sup>, urú kramiṣṭa jīvāse: 1.155.4<sup>d</sup>, urú kramiṣṭorugāyāya jīvāse.

8.64.1<sup>b</sup>: 1.10.7<sup>d</sup>, kṛṇuṣvā rādho adrivah.

[8.64.4<sup>c</sup>, ōbhé pṛṇāsi ródasi: 10.140.2<sup>d</sup>, pṛṇākṣi ródasi ubhé.]

Note the blend reading in TS. 4.2.7.3<sup>d</sup>, ubhe pṛṇākṣi rodasi.

[8.64.6<sup>c</sup>, asmākaṁ kāmam ā pṛṇa: 1.16.9<sup>a</sup>, sémām naḥ kāmam ā pṛṇa.]

8.64.7<sup>c</sup>, brahmā kās tām saparyati: 8.7.20<sup>c</sup>, brahmā kó vaḥ saparyati.

8.64.10<sup>c</sup>: 8.4.12<sup>d</sup>, tāsýēhi prá dravā piba.

8.64.12<sup>c</sup>, éhim indra dravā piba: 8.17.11<sup>c</sup>, éhim asyá dravā piba.

8.65.1<sup>ab</sup>: 8.4.1<sup>ab</sup>, yád indra prág ápaḡ údañ nyāḡ vā hūyāse nfbhiḥ.

8.65.2<sup>b</sup> (Pragātha Kāṇva; to Indra)

yád vā prasrávaṇe divó mādáyāse svāṇṇare,

yád vā samudré ándhasaḥ.

8.103.14<sup>d</sup> (Sobhari Kāṇva; to Agni and Maruts)

ágne yāhi marútsakhā rudrébhiḥ sómapitaye,

sóbharyā úpa suṣtutīm mādáyasva svāṇṇare.

Cf. 8.6.39<sup>a</sup>, mándasvā sū svāṇṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3<sup>c</sup>, indra sómasya pitāye: índraṁ sómasya, &c.; see under 1.16.3.]

8.65.5<sup>b</sup>: 8.52 (Val. 4).5<sup>b</sup>, mahāñ ugrá iṇanakṛt.

8.65.6<sup>b</sup>: 5.20.3<sup>d</sup>; 7.94.6<sup>b</sup>, práyasvanto havāmahe.

8.65.6<sup>c</sup>: 1.13.7<sup>c</sup>; 10.188.1<sup>c</sup>, idám no barhír ásáde.

8.65.7 = 4.32.13.

8.65.7<sup>c</sup> = 4.32.13<sup>c</sup>; 8.43.23<sup>a</sup>, tām tvā vayām havāmahe.

8.65.8<sup>ab</sup>, idám te somyām mádhv ádhuksann ádribhír nárah: 8.38.3<sup>ab</sup>, idám vām madiráṁ mádhv ádhuksann ádribhír nárah.

8.65.9<sup>c</sup>: 1.9.8<sup>a</sup>; 44.2<sup>d</sup>, asmé dhehi grávo brhát.

8.65.12<sup>c</sup> (Pragātha Kāṇva; to Indra)

nápāto durgáhasya me sahásreṇa surádhasaḥ,

grávo devéṣv akrata.

10.62.7<sup>d</sup> (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)

indreṇa yujá niḥ srjanta vāgháto [vrajām gómantam açvīnam,

10.25.5<sup>d</sup>

sahásraṁ me dádato aṣṭakarnyāḥ grávo devéṣv akrata.



8.66.6<sup>b</sup> : 8.33.15<sup>d</sup>, mādāya dyukṣa somapāh.

[8.66.8<sup>c</sup>, sémām na stómam jujuṣāṇā á gahi : 1.16.5<sup>a</sup>, sémām na stómam á gahi.]

8.66.12<sup>c</sup>, tirāç cid aryāḥ sávanā vaso gahi : 4.29.1<sup>c</sup>, tirāç cid aryāḥ sávanā purūpi.

[8.66.13<sup>cd</sup>, nahí tvád anyāḥ puruhūta káç canā mághevann ásti marḍitā ; 1.84.19<sup>c</sup>, ná tvád anyó maghavann asti marḍitā.]

8.67.1<sup>c</sup>, 10<sup>c</sup>, sumṛīkām (10<sup>c</sup>, sumṛīkām) abhiṣṭaye.

8.67.4<sup>ab</sup>, máhi vo mahatām ávo várūṇa mītrāryaman : 8.47.1<sup>ab</sup>, máhi vo mahatām ávo várūṇa mītra dāçúṣe.

8.67.4<sup>b</sup> : 5.67.1<sup>c</sup> ; 10.126.2<sup>b</sup>, várūṇa mītrāryaman.

8.67.4<sup>c</sup> : 8.26.21<sup>c</sup>, ávānsy á vṛṇīmahe.

8.67.6<sup>c</sup> : 8.20.26<sup>b</sup>, tēnā no ádhi vocata.

8.67.18<sup>b</sup> : 8.18.12<sup>b</sup>, ádityā yān mūmocatī.

8.68.1<sup>d</sup> : indra çáviṣṭha sátpate : 8.13.12<sup>a</sup>, indra çaviṣṭha satpate.

8.68.5<sup>c</sup> : 8.1.3<sup>b</sup> ; 15.12<sup>b</sup>, nānā hávanta útāye.

8.68.7<sup>b</sup>, indram codāmi pītāye : 3.42.8<sup>b</sup>, sómam codāmi pītāye.

8.68.9<sup>c</sup> (Priyamedha Āṅgīrasa ; to Indra)

tvótāsas tvā yujāpsū sūrye mahād dhānam,

jáyema pṛtsū vajrivaḥ.

8.92.11<sup>c</sup> (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

áyama dhīvato dhíyo 'rvadbhiḥ çakra godare,

jáyema pṛtsū vajrivaḥ.

[8.69.1<sup>a</sup>, prá-pṛa vas triṣṭúbham iṣam : 8.7.1<sup>a</sup>, prá yád vas, &c.]

8.69.3<sup>b</sup> : 1.84.11<sup>b</sup>, sómam çṛṇanti pṛçṇayaḥ.

8.69.3<sup>d</sup> : 1.105.5<sup>b</sup>, triṣṭv á rocané divāḥ.

8.69.4<sup>b</sup> : 8.49 (Val. 1).1<sup>b</sup>, indram area yáthā vidé.

8.69.6<sup>b</sup> : 8.7.10<sup>b</sup>, duduhré vajríṇe mādhu.

8.69.7<sup>b</sup>, grhām indraç ca gánvahi : 1.135.7<sup>c</sup> ; 4.49.3<sup>b</sup>, grhām indraç ca gachatam.

8.69.9<sup>d</sup> : 1.80.9<sup>d</sup>, indrāya bráhmódyatam.

8.69.10<sup>d</sup> : 9.1.9<sup>c</sup> ; 4.4<sup>b</sup>, sómam indrāya pátave ; 9.24.3<sup>b</sup>, sóméndrāya pátave.

Added in proof.

8.69.11<sup>b+</sup> (Priyamedha Āṅgirasa; to Indra)

āpād indro āpād agnīr viçve devā amatsata,

vāruṇa id ihā kṣayat tām āpo abhy ānūṣata vatsām saṁçīçvarīr iva.

9.14.3<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

ād asya çuṣmīṇo rāse viçve devā amatsata,

yādī góhīr vaśāyāte.

9.61.14<sup>b</sup> (Amahīyu Āṅgirasa; to Soma Pavamāna)

tām id vardhantu no gīro vatsām saṁçīçvarīr iva,

yā indrasya hr̥daṁśānīḥ.

Stanza 8.69.11 has the earmarks of inferiority; it differs from its connexion in the hymn as regards sense and metre; cf. Grassmann, i. 564; Bergaigne, iii. 130. The two repeated pādas are pretty certainly borrowed from the sphere of Soma Pavamāna; cf. 9.13.7; 86.2; 100.1, 7; 104.2.

8.69.14<sup>b</sup>: 8.16.11<sup>c</sup>, indro viçvā āti dvīṣaḥ.

[8.69.15<sup>a</sup>, arbhakó ná kumārakāḥ: 8.30.1<sup>b</sup>, (arbhakó) devāso ná kumārakāḥ.]

8.69.16<sup>c</sup>: 6.51.16<sup>b</sup>, svastigām anehāsam.

8.69.17<sup>ab</sup>: 1.36.7<sup>ab</sup>, tām ghem itthā namasvīna úpa svarájāṁ āsate.

8.69.18<sup>a</sup>: 1.30.9<sup>a</sup>, ānu pratnāsyāukasaḥ.

8.70.3<sup>a</sup>: 8.31.17<sup>a</sup>, nákiṣ tām kármanā naçat.

8.71.6<sup>c</sup>, prá ṇo naya vāsyó ácha: 6.47.7<sup>b</sup>, prá no naya pratarām vāsyó ácha;  
10.45.9, prá tām naya pratarām, &c.

8.71.8<sup>c</sup>, tvām içiṣe vāsūnām: 1.170.5<sup>a</sup>, tvām içiṣe vasupate vāsūnām.

8.71.9<sup>c</sup>: 1.30.10<sup>c</sup>, sákhe vaso jaritṛbhyaḥ; 3.51.6<sup>d</sup>, sákhe vaso jaritṛbhyo váyo dhāḥ.

8.71.10<sup>d</sup>, puruṇaçastām útāye: 8.12.14<sup>c</sup>, puruṇaçastām útāya ṛtāsyā yāt.

[8.71.11<sup>a</sup>, agnīm sūnūm sáhaso jatávedasam: 1.127.1<sup>b</sup>, vāsūm sūnūm, &c.]

8.71.11<sup>d</sup>: 5.22.1<sup>d</sup>, hótā mandrátaṁo viçí.

[8.71.12<sup>a</sup>, agnīm vo devayajyāyā: 5.21.4<sup>a</sup>, devām vo devayajyāyā.]

8.71.12<sup>b</sup>: 5.28.6<sup>b</sup>, agnīm prayaty ādhvaré; 10.21.6<sup>b</sup>, ágne prayaty ādhvaré.

8.71.13<sup>b</sup>, içe yó váryāṇām: 1.5.2<sup>b</sup>; 24.3<sup>b</sup>, içānām váryāṇām; 10.9.5<sup>a</sup>, içānā váryāṇām.

[8.72.3<sup>b</sup>, rudrām paró maṇṣáyā: 5.17.2<sup>d</sup>, mandrām paró, &c.]

8.72.15<sup>a</sup>, úpa srákveṣu bāpsataḥ: 7.55.2<sup>d</sup>, úpa srákveṣu bāpsato ní śú svapa.

[8.72.16<sup>a</sup>, ádhukṣat pipyūṣim iṣam: see under 8.7.3.]

8.73.1<sup>b</sup>: 1.46.7<sup>c</sup>, yuñjāthām aḥvinā rátham.

8.73.1<sup>c</sup>–18<sup>c</sup>, ánti śád bhūtu vām ávaḥ.

8.73.5<sup>ab</sup>, yád adyá kárhi kárhi cie chuṣṛyātām imám hávam: 5.74.10<sup>ab</sup>, áḥvinā yád dha kárhi cie chuṣṛyātām imám hávam.

8.73.10<sup>b</sup>, ṣṛputám ma imám hávam: 2.41.13<sup>b</sup> = 6.52.7<sup>b</sup>, ṣṛputá ma imám hávam; 8.85.2<sup>b</sup>, imám me ṣṛputam hávam.

8.73.14<sup>ab</sup>, á no gávyebhir áḥvyāiḥ sahásrāir úpa gachatam: 6.60.14<sup>ab</sup>, á no gávyebhir áḥvyāir vasavyāir úpa gachatam.

[8.73.18<sup>a</sup>, púram ná dhṛṣṇav á ruja: 9.108.6<sup>d</sup>, varmāva dhṛṣṇav, &c.]

[8.74.5<sup>a</sup>, amṛtaṁ jātávedasam: 6.48.1<sup>c</sup>, prá-pṛa vayám amṛtaṁ jātávedasam.]

8.74.5<sup>b</sup>, tirás támāṁsi darçatám: 3.27.13<sup>b</sup>, tirás támāṁsi darçatāḥ.

8.74.7<sup>c</sup>, mándra sújata súkrato: 1.144.7<sup>b</sup>, mándra svádháva řtajata súkrato.

8.74.12<sup>b</sup>: 7.94.5<sup>c</sup>, sabádho vājasātaye.

[8.74.14<sup>d</sup>, vákṣan váyo ná túgryam: 8.3.23<sup>c</sup>, ástam váyo ná túgryam.]

8.75.3<sup>b</sup>: 3.24.3<sup>b</sup>; 8.19.25<sup>c</sup>, sáhasaḥ sūnav āhuta.

8.75.12<sup>ab</sup>, mā no asmín mahāadhané párá varg bhārabhīd yatha: 6.59.7<sup>cd</sup>, mā no asmín mahāadhané párá varktaṁ gāvīṣṭṣu.

8.75.16<sup>c</sup>: 3.42.6<sup>c</sup>; 8.98.11<sup>c</sup>, ádhā te sumnām mahe.

8.76.1<sup>b</sup>: 1.11.8<sup>a</sup>, índram řṇanam ójasā.

8.76.2<sup>c</sup>: 1.80.6<sup>b</sup>; 8.6.6<sup>b</sup>; 8.9.3<sup>d</sup>, vājreṇa řatāparvaṇā.

8.76.5<sup>c</sup> (Kurusuti Kāṇva; to Indra)  
marútvantam řjīṣṇam ójasvantaṁ virapṇanam,  
índram gīrbhír havāmahe.

8.88.1<sup>d</sup> (Nodhas Gāutama; to Indra)

tām vo dasmám řjīṣāṁ vásor mandānām āndhasaḥ,

abhi vatsām ná svásareṣu dhenāva, índram gīrbhír navāmahe. 4.2.2.2<sup>b</sup>

8.76.6<sup>a</sup> : 1.23.7<sup>a</sup>, marūtvan̄taṁ havāmahe.

8.76.6<sup>c</sup> : 1.22.1<sup>c</sup> ; 23.2<sup>c</sup> ; 4.49.5<sup>c</sup> ; 5.71.3<sup>c</sup> ; 6.59.10<sup>d</sup> ; 8.94.10<sup>c</sup>—12<sup>c</sup>, asyā sómasya pítāye.

[8.76.7<sup>b</sup>, pibā sómam̄ çatakrato : 3.37.8<sup>c</sup>, indra sómam̄, &c.]

8.76.9<sup>b</sup>, sutām̄ sómam̄ diviṣṭiṣu : 1.86.4<sup>b</sup>, sutāḥ sómo diviṣṭiṣu.

8.76.9<sup>c</sup> (Kurusuti Kāṇva ; to Indra)

pibéd indra marútsakhā [sutām̄ sómam̄ diviṣṭiṣu,

cf. 1.86.4<sup>b</sup>

vájram̄ çíçāna ójasā.

10.153.4<sup>c</sup> (Devajāmaya Indramātarah ; to Indra)

tvām indra sajóṣasam arkām̄ bibharṣi bāhvóh,

vájram̄ çíçāna ójasā.

8.76.11<sup>a</sup> : 8.6.38<sup>a</sup>, ánu tvā ródasi ubhé.

8.77.1<sup>bc</sup>, ví prehad iti mātáram, ká ugráh kē ha çṛṇvire : 8.45.4<sup>bc</sup>, jātāḥ prehad ví mātáram, ká ugráh kē ha çṛṇvire.

[8.77.8<sup>a</sup>, téna stotṛbhya á bhara : see under 5.6.1<sup>e</sup>.]

8.78.8<sup>b</sup> (Kurusuti Kāṇva ; to Indra)

tvé vásūni sámgatā víçvā ca soma sáubhagā,

sudátv áparihvṛtā.

9.4.2<sup>b</sup> (Hiranyastūpa Āṅgirasa ; to Soma Pavamāna)

[sānā jyótiḥ sānā svar] víçvā ca soma sáubhagā,

cf. 9.9.9<sup>c</sup>

[áthā no vásyasas kṛdhi.]

cf. refrain, 9.4.1<sup>c</sup>—10<sup>c</sup>

9.55.1<sup>c</sup> (Avatsāra Kāçyapa : to Soma Pavamāna)

yávam̄-yavam̄ no ándhasā puṣṭām̄-puṣṭām̄ pári srava,

sóma víçvā ca sáubhagā.

8.80.2<sup>c</sup> : 6.45.17<sup>c</sup>, sá tvām̄ na indra mṛṇaya ; cf. also 8.80.1<sup>c</sup>.

8.80.3<sup>a</sup>, kím aṅgā radhracódanah̄ : 6.44.10<sup>d</sup>, kím aṅgā radhracódanam̄ tvāhuḥ.

[8.80.7<sup>c</sup>, iyām̄ dhír̄ ṛtvíyāvati : 8.12.10<sup>a</sup>, iyām̄ ta ṛtvíyāvati (sc. dhíḥ).]

8.81.4<sup>a</sup> : 8.24.19<sup>a</sup> ; 95.7<sup>a</sup>, éto nv̄ indram̄ stávāma.

8.82.2<sup>a</sup> : 1.23.1<sup>a</sup>, tivráh̄ sómāsa á gahi.

[8.82.3<sup>c</sup>, bhúvat ta indra çām̄ hṛdé : 10.86.15<sup>c</sup>, manthás ta indra çām̄ hṛdé.]

8.82.5<sup>a</sup>, túbhyāyām ádribhiḥ sutāḥ: 1.135.2<sup>a</sup>, túbhyāyām sómaḥ páripūto ádribhiḥ.

8.82.7<sup>c</sup>-9<sup>c</sup>, pibéd asya tvám iṣe.

8.82.9<sup>b</sup> (Kusidin Kāva; to Indra)

yām te ṣyenāḥ padābharat tiró rájáṁsy áspṛtam,

pibéd asya tvám iṣe.]

☞ refrain, 8.82.7<sup>c</sup>-9<sup>c</sup>

9.3.8<sup>b</sup> (Ḣunaḥṣepa Ājigarti; to Soma Pavamāna)

eṣā divaṁ vy ásarat tiró rájáṁsy áspṛtaḥ,

pávamānaḥ svadhvarāḥ.

8.83.2<sup>b</sup>: 1.26.4<sup>b</sup>; 4.1.1<sup>b</sup>; 4.55.10<sup>b</sup>; 5.67.3<sup>b</sup>; 8.18.3<sup>b</sup>; 28.2<sup>a</sup>; 10.126.3<sup>b</sup>-7<sup>b</sup>,  
várūṇo mitró aryamā.

8.83.3<sup>c</sup>: 7.66.12<sup>d</sup>, yūyám ṛtāsya rathyaḥ.

[8.83.4<sup>b</sup>, vāmānī várūṇa ṣāṁsyam; 8.18.21<sup>b</sup>, nṛvād varūṇa ṣāṁsyam.]

8.83.9<sup>a</sup>: 1.15.2<sup>c</sup>; 6.51.15<sup>a</sup>; 8.7.12<sup>a</sup>, yūyám hí ṣṭhā sudānavah.

8.83.9<sup>b</sup>: 6.51.15<sup>b</sup>, indrajyeṣṭhā abhidyavaḥ.

8.84.1<sup>a</sup>, prēṣṭham vo átithīm (stuṣé): 1.186.3<sup>a</sup>, prēṣṭham vo átithīm gr̥ṇiṣe.

8.84.1<sup>c</sup>, agnīm rátham ná védyam: 8.19.8<sup>b</sup>, agní rátho ná védyah.

[8.84.3<sup>c</sup>, rākṣa tokám utá tmānā: 1.41.6<sup>b</sup>, viṣvaṁ tokám utá tmānā.]

8.84.8<sup>b</sup>: 5.35.7<sup>b</sup>, puroyāvanam ājīṣu.

8.85.1<sup>a</sup>, á me hávaṁ nāsatyā: 1.183.5<sup>d</sup>, á me hávaṁ nāsatyópa yātam.

8.85.1<sup>b</sup>: 5.75.3<sup>b</sup>; 8.8.1<sup>b</sup>, áṣvinā gáchataṁ yuvam.

8.85.1<sup>c</sup>-9<sup>c</sup>: 1.47.9<sup>d</sup>, mádhvaḥ sómasya pítāye.

[8.85.2<sup>b</sup>, imám me ṣṛṇutam hávaṁ: 8.73.10<sup>b</sup>, ṣṛṇutam ma imám hávaṁ; cf.  
under 2.41.13.]

8.85.4<sup>a</sup>: 7.94.2<sup>a</sup>, ṣṛṇutam jaritúr hávaṁ; 8.13.7<sup>b</sup>, ṣṛṇudhí jaritúr hávaṁ.

8.85.5<sup>a</sup>: 8.5.12<sup>c</sup>, chardír yantam ádabhyam.

[8.85.6<sup>a</sup>: gáchataṁ dāṣūṣo gr̥hām: 8.5.5<sup>c</sup>; 22.3<sup>d</sup>, gántārā dāṣūṣo gr̥hām.]

8.86.1<sup>c</sup>-3<sup>c</sup>, tá vaṁ viṣvako havate tanúkṛthé.

8.86.1<sup>d</sup>-5<sup>d</sup>, má no ví yāuṣṭam sakhyá mumócatam.

8.87.2<sup>ab+c</sup> (Dyumnika Vasiṣṭha, or others; to Aṇvins)

pībataṁ gharmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ narā,  
tā mandasānā mānuṣo duroṇā ā nī pātaṁ vēdasā vāyaḥ.

8.87.4<sup>ab</sup> (The same)

pībataṁ sōmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,  
tā vāvṛdhānā ūpa suṣṭutīm divo gantāṁ gaurāv ivēriṇam.

10.40.13<sup>a</sup> (Ghoṣā Kākṣivati; to Aṇvins)

tā mandasānā mānuṣo duroṇā ā dhattāṁ rayīm sahāviraṁ vacasyāve,  
kṛtāṁ tirthāṁ suprapāṇāṁ ṣubhas patī sthānūṁ pathesṭhām āpa durma-  
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2<sup>b</sup>: 1.47.8<sup>d</sup>; 8.87.4<sup>b</sup>, ā barhiḥ sīdataṁ narā (8.87.4<sup>b</sup>, sumāt); 1.142.7<sup>d</sup>,  
sīdataṁ barhīr ā sumāt.

8.87.3<sup>a</sup>: 8.8.18<sup>a</sup>, ā vām viṣvābhīr ūtibhiḥ; 8.8.1<sup>a</sup>, ā no viṣvābhīr ūtibhiḥ; 7.24.4<sup>a</sup>,  
ā no viṣvābhīr ūtibhiḥ sajōṣāḥ.

8.87.3<sup>b</sup>: 1.45.4<sup>b</sup>; 8.8.18<sup>b</sup>, priyāmedhā ahūṣata.

8.87.4<sup>b</sup>, ā barhiḥ sīdataṁ sumāt: 1.47.8<sup>d</sup>; 8.87.2<sup>b</sup>, ā barhiḥ sīdataṁ narā;  
1.142.7<sup>d</sup>, sīdataṁ barhīr ā sumāt.

8.87.5<sup>a</sup>: 8.8.2<sup>a</sup>; 9.14<sup>a</sup>, ā nūnām yātam aṇvinā.

8.87.5<sup>b</sup>: 8.13.11<sup>b</sup>, āṇvebhiḥ prūṣitāpsubhiḥ.

8.87.5<sup>c</sup>, dāsra hiraṇyavartani ṣubhas patī: 1.92.18<sup>b</sup>; 5.75.2<sup>c</sup>; 8.5.11<sup>b</sup>; 8.1<sup>c</sup>,  
dāsra hiraṇyavartani.

8.87.5<sup>d</sup>: 1.47.3<sup>b</sup>, 5<sup>d</sup>; 3.62.18<sup>c</sup>; 7.66.19<sup>c</sup>, pātām sōmam ṛtāvṛdhā.

8.87.6<sup>a</sup>: 8.26.9<sup>a</sup>, vayām hī vām hāvāmahe.

8.88.1<sup>c</sup>, abhi vatsām nā svāsareṣu dhenāvaḥ: 2.2.2<sup>b</sup>, āgne vatsām, &c.

8.88.1<sup>d</sup>, indraṁ gīrbhīr navāmahe: 8.76.5<sup>c</sup>, indraṁ gīrbhīr havāmahe.

8.88.2<sup>d</sup>: 8.33.3<sup>d</sup>, makṣū gōmantam imahe.

8.88.6<sup>d</sup>: 8.4.18<sup>d</sup>, mánhiṣṭho vājasātaye: 1.130.1<sup>e</sup>, mánhiṣṭhaṁ vājasātaye.

[8.89.1<sup>a</sup>, bṛhād indrāya gāyata: 8.45.21<sup>a</sup>, stotrām indrāya gāyata.]

8.89.2<sup>c</sup> (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa; to Indra)  
āpādhamaḍ abhiṇastīr aṇstihāthēndro dyumny ābhavat,  
devās ta indra sakhyāya yemire bṛhadbhāno mārudgaṇa.

8.89.2—] *Part 1: Repeated Passages belonging to Book VIII* [394

8.98.3<sup>c</sup> (Nṛmedha Āṅgīrasa; to Indra)

[vibhrājāñ jyōtiṣā svār āgacho rocanām divāḥ,  
devās ta indra sakhyāya yemire.

ॐ 8.98.3<sup>ab</sup>

Cf. Bergaigne ii. 187.

8.89.3<sup>d</sup>: 1.80.6<sup>b</sup>; 8.6.6<sup>b</sup>; 76.2<sup>c</sup>, vājireṇa ṣatāparvaṇa.

8.89.7<sup>b</sup>: 9.107.7<sup>d</sup>; 10.156.4<sup>b</sup>, ā sūryam rohaya divi; 1.7.3<sup>b</sup>, ā sūryam rohayad divi.

[8.90.5<sup>a</sup>, tvām indra yaçā asi: 8.23.30<sup>a</sup>, āgne tvām yaçā asi.]

8.91.2<sup>de</sup>: 3.52.1<sup>ab</sup>, dhānāvantañ karambhīṇam apūpāvantañ ukthīnam.

8.91.3<sup>d</sup> (Apālā Ātreya; to Indra)

ā canā tvā cikitsāmō 'dhi canā tvā nēmasi,  
ṣānāir iva ṣanakāir ivēndrāyendo pāri srava.

9.106.4<sup>b</sup> (Cakṣus Mānava; to Pavamāna Soma)

prā dhanvā soma jāgṛvir indrāyendo pāri srava,  
[dyumāntaṃ ṣuṣmam ā bharā svarvidam.]

ॐ 9.29.6<sup>c</sup>

The repeated pāda is refrain in 9.112.1<sup>c</sup> ff.; cf. also 9.56.4<sup>b</sup>, svādūr indo pāri srava; 9.62.9<sup>a</sup>, tvām indo, &c.—Cf. von Schroeder, WZKM. xx. 236; Geldner, Rigveda Kommentar, p. 132.

8.92.1<sup>b</sup>: 1.5.1<sup>b</sup>, indram abhī prā gāyata.

8.92.2<sup>a</sup>: 8.15.1<sup>b</sup>, puruhūtāñ puruṣtutām.

8.92.5<sup>a</sup>, tām v abhī prārcata: 8.15.1<sup>a</sup>, tām v abhī prā gāyata.

8.92.5<sup>b</sup>: 1.16.3<sup>c</sup>; 3.42.4<sup>a</sup>; 8.17.15<sup>d</sup>; 97.11<sup>b</sup>; 9.12.2<sup>c</sup>, indram sōmasya pītāye.

8.92.6<sup>a</sup> (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

asyā pītṛvā mādānām devō devāsyāujasā,  
viçvābhī bhūvanā bhuvat.

9.23.7<sup>a</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

asyā pītṛvā mādānām indro vṛtrāny apratī,  
jaghāna jaghānac ca nū.

8.92.11<sup>c</sup>: 8.68.9<sup>c</sup>, jāyema prtsū vajrivaḥ.

[8.92.12<sup>a</sup>: vāyam u tvā ṣatakrato: 6.45.25<sup>a</sup>, imā u tvā ṣatakrato.]

8.92.12<sup>b</sup>: 1.91.13<sup>b</sup>, gāvo ná yāvasesv ā.

8.92.14<sup>c</sup>, 22<sup>c</sup>, ná tvām indrāti ricyate.

8.92.17<sup>b</sup>: 8.46.8<sup>b</sup>, yā indra vṛtrahāntamaḥ.

[8.92.20<sup>a</sup>, yāsmiṇ vīṣvā ādhi grīyaḥ: 1.139.3<sup>d</sup>, yuvór vīṣvā, &c.]

8.92.21 = 8.13.18.

8.92.21<sup>c</sup> = 8.13.18<sup>c</sup>: 9.61.14<sup>a</sup>, tám id vardhantu no girāḥ.

8.92.22<sup>a</sup>: 1.15.1<sup>b</sup>, ā tvā viçantv indavaḥ.

8.92.22<sup>b</sup>: 8.6.35<sup>b</sup>; 9.108.16<sup>b</sup>, samudrām iva sindhavaḥ.

8.92.25<sup>c</sup> (Ṛutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)  
āram āçvāya gāyati ṛutākakṣo āram gāve,  
āram indrasya dhāmne.

9.24.5<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)  
indo yād ādribhiḥ sūtāḥ pavitraṁ paridhāvasi,  
āram indrasya dhāmne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Ṛutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of āram with āçvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, āram indrasya dhāmne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of āram have, in reality, a different value from the third. The preceding and following stanzas also play upon āram; cf. under 8.45.10<sup>b</sup>.

8.92.26<sup>c</sup>: 8.45.10<sup>b</sup>, āram te çakra dāvāne.

8.92.30<sup>c</sup>: 8.13.14<sup>b</sup>, mātsvā sūtāsyā gómataḥ.

8.93.3<sup>b</sup> (Sukakṣa Āṅgirasa; to Indra)  
sā na indraḥ çivāḥ sākḥāçvāvad gómad yāvamat,  
urúdhāreva dohate.

9.69.8<sup>b</sup> (Hiranyastūpa Āṅgirasa; to Pavamāna Soma)  
ā naḥ pavasva vāsumad dhīraṇyavad āçvāvad gómad yāvamat suvīryam,  
yūyām hí soma pitáro máma sthāna divó mūrdhānaḥ prāsthita  
vayaskṛtaḥ.

The metre is entirely in favour of the priority of 9.69.8<sup>b</sup>; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5<sup>a</sup>, yād vā pravṛddha satpate: 8.12.8<sup>a</sup>, yádi pravṛddha satpate.]



8.93.6<sup>ab</sup> (Sukakṣa Āṅgīrasa ; to Indra)

yé sómāsaḥ parāvāti yé arvāvāti sunviré,  
sárvāns tām indra gachasi.

9.65.22<sup>ab</sup> (Bhṛgu Vārūni, or Jamadagni Bhārgava ; to Soma Pavamāna)

yé sómāsaḥ parāvāti yé arvāvāti sunviré,  
yé vādāḥ çaryañvati.

Cf. 8.53 (Vāl. 5).3<sup>cd</sup>, yé parāvāti sunviré jāneṣv ā yé arvavātīndavaḥ. See Hillebrandt, Ved. Myth. 1.123 ff.

8.93.11<sup>b</sup>: 5.82.2<sup>c</sup>, ná minānti (5.82.2<sup>c</sup>, minanti) svarājyām.

8.93.12<sup>b</sup>: 6.44.5<sup>d</sup>, devī çuṣmanī saparyataḥ.

[8.93.19<sup>c</sup>, káyā stotf̥bhya ā bhara : see under 5.6.1<sup>e</sup>.]

8.93.20<sup>c</sup>: 1.16.8<sup>c</sup>, vṛtrahā sómapiṭaye.

8.93.22<sup>b</sup>, uçānto yanti vitāye: 1.5.5<sup>b</sup>, çūcayo yanti vitāye.

8.93.24 = 8.32.29.

8.93.24<sup>a</sup> = 8.32.29<sup>a</sup>: 8.13.27<sup>a</sup>, ihā tyā sadhamādya.

[8.93.25<sup>a</sup>, tūbhyam sómāḥ sutā imé: 3.40.4<sup>a</sup>; 42.5<sup>a</sup>, indra sómāḥ sutā imé.]

[8.93.26<sup>b</sup>, dādhad rātnā ví dāçūṣe: 4.15.3<sup>c</sup>; 9.3.6<sup>c</sup>, dādhad rātnāni dāçūṣe.]

8.93.28<sup>c</sup>–30<sup>c</sup>, yād indra mṛlāyāsi naḥ ; see also under 8.6.25<sup>a</sup>.

[8.93.29<sup>a</sup>, sá no víçvāny ā bhara : 10.191.1<sup>d</sup>, sá no vāsūny ā bhara.]

8.93.30<sup>b</sup>: 8.17.3<sup>c</sup>; 51(Vāl. 3).6<sup>d</sup>; 61.14<sup>d</sup>, sutāvanto havāmahe.

8.93.31<sup>a</sup>, 31<sup>c</sup>–33<sup>c</sup>, úpa no hárībhiḥ sutām.

8.93.34<sup>b</sup>, ṛbhukṣānam ṛbhūm rayīm: 4.37.5<sup>a</sup>, ṛbhūm ṛbhukṣaṇo rayīm.

8.94.3<sup>ab</sup>: 6.45.33<sup>ab</sup>, tát sú no víçve aryā ā sādā gṛṇanti kāravaḥ.

8.94.8<sup>c</sup>: 1.23.10<sup>c</sup>; 8.94.9<sup>c</sup>, marútaḥ sómapiṭaye.

[8.94.4<sup>a</sup>, ásti sómo ayām sutāḥ: 5.40.2<sup>b</sup>; 8.13.32<sup>b</sup>, víṣā sómo ayām sutāḥ.]

[8.94.8<sup>b</sup>, devānām ávo vṛṇe: 1.38.10<sup>b</sup>, indrāgnyór ávo vṛṇe.]

8.94.9<sup>c</sup>: 1.23.10<sup>c</sup>; 8.94.3<sup>c</sup>, marūtaḥ sómapiṭaye.

8.94.10<sup>c</sup>–12<sup>c</sup>, ása sómasya piṭáye; see also under 1.23.2<sup>c</sup>.

8.95.1<sup>d</sup>: 6.45.25<sup>c</sup>, índra vatsám ná mātáraḥ.

[8.95.2<sup>b</sup>, sutása índra girvanāḥ: 4.32.11<sup>c</sup>; 8.13.32<sup>b</sup>, sutesv índra girvanāḥ.]

8.95.3<sup>c</sup> (Tiraçei Āṅgirasa; to Indra)

ṛiḃa sómam mādāya kām, índra çyenábhṛtaṁ sutám, cf. refrain, 8.36.1<sup>b</sup>–6<sup>b</sup>  
tvám hí çáçvatínām páti rája viçám ási.

8.98.6<sup>a</sup> (Nṛmedha Āṅgirasa; to Indra)

tvám hí çáçvatínām índra dartá purám ási,  
hantá dásyor mánor vṛdhāḥ pátir divāḥ.

8.95.6<sup>b</sup>, índram uktháni vāvṛdhūḥ: 8.6.35<sup>a</sup>, índram uktháni vāvṛdhūḥ (verb without accent).

8.95.6<sup>d</sup> (Tiraçei Āṅgirasa; to Indra)

tám u ṣṭavāma yám gira ṛíndram uktháni vāvṛdhūḥ,  
purúṇy asya páuṇsya siṣāsanto vanāmahe.

cf. 8.6.35<sup>a</sup>

9.61.11<sup>c</sup> (Amahīyu Āṅgirasa; to Soma Pavamāna)

lená viçvāny aryá á, dyumnáni mānuṣāṇām,  
siṣāsanto vanāmahe.

cf. 9.61.11<sup>a</sup>

For 9.61.11 cf. Geldner, *Ved. Stud.* iii. 77.

8.95.7<sup>a</sup>: 8.24.19<sup>a</sup>; 8.1.4<sup>a</sup>, éto nv índram stāvāma.

[8.95.8<sup>c</sup>, çuddhó rayīm ní dhārāya: 1.30.22<sup>c</sup>, asmé rayīm, &c.]

This and the following two items betray the secondary manufacture of the triç 8.95.7–9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9<sup>c</sup>, çuddhó vṛtrāpi jighnase: 8.15.3<sup>b</sup>, éko vṛtrāpi, &c.]

[8.95.9<sup>d</sup>, çuddhó vájam siṣāsasi: 9.23.6<sup>c</sup>, indo vájam siṣāsasi.]

[8.96.5<sup>b</sup>, madacyútam áhaye hantavá u: 5.31.4<sup>d</sup>, ávardhayann áhaye, &c.]

8.96.7<sup>d</sup> (Tiraçei Āṅgirasa, or Dyutana Māruti; to Indra)

vṛtrāsya tvá çvasáthād ísamāṇā viçve devá ajahur yé sákhyah,  
marúdbhir índra sakhyám te astv áthemá viçvāḥ pṛtanā jayāsi.

10.52.5<sup>d</sup> (Agni Sauerka; to Devāḥ)

á vo yakṣy amṛtatvám suviraṁ yátha vo devá várivah kārāpi,

á bāhvór vájram índrasya dheyam áthemá viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The átmastuti, 10.52, is probably later than 8.96; cf. also 10.52.2<sup>ab</sup> with 5.1.5<sup>d</sup>, 6<sup>a</sup>, and with 8.96.7<sup>b</sup>, and see my remarks under 4.42.3.

8.96.12<sup>b</sup>, stuhī suṣṭutīm nāmasā vivāsa; 5.83.1<sup>b</sup>; stuhī parjānyam nāmasā vivāsa.

[8.96.15<sup>c</sup>, viṣo ādevīr abhy ācāranth: 6.49.15<sup>e</sup>, viṣa ādevīr abhy ācānāvāma. Added in proof.]

8.96.21<sup>b</sup> (Tiraṣṭī Āṅgīrasa, or Dyutāna Māruti: to Indra)  
sā vṛtrahēndra ṛbhuksāḥ sadyo jajñāno hāvyo babhūva,  
kṛvānn āpaṁsi nāryā purūṇi sōma nā pitō hāvyaḥ sākhibhyaḥ.

10.6.7<sup>b</sup> (Trita Āptya; to Agni)  
ādā hy āgne mahnā nīśadyā sadyo jajñāno hāvyo babhūtha,  
[tām te devāso ānu kētam āyann] ādhāvardhanta prathamāsa ūmāḥ.

cf. 4.26.2<sup>d</sup>

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21<sup>a</sup> see Oldenberg, *Prol.*, p. 70; Arnold, *VM.*, p. 315.

8.97.4<sup>ab</sup>: 8.13.15<sup>ab</sup>, yāc chakrāsi parāvāti yad arvāvāti vṛtrahan.

8.97.4<sup>d</sup>: 1.84.9<sup>b</sup>, sūtāvān ā vivāsati.

8.97.5<sup>b</sup>: 9.12.6<sup>b</sup>, samudrāsyaḍhi viṣṭāpi; 9.107.14<sup>c</sup>, samudrāsyaḍhi viṣṭāpi  
manīṣiṇaḥ: 8.34.13<sup>b</sup>, samudrāsyaḍhi viṣṭāpaḥ.

8.97.5<sup>d</sup>, yād antārikṣa ā gahi: 5.73.1<sup>d</sup>, yād antārikṣa ā gatam.

8.97.6<sup>d</sup>: 4.31.12<sup>b</sup>, indra rāyā pārīṇasā; 1.129.1<sup>a</sup>, tvām na indra rāyā pārīṇasā.

8.97.7<sup>a</sup>, 7<sup>d</sup>, mā na indra parā vṛṇak.

8.97.8<sup>a</sup>, 8<sup>d</sup>, asmē indra sácā suté.

8.97.11<sup>b</sup>: 1.16.3<sup>c</sup>; 3.42.4<sup>a</sup>; 8.17.15<sup>d</sup>; 92.5<sup>b</sup>; 9.12.2<sup>c</sup>, indram sōmasya pitāye.

8.97.15<sup>c</sup>: 7.37.5<sup>d</sup>, kadā na indra rāyā ā daṣasyeh.

8.98.2<sup>a</sup> (Nṛmedha Āṅgīrasa; to Indra)  
tvām indrābhibhūr asi [tvām sūryam arocayaḥ,  
viṣvākarmā viṣvādevo mahān asi.

cf. 8.98.2<sup>b</sup>

10.153.5<sup>a</sup> (Devajāmaya Indramātarah; to Indra)  
tvām indrābhibhūr asi viṣvā jātāny ōjasā,  
sā viṣvā bhūva ābhavaḥ.

[8.98.2<sup>b</sup>, tvām sūryam arocayaḥ: 9.63.7<sup>b</sup>, yāyā sūryam arocayaḥ.]

8.98.3<sup>ab</sup> (Nṛmedha Āṅgīrasa; to Indra)  
vibhrājāṇi jyōtiṣā svār āgacho rocanām divāḥ,  
[devās ta indra sakhyāya yemire.]

cf. 8.99.2<sup>c</sup>

10.170.4<sup>ab</sup> (Vibhrāj Sāurya; to Sūrya)  
 vibhrājañ jyōtiṣā svār āgacho rocanām divāḥ,  
 yēnemā viçvā bhūvanāny ābhṛta viçvākarmaṇa viçvādevyāvata.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viçvādevyāvata, does not stamp that stanza as the source of the repetition.

8.98.3<sup>c</sup>: 8.89.1<sup>c</sup>, devās ta indra sakhyāya yemire.

8.98.6<sup>a</sup>: 8.95.3<sup>c</sup>, tvām hī çāçvatīnām.

8.98.11<sup>c</sup>: 3.42.6<sup>c</sup>; 8.75.16<sup>c</sup>, ādhā te sumnām imahe.

8.98.12<sup>c</sup>: 5.13.5<sup>c</sup>, sá no rāsva suvīryam.

8.99.2<sup>d</sup>: 4.32.11<sup>c</sup>, sutéṣv indra girvaṇaḥ.

Cf. 8.95.2<sup>c</sup>, sutāsa indra girvaṇaḥ.

8.99.8<sup>b</sup>, çatāmūtiṁ çatákratum: 8.46.3, çatāmūte çatákrato.

8.100.2<sup>d</sup> (Nema Bhārgava; to Indra)  
 dādhami te mādhuṇo bhakṣám āgre hitas te bhāgūḥ sūtó astu sómah,  
 ásaç ca tvām dakṣiṇatāḥ sákha mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7<sup>b</sup> (Manyu Tāpasa: to Manyu)  
 abhī prehi dakṣiṇató bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,  
 juhómi te dharūṇam mādhuvo ágram ubhá upāṇçu prathamā pibāva.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar: 'Come on, be thou at my right; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology: 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, *Rig-Veda Kommentar*, p. 136.

8.100.4<sup>b</sup>, viçvā jātāny abhy āsmi mahnā: 2.28.1<sup>b</sup>, viçvāni sánty abhy āstu mahnā.

8.100.12<sup>a</sup>: 4.18.11<sup>d</sup>, sákhe viṣṇo vitarām vi kramasva.

8.101.2<sup>b</sup>: 5.65.2<sup>b</sup>, rájanā dirghaçrúttamā.

8.101.2<sup>d</sup>: 1.47.7<sup>d</sup>; 1.37.2<sup>e</sup>; 5.79.8<sup>c</sup>, sákām sūryasya raçmibhiḥ.

8.101.7<sup>d</sup>, 10<sup>b</sup>, prátī havýāni vitāye.

8.101.8<sup>d</sup>: 3.62.18<sup>a</sup>, gr̥ṇānā jamádagninā; 7.96.3<sup>c</sup>, gr̥ṇānā jamadagnivát; 9.62.24<sup>c</sup>; 65.25<sup>b</sup>, gr̥ṇānó jamádagninā.

8.101.9<sup>d</sup>: 2.41.2<sup>b</sup>, ayām çukró ayāmi te; 4.47.1<sup>a</sup>, vāyo çukró ayāmi te.

[8.101.11<sup>c</sup>, mahás te sató mahimā panasyate: 10.75.9<sup>c</sup>, mahán hy āsya mahimā panasyáte.

[8.101.13<sup>c</sup>, citréva práty adarçy āyatí: 7.81.1<sup>a</sup>, práty u adarçy āyatí.]

8.102.1<sup>c</sup>: 1.12.6<sup>b</sup>; 7.15.2<sup>c</sup>, kavír gr̥hápatis yūvā.

8.102.3<sup>a</sup>: 8.21.11<sup>a</sup>, tvāyā ha svid yujā vayām.

8.102.4<sup>c</sup>—6<sup>c</sup>, agním samudrávāsasam.

[8.102.7<sup>c</sup>, áchā náptre sáhasvate; 5.7.1<sup>d</sup>, ūrjó náptre sáhasvate.]

8.102.9<sup>b</sup> (Prayoga Bhārgava, or others; to Agni)

ayām viçvā abhi çriyo 'gnír devéṣu patyate,

á vājāir ūpa no gamat.

9.45.4<sup>c</sup> (Ayāsyā Āṅgīrasa; to Pavamāna Soma)

áty ū pavītram akramīd vājī dhūram ná yāmani,

índur devéṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests duram for dhūram in 9.45.4<sup>b</sup>; this is neither necessary nor convincing: vājī and dhūram certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon-pole in his course'. Anyhow the text cannot be well doubted.

8.102.10<sup>c</sup>: 8.23.22<sup>b</sup>; 39.8<sup>e</sup>; 60.2<sup>d</sup>, agním yajñéṣu pūrvyām.

8.102.11<sup>a</sup>: 3.9.8<sup>b</sup>; 8.43.31<sup>b</sup>, çīrām pāvakāçocīṣam; 10.21.1<sup>d</sup>, çīrām pāvakāçocīṣam vīvaksase.

8.102.12<sup>a</sup>: 4.15.6<sup>a</sup>, tám ārvantaṁ ná sānasīm.

8.102.16<sup>b</sup>, tepāno deva çocīṣā: 8.60.19<sup>b</sup>, tepāno deva rākṣasaḥ.

8.102.16<sup>c</sup>: 5.26.1<sup>c</sup>; 6.16.2<sup>c</sup>, á devān vakṣi yākṣi ca.

8.102.17<sup>c</sup>: 4.8.1<sup>b</sup>, havyvāham āmartyam; 3.10.9<sup>c</sup>, havyvāham āmartyam sahovīdham.

[8.102.18<sup>b</sup>, āgne dūtām vāreṇyam : cf. under 1.12.1<sup>a</sup>.]8.103.3<sup>d</sup> : 5.25.4<sup>d</sup>, agnīm dhīrbhīḥ saparyata.8.103.5<sup>b</sup> : 1.40.4<sup>b</sup>, sá dhatte ákṣiti grávaḥ ; 9.66.7<sup>c</sup>, dádhāno ákṣiti grávaḥ.8.103.5<sup>d</sup> : 5.82.6<sup>c</sup> ; 8.22.18<sup>d</sup>, víçvā vāmāni dhīmahi.8.103.7<sup>d</sup> (Sobhari Kāṇva ; to Agni)āçvaṁ ná gīrbhī rathyam sudānavo marmrjyānte devayávaḥ,  
ubhé toké tánaye dasma viçpate pársi rādho maghónām.9.1.3<sup>c</sup> (Madhuchandas Vāṅvāmītra ; to Soma Pavamāna)varivodhātamo bhava mánhiṣṭho vṛtrahántamaḥ,  
pársi rādho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen treflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of pāda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The pāda, pársi rādho maghónām, is explained by cōda rādho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates pāda c by 'der Reichen Gabe fördere du', though he has rendered the same pāda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördere der reichen Maghavan gewärung'. For rādhas in general see under 6.44.10.

8.103.14<sup>d</sup>, mādāyasva svāṇpare : 8.65.2<sup>b</sup>, mādāyase svāṇpare.

## REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1<sup>b+c</sup> (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)  
svādiṣṭhaya mādiṣṭhaya pávasva soma dhārayā,  
indrāya pátave sutáḥ.

9.29.4<sup>b</sup> (Nṛmedha Āṅgīrasa ; to the same)  
viçvā vásūni sañjāyan pávasva soma dhārayā,  
inú dvēsāṁsi sadhryāḥ.

9.30.3<sup>c</sup> (Bindu Āṅgīrasa ; to the same)  
ā naḥ çūsmañ nṛṣāhyam virāvantañ puruṣpṛṣam,  
pávasva soma dhārayā.

9.67.13<sup>b</sup> (Viçvāmītra ; to the same)  
vācō jantúḥ kavīnām pávasva soma dhārayā,  
devēṣu ratnadhā asi.

9.100.5<sup>b+c</sup> (Rebhastū Kāçyapāu ; to the same)  
krátve dākṣāya naḥ kave pávasva soma dhārayā,  
indrāya pátave sūtō [mitráya váruṇāya ca.]

9.100.5<sup>d</sup>

9.1.3<sup>c</sup>: 8.103.7<sup>d</sup>, pársi rádho maghónam.

9.1.4<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)  
abhy āṛṣa mahānām devānām vitīm āndhasā,  
abhí vájam utá çrávaḥ.

9.6.3<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to the same)  
abhí tyām pūrvyām mādām [suvānō āṛṣa pavitra ā,]  
abhí vájam utá çrávaḥ.

9.6.3<sup>b</sup>

9.51.5<sup>c</sup> (Ucathya Āṅgīrasa ; to the same)  
abhy āṛṣa vicakṣaṇa pavitrañ dhārayā sutáḥ,  
abhí vájam utá çrávaḥ.

9.63.12<sup>c</sup> (Nidhruvi Kāçyapa ; to the same)  
abhy āṛṣa sahasrīṇam [rayīm gómantam açvīnam,]  
abhí vájam utá çrávaḥ.

8.6.9<sup>b</sup>

9.1.9<sup>c</sup>: 8.69.10<sup>d</sup> ; 9.4.4<sup>b</sup>, sómam indrāya pátave ; 9.24.3<sup>b</sup>, sóméndrāya pátave.

9.1.10<sup>a</sup> (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)  
asyéd indro mádeṣv á víçvā vṛtrāṇi jighnate,  
çūro maghá ca mañhate.

9.106.3<sup>a</sup> (Agni Cakṣuṣa ; to Soma Pavamāna)  
asyéd indro mádeṣv á grābhām gr̥bhñīta sānasim,  
vājraṁ ca vṛṣaṇam bharat sám apsujit.

For 9.106.3 cf. Geldner, *Ved. Stud.* ii. 263, who follows Sūyana in translating grābhām by 'bow'. But grābhām gr̥bhñīta sānasim (cognate accusative) obviously means 'make er einen erfolgreichen griff'. See 8.81.1, kṣamāntaṁ grābhām sám gr̥bhñya 'make a catch rich in cattle'. Cf. Bloomfield, *IF.* xxv. 189.

9.2.1<sup>a</sup> (Medhātithi Kāṇva ; to Soma Pavamāna)

pávasva devavír áti pavitraṁ soma ráñhyā,  
[indram indo vṛṣá viça.]

॥ १.१७६.१<sup>b</sup>

9.36.2<sup>b</sup> (Prabhūvasu Āṅgīrasa ; to the same)  
sá váhniḥ soma jágrviḥ pávasva devavír áti,  
[abhí kóçam madhuçūtam.]

॥ ९.२३.४<sup>c</sup>

See under 1.176.1<sup>b</sup>.

9.2.1<sup>c</sup> : 1.176.1<sup>b</sup>, indram indo vṛṣá viça.

9.2.3<sup>b</sup> (Medhātithi Kāṇva ; to Soma Pavamāna)

ádhuḥṣata priyám mádhu dhārā sutásya vedhásah,  
apó vasiṣṭa sukrátuḥ.

9.16.7<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to the same)  
divó ná sánu pipyúṣi dhārā sutásya vedhásah,  
vīthā pavitre arṣati.

9.2.4<sup>bc</sup> (Medhātithi Kāṇva ; to Soma Pavamāna)

mahántaṁ tvā mahír ānv ápo arṣanti síndhavaḥ,  
yád góbbhir vāsaiṣyáse.

9.66.13<sup>bc</sup> (Çataṁ Vāikhanasaḥ ; to Soma Pavamāna)  
prá ṇa indo mahé rāṇa ápo arṣanti síndhavaḥ,  
yád góbbhir vāsaiṣyáse.

Cf. túbhyam arṣanti síndhavaḥ, under 9.31.3, and note also 1.105.12<sup>a</sup>; 125.5<sup>c</sup>.

[9.2.6<sup>a</sup>, ácikradad vṛṣá háriḥ : 9.101.16<sup>c</sup>, kánikradad vṛṣá, &c.]

9.2.6<sup>c</sup>, sám sūryeṇa rocate : 8.9.18<sup>b</sup>, sám sūryeṇa rocace.

9.2.7<sup>bc</sup> (Medhātithi Kāṇva ; to Soma Pavamāna)

gíras ta inda ójasā marmṛjyánte apasyúvaḥ,  
yābhir mādāya çumbhase.



9.38.3<sup>bc</sup> (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)  
 etām tyāñ haritō dāca marmṛjyānte apasyúvaḥ.  
 yābhīr mādāya cūmbhate.

Ludwig, 793, renders 9.2.7, 'werkkundige lieder verschöner dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyúvaḥ, 'busy' as applied to gīraḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāca haritaḥ are evidently = dāca kṣipāḥ (kṣipāḥ), vṛṣāḥ, yuvatāyaḥ, svāsāraḥ, jāmayāḥ, yōṣaṇaḥ, tritāśya yōṣaṇaḥ, &c.; cf. also pāñca vrātā apasyávaḥ in 9.14.2, and naptībhir vivāvataḥ in 9.14.5. The term haritaḥ is dealt with by Bergaigne, i. 201. I would add that haritaḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyúvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mṛjyamāno daśābhīḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (gīraḥ) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse: see 1.135.5, imām induñ marmṛjanta . . . ātyām ná; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyúvaḥ as an epithet of gīraḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9<sup>c</sup>: 8.6.1<sup>b</sup>, parjānyo vṛṣṭimāñ iva.

9.2.10<sup>b</sup>, aṇvasā vājasā utā: 6.53.10<sup>b</sup>, aṇvasām vājasām utā.

[9.2.10<sup>c</sup>, atmā yajñāśya pūrvyāḥ: 3.11.3<sup>b</sup>, ketúr yajñāśya pūrvyāḥ.]

9.3.1<sup>c</sup> (Çunaḥçepa Ājigarti ; to Soma Pavamāna)  
 eśā devō āmartyaḥ parnavír iva dīyati,  
 abhī drōṇāny āśādam.

9.30.4<sup>c</sup> (Bindu Āṅgīrasa ; to Soma Pavamāna)  
 prá sómo āti dhārayā pāvamāno asiṣyadat,  
 abhī drōṇāny āśādam.

9.30.4<sup>b</sup>

9.3.6<sup>c</sup>: 4.15.3<sup>c</sup>, dādhad rātnāni dāçūse.

9.3.7<sup>c</sup> (Çunaḥçepa Ājigarti ; to Soma Pavamāna)  
 eśā divām ví dhāvati tirō rájañsi dhārayā,  
 pāvamānaḥ kánikradat.

9.13.8<sup>b</sup> (Asita Kaçyapa, or Devala Kaçyapa ; to Soma Pavamāna)  
 jūṣṭa indrayā matsarāḥ pāvamāna kánikradat,  
 víçvā āpa dvīṣo jahi.]

9.13.8<sup>c</sup>

For the repeated pāda cf. also 9.106.10<sup>c</sup>, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8<sup>b</sup>, tīrō rājāṁsy āsṛtaḥ ; 8.82.9<sup>b</sup>, tīrō rājāṁsy āsṛtam.

9.3.9<sup>a+b</sup> (Ṣunaḥṣepa Ājigarti ; to Soma Pavamāna)  
eṣā pratnéna jānmanā devō devébhyas sūtāḥ,  
hāriḥ pavītre arṣati.

9.4.2.2<sup>a+b</sup> (Medhyatithi Kaṇva ; to Soma Pavamāna)  
eṣā pratnéna mánmanā devō devébhyas pári,  
dhārayā pavate sūtāḥ.]

☞ 9.3.10<sup>c</sup>

9.99.7<sup>b</sup> (Rebhasūnū Kaṇyapāu ; to Soma Pavamāna)  
sā mrjyate sukārmabhir, devō devébhyas sūtāḥ,  
vidé yád āsu saṁdadir, mahír apó ví gāhate.]

☞ cf. 9.70.4<sup>a</sup>

☞ 9.7.2<sup>b</sup>

9.103.6<sup>b</sup> (Dvita Āptya ; to Soma Pavamāna)  
pári sāptir ná vājayūr devō devébhyas sūtāḥ,  
vyānaçīḥ pávamāno ví dhāvati.]

☞ 9.37.3<sup>b</sup>

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehmalige erzeugung der gott den göttern hervorgebracht, flieszt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fliesst'. Cf. Bergaigne, i. 188, 207, 215. The expression pratnéna jānmanā, even in Ludwig's conservative rendering, is vague as compared with pratnéna mánmanā in 9.42.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11 ; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, ahám pratnéna mánmanā graḥ ṣumbhāmi (where SV. reads jānmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10<sup>c</sup> with 9.42.2<sup>a</sup>, and cf. the pāda, sómo devébhyas sūtāḥ, 9.28.2<sup>b</sup>.

9.3.10<sup>c</sup> (Ṣunaḥṣepa Ājigarti ; to Soma Pavamāna)  
eṣā u syā puruvratō jajñānó janāyann iṣaḥ,  
dhārayā pavate sūtāḥ.

9.42.2<sup>c</sup> (Medhyatithi Kaṇva ; to Soma Pavamāna)  
eṣā pratnéna mánmanā devō devébhyas pári,  
dhārayā pavate sūtāḥ.

☞ 9.3.9<sup>ab</sup>

Cf. under 9.6.7.

9.4.1<sup>b</sup> (Hiranyastūpa Āṅgīrasa ; to Soma Pavamāna)  
sánā ca soma jési ca pávamāna máhi grávaḥ,  
āthā no vāsyasas kṛdhi.]

☞ refrain, 9.4.1<sup>c</sup>—10<sup>c</sup>

9.9.9<sup>a</sup> (Asita Kaṇyapa, or Devala Kaṇyapa ; to Soma Pavamāna)  
pávamāna máhi grávo gām āçvam rāsi virávat,  
sánā medhám sánā svāḥ.]

☞ cf. 9.4.2<sup>a</sup>

9.100.8<sup>a</sup> (Rebhasūnū Kaṇyapāu ; to Soma Pavamāna)  
pávamāna máhi grávaç citrébhir yāsi raçmibhiḥ,  
çárdhan támāṁsi jighnase, víçvāni dāçuso grhé.]

☞ c: 8.43.32<sup>c</sup> ; d: 9.100.2<sup>d</sup>

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory ; moreover make us richer !' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichtest das dunkel du, das ganze in des spenders hause.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, *sá tvām agne vibhāvasuḥ sṛjān sūryo ná raçmibhiḥ, gārdhan támāñsi jighnase*; cf. also 9.66.24, *pāvamāna rtām bṛhac chukrām jyōtir ajtjanat, kṛṣṇā támāñsi jāñghanat*. It is therefore unlikely that *māhi grāvaḥ* in 9.100.8 depends, as accusative of goal, upon *yāsi*. In the second place the fourth pāda, *viçvāni dāçūso grhē*, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, *tvām vāsūni puçyasi viçvāni dāçūso grhē*. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8<sup>a</sup>, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7<sup>b</sup> with 9.100.2<sup>b</sup>; and of 9.4.9<sup>b</sup> with 9.100.7<sup>d</sup>.

9.4.1<sup>c</sup>—10<sup>c</sup>, *āthā no vāsyasas kṛdhi*.

[9.4.2<sup>a</sup>, *sānā jyōtiḥ sánā svāḥ*: 9.9.9<sup>c</sup>, *sānā medhām sánā svāḥ*.]

9.4.2<sup>b</sup>: 8.78.8<sup>b</sup>, *viçvā ca soma sūubhagā*: 9.55.1<sup>c</sup>, *sōma viçvā ca sūubhagā*.

[9.4.3<sup>a</sup>, *sānā dākṣam utā krátum*: 10.25.1<sup>b</sup>, *māno dākṣam utā krátum*.]

9.4.4<sup>c</sup>: see under 9.1.9<sup>c</sup>.

9.4.5<sup>b</sup>, 6<sup>a</sup>, *tāva krátvā tāvotibhiḥ*.

9.4.7<sup>b</sup> (Hiranyastūpa Āngirasa; to Soma Pavamāna)

*abhy āṣa svāyudha sōma dvibārhasaṁ rayīm,*

*āthā no vāsyasas kṛdhi.*

☞ refrain, 9.4.1<sup>c</sup>—10<sup>c</sup>

9.40.6<sup>b</sup> (Medhyatithi Kaṇva; to Soma Pavamāna)

*punānā indav ā bhara, sōma dvibārhasaṁ rayīm,*

*vīçann indo ná ukthyām.*

☞ 9.40.6<sup>a</sup>

9.100.2<sup>b</sup> (Rebhasūnū Kaçyapāu; to Soma Pavamāna)

*punānā indav ā bhara, sōma dvibārhasaṁ rayīm,*

*tvām vāsūni puçyasi viçvāni dāçūso grhē.*

☞ 9.40.6<sup>a</sup>

☞ 9.100.2<sup>d</sup>

9.4.9<sup>b</sup> (Hiranyastūpa Āngirasa; to Soma Pavamāna)

*tvām yajñāir avīṛdhan pāvamāna vídharmaṇi,*

*āthā no vāsyasas kṛdhi.*

☞ refrain, 9.4.1<sup>c</sup>—10<sup>c</sup>

9.64.9<sup>b</sup> (Kaçyapa Mārīca; to Soma Pavamāna)

*hinvāno vācam iṣyasi pāvamāna vídharmaṇi,*

*ākrān devō ná sūryaḥ.*

☞ cf. 9.54.3<sup>c</sup>

9.100.7<sup>d</sup> (Rebhasūnū Kāçyapāu; to Soma Pavamāna)  
tvām rihanti mātáro hárīm pavitre adruháḥ,  
[vatsām jātām ná dhenávaḥ] pávamāna vídharmaṇi.

cf. 6.45.28<sup>c</sup>

For the repeated pāda see Bergaigne, iii. 218, note; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that ákrān in 9.64.9<sup>c</sup> is from kram 'go' is rendered invalid by SV. 2.310, krādaṁ devó, &c.; cf. for that pāda, sómo devó ná sūryaḥ, under 9.54.3.

[9.5.3<sup>b</sup>, rayir ví rājati dyumān; 9.61.18<sup>b</sup>, dákṣo ví rājati, &c.]

9.5.4<sup>a</sup>, barhiḥ prácinam ójasā; 1.188.4<sup>a</sup>, prácinam barhír ójasā.

9.5.8<sup>c</sup>, imām no yajñām á gaman: 5.5.7<sup>c</sup>, imām no yajñām á gatam.

9.6.2<sup>a</sup>, 3<sup>a</sup>, abhi tyām mádyam (3<sup>a</sup>, pūrvyam) mādām.

9.6.3<sup>a</sup>: 9.1.4<sup>c</sup>; 51.5<sup>c</sup>; 63.12<sup>c</sup>, abhi vājam utá çrávaḥ.

9.6.3<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)  
[abhi tyām pūrvyam mādām] suvánó arṣa pavitra á,  
[abhi vājam utá çrávaḥ.]

cf. 9.6.2<sup>a</sup>cf. 9.1.4<sup>c</sup>

9.52.1<sup>c</sup> (Ucathya Āṅgīrasa; to Soma Pavamāna)  
pāri dyukṣāḥ sanádrayir bhárad vājam no ándhasā,  
suvánó arṣa pavitra á.

For the pāda, suvánó arṣa pavitra á, cf. also 9.63.16<sup>b</sup>, rāyé arṣa pavitra á, and 9.64.12<sup>a</sup>, sá no arṣa pavitra á.

9.6.4<sup>be</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
ánu drapsása índava ápo ná pravátāsaran,  
punāná índram áçata.

9.24.2<sup>bc</sup> (The same)  
abhi gāvo adhanviṣur ápo ná pravatā yatíḥ,  
punāná índram áçata.

Cf. under 8.6.34<sup>b</sup>.

9.6.5<sup>c</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
yām átyam iva vājīnam mṛjānti yóṣaṇo dáça,  
vāne kṛīlantam átyavim.

9.45.5<sup>b</sup> (Ayāsyā Āṅgīrasa; to Soma Pavamāna)  
sām í sákhāyo asvaran vāne kṛīlantam átyavim,  
índum návā antasata.

9.106.11<sup>b</sup> (Agni Cākṣuṣa; to Soma Pavamāna)  
dhribhír hinvanti vājīnam vāne kṛīlantam átyavim,  
abhi triptṣthām matáyāḥ sām asvaran.

Note the correspondence of 9.7.6<sup>a</sup> with 9.106.2<sup>b</sup>.

9.6.7<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
devó devāya dhārayēndrāya pavate sutāḥ,  
pāyo yád asya pipáyat.

9.62.14<sup>c</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
[sahásrotiḥ çatāmago] vimāno rājasah kavīḥ,  
īndrāya pavate mādah.

8.34.7<sup>b</sup>

9.106.2<sup>b</sup> (Agni Cakṣuṣa ; to Soma Pavamāna)  
ayām bhārāya sāsasir īndrāya pavate sutāḥ,  
sómo jātīrasya cetati yāthā vidé.

9.107.17<sup>a</sup> (Sapta Ṛṣayah ; to Soma Pavamāna)  
īndrāya pavate mādah sómo marūtivate sutāḥ,  
sahásradhāro áty ávyam arṣati [tām ī mrjanty āyāvah.]

9.63.17<sup>a</sup>

Cf. under 9.3.10.

9.7.2<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
prá dhārā mādhyo agriyó mahír apó ví gāhate,  
hávīr haviṣṣu vāndyah.

9.99.7<sup>d</sup> (Rebhasūni Kāçyapāu ; to Soma Pavamāna)  
sá mrjyate sukārmabhir [devó devébhyah sutāḥ,]  
vidé yád āsu saṁdadīr mahír apó ví gāhate.

9.3.9<sup>b</sup>

9.7.3<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
prá yujó vācó agriyó vṛṣāva cakradad vāne,  
sādmābhi satyó adhvarāḥ.

9.107.22<sup>b</sup> (Sapta Ṛṣayah ; to Soma Pavamāna)  
mrjāno vāre pávamāno avyāye vṛṣāva cakrado vāne,  
devānām soma pavamāna niṣkṛtām [góbhir añjanó arṣasi.]

9.103.2<sup>b</sup>

Cf. 9.74.1<sup>a</sup> (in next item).—Note the correspondence of 9.7.6<sup>a</sup> with 9.107.6<sup>b</sup>.

9.7.4<sup>b+c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
pári yát kāvya kavīr nṛmṇā vásāno arṣati,  
svār vājī siśāsati.

9.62.23<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
abhi gāvyaṇi vitāye nṛmṇā punāno arṣasi,  
sanādvājah pári srava.

9.74.1<sup>b</sup> (Kakṣīvat Dairghatamasa ; to Soma Pavamāna)  
çīçur ná jātó 'va cakradad vāne svār yád vājy āruṣāḥ siśāsati,  
divó rétasā sacate payovfdhā tām imahe sumatī çarma sapráthah.

9.7.6<sup>a</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
ávyo vāre pári priyó hárir vāneṣu sídati,  
rebhó vanuṣyate matí.

9.50.3<sup>a</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)  
 ávyo vāre pári priyám̐ hāriṁ hinvanty ádribhiḥ,  
 pāvamānam madhuçūtām.]

cf. 9.26.5<sup>b</sup>cf. 9.50.3<sup>c</sup>

9.52.2<sup>b</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)  
 táva pratnébhir ádhvabhir ávyo vāre pári priyám̐,  
 sahasradhāro yāt tām̐.

9.107.6<sup>b</sup> (Sapta Ṛṣayah ; to Soma Pavamāna)  
 punānám̐ soma jágrvir ávyo vāre pári priyám̐,  
 tvám̐ vipro abhavó 'ṅgirastamo mádhvā yajñám̐ mimikṣa naḥ.

9.8.3<sup>a</sup> (Asita Kāçyapa, &c., to Soma Pavamāna)  
 índrasya soma rádhase punāno hárđi codaya,  
 ṛtasya yónim āsadam.]

cf. 3.62.13<sup>c</sup>

9.60.4<sup>a</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
 índrasya soma rádhase çám̐ pavasva vicarṣaṇe,  
 prajāvad réta ā bhara.

9.8.3<sup>c</sup> : 3.62.13<sup>c</sup> ; 9.64.22<sup>c</sup>, ṛtasya yónim āsadam ; 5.21.4<sup>d</sup>, ṛtasya yónim āsadam.

9.8.9<sup>c</sup> : 7.96.6<sup>c</sup>, bhakṣīmāhi prajām̐ iṣam.

9.9.9<sup>a</sup> : 9.4.1<sup>b</sup> ; 100.8<sup>a</sup>, pāvamāna máhi çrávaḥ.

[9.9.9<sup>c</sup>, sánā medhām̐ sánā svāḥ : 9.4.2<sup>a</sup>, sánā jyótiḥ sánā svāḥ.]

9.10.1<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 prá svānāso ráthā ivārvanto ná çravasyávaḥ,  
 sómāso rāyē akramuḥ.

9.66.10<sup>c</sup> (Çatam Vāikhanasāḥ ; to Soma Pavamāna)  
 pāvamānasya te kave vājīn sārgā asṛkṣata,  
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3<sup>d</sup>.

9.10.2<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 hinvanāso ráthā iva dadhanviré gábhastyoḥ,  
 bhārāsah̐ kārīṇām̐ iva.

9.13.7<sup>c</sup> (The same)  
 vāçrā arṣantīndavo 'bhī vatsām̐ ná dhenávaḥ,  
 dadhanviré gábhastyoḥ.

cf. 6.45.25<sup>c</sup>

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8<sup>a</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 índrāya soma pátave mādāya pári śicyase,  
 manaçcīn mánasas pátīḥ.]

cf. 9.11.8<sup>c</sup>

9.98.10<sup>a</sup> (Ambarīṣa Vārṣāgira and R̥jīṣvan Bhāradvāja; to Soma Pavamāna)  
indrāya soma pātave vṛtraghnē pāri śicyase,  
nāre ca dākṣiṇāvate devāya sadanāsāde.

9.108.15<sup>a</sup> (Ḍakti Vāsistha; to Soma Pavamāna)  
indrāya soma pātave n̄bhir yatāḥ svayudhó madāntamaḥ,  
pāvasva mādhumattamaḥ.]

¶ 9.64.22<sup>b</sup>

[9.11.8<sup>c</sup>, manāṣeīn mānasas pātīḥ : 9.28.1<sup>b</sup>, viṣvavīn mānasas pātīḥ.]

9.12.1<sup>c</sup> (Asita Kācyapa, &c.; to Soma Pavamāna)

sómā asṛgram indavaḥ sutā ṛtasya sādane,  
indrāya mādhumattamaḥ.

9.63.19<sup>c</sup> (Nidhruvi Kācyapa; to Soma Pavamāna)  
pāri vāje nā vājayúm ávyo vāreṣu siñcata,  
indrāya mādhumattamam.

9.67.16<sup>b</sup> (Jamadagni; to Soma Pavamāna)  
pāvasva soma mandāyann indrāya mādhumattamaḥ.

9.12.2<sup>b</sup>, gāvo vatsām nā mātāraḥ : 6.45.28<sup>c</sup>, vatsām gāvo nā dhenávaḥ.

Cf. under 6.45.25.

9.12.2<sup>c</sup> : 1.16.3<sup>c</sup>; 3.42.4<sup>a</sup>; 8.17.15<sup>d</sup>; 92.5<sup>d</sup>; 97.11<sup>b</sup>, indram sómasya pītāye.

9.12.6<sup>a</sup> (Asita Kācyapa, &c.; to Soma Pavamāna)

prá vācam indur iṣyati samudrāsýádhi viṣṭápi,]  
jīnvan kócam madhuçéutam.

¶ 8.34.13<sup>b</sup>

9.35.4<sup>a</sup> (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)  
prá vājam indur iṣyati śiṣāsan vājasá řiṣiḥ,  
vratá vidāná áyudhā.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2; 62.25; 64.9, 25, 26; 68.8; 107.21; it is analogous and in close contact with Soma's thundering voice (krand); e.g. 9.30.2; 64.9. See Bergaigne, i. 169, 280; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3; 9.96.5; see Bergaigne, i. 185; Hillebrandt, Ved. Myth. i. 349. The repeated páda in 9.35.4 changes its form a little but its sense greatly: 'Indu sends forth substance, he that desires to obtain, the substance-winning řiṣi, finding laws [and] weapons (to enforce them).' Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4<sup>a</sup> is patterned after the much more familiar and typical wording of 9.12.6<sup>a</sup>. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so); see, e.g., in Concordance: pavitravantaḥ pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6<sup>c</sup> cf. under 9.23.4.

9.12.6<sup>b</sup> : 8.97.5<sup>b</sup>, samudrāsýádhi viṣṭápi; 8.34.13<sup>b</sup>, samudrāsýádhi viṣṭápah;  
9.107.14<sup>c</sup>, samudrāsýádhi viṣṭápi manīṣṇah.

[9.12.7<sup>a</sup>, nityastotro vānaspātīḥ; 1.91.6<sup>c</sup>, priyastotro vānaspātīḥ.]

9.12.8<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)

abhi priyā divās padā sómo hinvánó arṣati,  
viprasya dhārayā kavīh.

9.44.2<sup>c</sup> (Ayāsyā Āngirasa ; to Soma Pavamāna)

matī juṣṭo dhiyā hitāh sómo hinve parāvāti,  
viprasya dhārayā kavīh.

9.13.1<sup>a</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)

sómah punānó arṣati sahásradhāro átyavih,  
vāyór indrasya niṣkṛtām.

9.28.6<sup>b</sup> (Priyamedha Āngirasa ; to Soma Pavamāna)

eṣā çuṣmy ádabhyah sómah punānó arṣati,  
[devāvīr aghaçaṇsahā.]

cf. 9.24.7<sup>c</sup>

9.42.5<sup>c</sup> (Medhyātithi Kāṇva : to Soma Pavamāna)

[abhi viçvāni vāryā, bhī devān ṛtāvīdhaḥ,  
sómah punānó arṣati.

cf. 9.42.5<sup>a</sup>

9.101.7<sup>b</sup> (Nahuṣa Mānava ; to Soma Pavamāna)

[ayām puṣā rayīr bhāgaḥ] sómah punānó arṣati,  
pātīr viçvasya bhūmano vy ākhyad ródasi ubhé.

cf. 8.31.11<sup>a</sup>

For 9.101.7<sup>a</sup> see Hillebrandt, Ved. Myth. i. 317. Note the correspondence of 9.13.3<sup>ab</sup> with 9.42.3<sup>bc</sup>, and 9.13.4<sup>b</sup> with 9.42.6<sup>c</sup>.—For 9.13.1<sup>c</sup> cf. 9.107.17<sup>c</sup>.

[9.13.2<sup>c</sup>, suṣvāṇām devāvītaye : 9.65.18<sup>c</sup>, suṣvāṇó devāvītaye.]

9.13.3<sup>a+b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)

pāvante vājasātaye sómah sahásrapājasah,  
grṇānā devāvītaye.

9.42.3<sup>b+c</sup> (Medhyātithi Kāṇva ; to Soma Pavamāna)

vāvṛdhānāya tūrvaye pāvante vājasātaye,  
sómah sahásrapājasah.

9.43.6<sup>a</sup> (The same)

pāvasva vājasātaye viprasya grṇató vṛdhé,  
[soma rāsva suvīryam.]

cf. 5.13.5<sup>c</sup>

9.100.6<sup>a</sup> (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

pāvasva vājasātamah pavitre dhārayā sūtāh,  
indrāya soma viṣṇave [devébhyo mādhumattamah.]

cf. 9.100.6<sup>d</sup>

9.107.23<sup>a</sup> (Sapta Rṣayah ; to Soma Pavamāna)

pāvasva vājasātaye 'bhī viçvāni kāvya,  
tvām samudrām prathamó vi dhārayo devébhyah soma matsaráh.

For 9.107.23 cf. Ludwig, Kritik, p. 30.

9.13.4<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)

utā no vājasātaye pāvasva bṛhatīr iṣah,  
dyumád indo suvīryam.



9.42.6<sup>c</sup> (Medhyatithi Kāṇva; to Soma Pavamāna)  
gōman naḥ soma vīrāvad [ācāvāvad vājavat sutāḥ,  
pāvasva brhatīr iṣaḥ. ॐ 9.41.4<sup>c</sup>

9.13.5<sup>bc</sup> (Asita Kācya, &c.; to Soma Pavamāna)  
té naḥ sahasrīṇaṁ rayīm pávantām á suvīryam,  
suvāná devāsa índavaḥ.

9.65.24<sup>bc</sup> (Bhrgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
[té no vṛṣṭīm divās pári] pávantām á suvīryam, ॐ 2.6.5<sup>a</sup>  
suvāná devāsa índavaḥ.

[9.13.7<sup>b</sup>, abhī vatsām ná dhenāvaḥ: see under 6.45.25.]

9.13.7<sup>c</sup>: 9.10.2<sup>b</sup>, dadhanviré gābhastyoḥ.

9.13.8<sup>b</sup>, pávamāna kánikradat: 9.3.7<sup>c</sup>, pávamānaḥ kánikradat.

9.13.8<sup>c</sup> (Asita Kācya, &c.; to Soma Pavamāna)  
jūṣṭa índrāya matsaráḥ [pávamāna kánikradat,  
viçvā āpa dvīṣo jahi. ॐ 9.3.7<sup>c</sup>

9.61.28<sup>c</sup> (Amahīyu Āṅgīrasa; to Soma Pavamāna)  
pāvasvendo viṣā sutāḥ kṛdhī no yaçāso jáne,  
viçvā āpa dvīṣo jahi.

9.13.9<sup>a+c</sup> (Asita Kācya, &c.; to Soma Pavamāna)  
apaghnānto árávṇaḥ pávamānaḥ swardīçāḥ,  
yónāv ṛtāsya sídata.

9.63.5<sup>c</sup> (Nidhruvi Kācya; to Soma Pavamāna)  
índraṁ vārdhanto aptúraḥ kṛvānto viçvam áryam,  
apaghnānto árávṇaḥ.

9.39.6<sup>c</sup> (Brhanmati Āṅgīrasa; to Soma Pavamāna)  
samreimā anuṣata [hāriṁ hinvanty ádribhiḥ,  
yónāv ṛtāsya sídata. ॐ 9.26.5<sup>b</sup>

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the stingy, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third páda is in problematic connexion. Ludwig, 803, renders 9.13.9<sup>c</sup>: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sídata cannot contain exhortation to the priests to sit down. This is indeed true: the páda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The páda, háriṁ hinvanty ádribhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5<sup>b</sup>. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtāsya yónim āsádam, under 3.62.13<sup>c</sup>; yónāv ṛtāsya sídatam, under 3.62.18<sup>a</sup>.

9.14.3<sup>b</sup>: 8.69.11<sup>b</sup>, viçve devā amatsata.

9.14.5<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
naptībhir yó vivāsvataḥ çubhró ná māmṛjé yúvā,  
gāḥ kṛṇvānó ná nirñijam.

9.86.26<sup>c</sup> (Pṛçṇayaḥ, alias Ajā Ṛṣigayāḥ ; to Soma Pavamāna)  
induh punānó āti gāhate mṛdhó viçvāni kṛṇvān supāthāni yājyave,  
gāḥ kṛṇvānó nirñijam haryatāḥ kavir ātyo ná kṛñan pári vāram arṣati.  
9.107.26<sup>d</sup> (Sapta Ṛṣayaḥ ; to Soma Pavamāna)  
apó vāsānaḥ pári kóçam arṣat, indur hiyanāḥ sotṛbhīḥ, ६३२ 9.30.2<sup>a</sup>  
janāyañ jyótiṛ mandānā avivaçad gāḥ kṛṇvānó ná nirñijam.

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7<sup>bc</sup>, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26<sup>a</sup> cf. 9.107.4<sup>b</sup>.

9.15.1<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
eṣā dhiyā yāty āpvyā çūro ráthebhir açūbhīḥ,  
gáchann indrasya nişkṛtām.

9.61.25<sup>c</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
ṭapaghnán pavate mṛdhó, 'pa sómo árāvṇaḥ, ६३२ 9.61.25<sup>a</sup>  
gáchann indrasya nişkṛtām.

The repeated pāda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhir in the first distich.—The cadence indrasya nişkṛtām also in 9.13.1<sup>c</sup> ; 86.16<sup>a</sup>.

[9.15.3<sup>a</sup>, eṣā hitó ví nīyate : 9.27.3<sup>a</sup>, eṣā nṛbhīḥ ví nīyate.]

9.15.7<sup>a</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
etām mṛjanti mārjyam úpa dróṇeṣv āyávaḥ,  
pracakṛṇāñ mahīr īṣaḥ.

9.46.6<sup>a</sup> (Ayāsya Āṅgīrasa ; to Soma Pavamāna)  
etām mṛjanti mārjyam pávamānañ dáça kṣīpāḥ,  
indrāya matsarām mādām.

Cf. 9.63.20<sup>a</sup>, kavīm mṛjanti mārjyam.

9.15.8<sup>a</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
etām u tyām dáça kṣīpo mṛjanti saptá dhītáyāḥ,  
svāyudhām madīntamam.

9.61.7<sup>a</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
etām u tyām dáça kṣīpo mṛjanti sindhumātaram,  
sām ādityébhir akhyata.

9.16.3<sup>b</sup>: 1.28.9<sup>b</sup> ; 9.51.1<sup>b</sup>, sómañ pavitra ā srja.

9.16.3<sup>bc</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
ánaptam apsú duṣtārañ, sómañ pavitra ā srja,  
punihindrāya pátave.

६३२ 1.28.9<sup>b</sup>

9.51.1<sup>bc</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)  
 ādhvaryo ādriḥ sūtām [sómam pavitra á sṛja,]  
 punihindrāya pátave. ☞ 1.28.9<sup>b</sup>

9.16.4<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 prá punānāsyā cetasā sómam pavitre arṣati,  
 krátvā sadhástham ásadat.

9.17.3<sup>b</sup> (The same)  
 átyūrmir matsaró mádaḥ sómam pavitre arṣati,  
 [vighnán rákṣāṁsi devayúḥ.] ☞ 9.17.3<sup>c</sup>

9.37.1<sup>b</sup> (Rāhugana Āṅgīrasa ; to Soma Pavamāna)  
 sá sūtāḥ pītāye víṣā sómam pavitre arṣati,  
 [vighnán rákṣāṁsi devayúḥ.] ☞ 9.17.3<sup>c</sup>

Cf. āçūḥ pavitre arṣati, 9.56.1<sup>b</sup>.

9.16.6<sup>bc</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 punāno rūpé avyāye víçvā áṛṣann abhí çriyaḥ,  
 çūro ná gōṣu tiṣṭhati.

9.62.19<sup>bc</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
 āviçān kalāçam sūtó víçvā áṛṣann abhí çriyaḥ.  
 çūro ná gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7<sup>b</sup>: 9.2.3<sup>b</sup>, dhārā sūtāsyā vedhāsah.

9.16.8<sup>a+c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 tvām soma vipaçcītaṁ tānā punānā ayúṣu,  
 ávyo vāraṁ ví dhāvasi.

9.64.25<sup>a</sup> (Kāçyapa Mārīca ; to Soma Pavamāna)  
 tvām soma vipaçcītaṁ [punānó vācam iṣyasi,]  
 [indo sahāsrabharṇasam.] ☞ 9.30.1<sup>c</sup>  
☞ 9.64.25<sup>c</sup>

9.28.1<sup>c</sup> (Priyamedha Āṅgīrasa ; to Soma Pavamāna)  
 eṣā vājí hitó nṛbhir [víçvavín mánasas pátih,]  
 ávyo vāraṁ ví dhāvati. ☞ cf. 9.11.8<sup>c</sup>

9.106.10<sup>b</sup> (Agni Cākṣuṣa ; to Soma Pavamāna)  
 sómam punānā urmínāvyo vāraṁ ví dhāvati,  
 [āgre vācāḥ pávamānaḥ kánikradat.] ☞ cf. 9.3.7<sup>c</sup>

9.74.9<sup>b</sup> (Kakṣivat Dairghatama ; to Soma Pavamāna)  
 adbhíḥ soma papṛcānāsyā te rāsó 'vyo vāraṁ ví pavamāna dhāvati,  
 sá mṛjyāmānaḥ kavibhir madintama [svádasvéndrāya pavamāna pītāye,]  
☞ 9.74.9<sup>d</sup>

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömt

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devām with vipaṣcitam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
prā nimnéneva sīndhavo ghnānto vītrāṇi bhūrnayah,  
sómā asṛgram āçāvaḥ.

9.23.1<sup>a</sup> (The same)

sómā asṛgram āçāvo mādhor mādasya dhārayā,  
[abhi viçvāni kāvya.]

९.२३.१<sup>c</sup>

Cf. the pāda, eté asṛgram āçāvaḥ, 9.63.4<sup>a</sup>.

9.17.3<sup>b</sup>: 9.16.4<sup>b</sup>; 37.1<sup>b</sup>, sómah pavítre arṣati.

9.17.3<sup>bc</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
átýürmir matsaró mādah sómah pavítre arṣati,  
vighnán rákṣāṁsi devayūḥ.

9.37.1<sup>bc</sup> (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)  
sá sutāḥ pītāye vīṣā sómah pavítre arṣati,  
vighnán rákṣāṁsi devayūḥ.

9.56.1<sup>bc</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
pāri sóma ṛtām bṛhád āçūḥ pavítre arṣati,  
vighnán rákṣāṁsi devayūḥ.

9.17.4<sup>a+b</sup> (Asita Kāçyapa ; to Soma Pavamāna)  
ā kaláçeṣu dhāvati pavítre pári śicyate,  
ukthāir yajñēsu vardhate.

9.67.14<sup>a</sup> (Viçvāmītra ; to Soma Pavamāna)  
ā kaláçeṣu dhāvati çyenó várma ví gāhate,  
abhi dróṇa kánikradat.

9.42.4<sup>b</sup> (Medhyātithi Kāṇva ; to Soma Pavamāna)  
duhānāḥ pratnám it páyah pavítre pári śicyate,  
krāndan devān ajtjanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. i. 347.

9.17.7<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
tām u tvā vājīnam náro dhībhir víprā avasyávaḥ,  
mrjānti devātātaye.

9.63.20<sup>b</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)  
 ı kavīm mrjantī mārjyañ, dhībhir viprā avasyāvaḥ, cf. 9.15.7<sup>a</sup>  
 vīṣā kánikrad arṣati.

For 9.63.20<sup>b</sup> cf. 8.13.17<sup>a</sup>, tām id viprā avasyāvaḥ.—For kánikrad in 9.63.20<sup>c</sup>, the author, *Am. Journ. of Philol.* xvii. 417 (haplogy).

9.17.8<sup>c</sup>: ı.ı37.2<sup>g</sup>, cārur r̥tāya pītāye.

9.18.1<sup>c</sup>–7<sup>c</sup>, mádeṣu sarvadhā asi.

9.18.5<sup>a</sup>: 8.6.17<sup>a</sup>, yá imé ródasī mahí: 3.53.12<sup>a</sup>, yá imé ródasī ubhé.

[9.19.1<sup>c</sup>, tán naḥ punaná ā bhara: sá naḥ, &c. ; see under ı.12.11.]

9.19.2<sup>c</sup>: 5.71.2<sup>c</sup>; 7.94.2<sup>c</sup>, iṣānā pipyatam dhīyaḥ.

9.19.4<sup>a</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 ávāvaçanta dhītāyo vīṣabhāsyádhi rétasi,  
 sūnór vatsāsya mātāraḥ.

9.66.11<sup>c</sup> (Çatam Vāikhānasāḥ ; to Soma Pavamāna)  
 ı áchā kócam madhuçéutam, āṣṛgrañ vāre avyāye, cf. 9.66.11<sup>a</sup>  
 ávāvaçanta dhītāyaḥ.

9.19.6<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 úpa çikṣāpatasthūso bhiyāsam ā dhehi çátruṣu,  
 pávamāna vidā rayīm.

9.43.4<sup>a</sup> (Medhyātithi Kāva ; to Soma Pavamāna)  
 pávamāna vidā rayīm ı asmábhyañ soma suçrīyam, cf. 9.43.4<sup>b</sup>  
 ı indo saḥásravarcasam, cf. 9.43.4<sup>c</sup>

9.63.11<sup>a</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)  
 pávamāna vidā rayīm ı asmábhyañ soma duṣṭāram, cf. 9.43.4<sup>b</sup>  
 yó dūpāço vanuṣyatá.

9.20.1<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 prá kavir devávitayé 'vyo vārebhir arṣati,  
 sāhvāñ viçvā abhí sp̥dhaḥ.

9.38.1<sup>b</sup> (Rahugana Āṅgiraśa ; to Soma Pavamāna)  
 eṣā u syá vīṣā ráthó 'vyo vārebhir arṣati,  
 ı gáchan vājam sahasrīnam, cf. 9.38.1<sup>c</sup>

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow ; in 9.38.1 : 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6<sup>b+c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 sā váhnir apsú duštáro mṛjyámāno gábhastyoḥ,  
 sómaç camúṣu sīdati.

9.36.4<sup>b</sup> (Prabhūvasu Āngirasa ; to Soma Pavamāna)

ḷumbhāmāna ṛtáyúbhīr, mṛjyámāno gábhastyoḥ,

☞ 9.36.4<sup>a</sup>

ḷpávate vāre avyáye.

☞ 9.36.4<sup>c</sup>

9.64.5<sup>b</sup> (Kāçyapa Mārta ; to Soma Pavamāna)

ḷumbhāmānā ṛtáyúbhīr, mṛjyámānā gábhastyoḥ,

☞ 9.36.4<sup>a</sup>

ḷpávante vāre avyáye.

☞ 9.36.4<sup>c</sup>

9.65.6<sup>b</sup> (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

yád adbhiḥ pariṣeyāse mṛjyámāno gábhastyoḥ,

drūṇā sadhāstham aṇuṣe.

9.99.6<sup>b</sup> (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

ḷsā punāno madāntamaḥ, sómaç camúṣu sīdati,

☞ 9.50.5<sup>a</sup>

paçāu ná réta ādādhāt pátir vacasyate dhiyāḥ.

For 9.65.6 see Hillebrandt, Ved. Myth. i. 192.

9.20.7<sup>bc</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 kṛḷúr makhó na mañhayúḥ pavítrañ soma gachasi,  
 dādhat stotré suvīryam.

9.67.19<sup>bc</sup> (Vasiṣṭha ; to Soma Pavamāna)

grāvṇā tunno abhiṣṭutaḥ pavítrañ soma gachasi,

dādhat stotré suvīryam.

9.62.30<sup>c</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

pavamāna ṛtāḥ kavīḥ sómaḥ pavítram āsadat,

dādhat stotré suvīryam.

9.66.27<sup>c</sup> (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)

pavamāno vy aṇavad raçmībhir vajasátamaḥ,

dādhat stotré suvīryam.

Cf. 5.6.10<sup>c</sup>, dādhad asmé suvīryam, and 9.45.6<sup>c</sup>, indo asmé suvīryam.

9.21.1<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 eté dhāvāntīndavaḥ sōmā indrāya ghṛṣvayaḥ,  
 matsarāsah svarvīdaḥ.

9.107.14<sup>d</sup> (Sapta Ṛṣayaḥ ; to Soma Pavamāna)

ḷabhi somāsa āyavaḥ pávante mádyam mádam,

☞ 9.23.4<sup>ab</sup>

ḷsamudrásyúdhī viṣṭāpi manīṣiṇo, matsarāsah svarvīdaḥ.

☞ 8.34.13<sup>b</sup>

9.22.3<sup>ab</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)

eté pūtā vipaçcitah, sōmāso dādhyāçirah,

☞ 1.5.5<sup>c</sup>

vipā vy ānaçur dhiyāḥ.

9.101.12<sup>ab</sup> (Manu Sāmhvaraṇa; to Soma Pavamāna)

etē pūtā vipaścītaḥ sōmāso dādhyācīraḥ,  
sūryāso nā darçatāso jigatnāvo dhruvā ghr̥tē.

☞ 1.5.5<sup>c</sup>

9.22.3<sup>b</sup>: 1.5.5<sup>c</sup>; 137.2<sup>b</sup>; 5.51.7<sup>b</sup>; 7.32.4<sup>b</sup>; 9.63.15<sup>b</sup>; 101.12<sup>b</sup>, sōmāso dādhyācīraḥ.

9.23.1<sup>a</sup>: 9.17.1<sup>c</sup>, sōmā asrgram āçavaḥ.

9.23.1<sup>c</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)

sōmā asrgram āçavo, mādhor mādasya dhāraya,  
abhī viçvāni kāvya.

☞ 9.17.1<sup>c</sup>

9.62.25<sup>c</sup> (Jamadagni Bhārgava; to Soma Pavamāna)

pāvasva vāco agriyāḥ sōma citrābhīr utībhiḥ,  
abhī viçvāni kāvya.

9.63.25<sup>c</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)

pāvamānā asrksata, sōmāḥ çukrāsa indavaḥ,  
abhī viçvāni kāvya.

☞ 9.63.25<sup>a</sup>

9.66.1<sup>b</sup> (Çatani Vāikhānasāḥ; to Soma Pavamāna)

pāvasva viçvacarṣaṇe bhī viçvāni kāvya,  
sākhā sākhībhya īçyaḥ.

☞ 1.75.4<sup>c</sup>

Ludwig, 813, renders 9.23.1<sup>c</sup>, 'um aller weissheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weissheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyaḥ), so as to unite himself with the poetic works (the hymns) of the Kavis.—Of the pādas, pāri viçvāni kāvya, 2.5.3<sup>c</sup>; vācā viçvāni kāvya 10.21.5<sup>b</sup>; and yāsmi viçvāni kāvya 8.41.6<sup>a</sup>.

9.23.4<sup>ab+c</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)

abhī sōmāsa āyavaḥ pāvante mādyaṁ mādām,  
abhī kōçaṁ madhuçūtām.

9.107.14<sup>ab</sup> (Sapta Rṣayaḥ; to Soma Pavamāna)

abhī sōmāsa āyavaḥ pāvante mādyaṁ mādām,

ṣamudrāsyādhi viṣṭāpi manīṣiṇo, matsarāsaḥ svarvīdaḥ.

☞ c: 8.34.13<sup>b</sup>; d: 9.21.1<sup>c</sup>

9.36.2<sup>c</sup> (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sā vāhniḥ soma jāgrviḥ, pāvasva devavīr āti,

☞ 9.2.1<sup>a</sup>

abhī kōçaṁ madhuçūtām.

For 9.36.2 cf. under 1.176.1<sup>b</sup>.—Of the pādas, āchā kōçaṁ madhuçūtām, under 9.66.11; pāri kōçaṁ, &c., 9.103.3<sup>a</sup>; also jinvaṁ kōçaṁ, &c., 9.12.6<sup>c</sup>.

[9.23.5<sup>a</sup>, sōmo arṣati dharmasīḥ: 9.37.2<sup>b</sup>; 38.6<sup>b</sup>, hārīr arṣati dharmasīḥ.]

[9.23.6<sup>c</sup>, īndo vājaṁ siṣāsasi: 8.95.9<sup>d</sup>, çuddhō vajam siṣāsasi.]

9.23.7<sup>a</sup>: 8.92.6<sup>a</sup>, asyā pitvā mādānam.

9.24.1<sup>b+c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 prá sómāso adhanviṣuḥ pávamānāsa índavaḥ,  
 çrīṇānā apsú mṛñjata.

9.67.7<sup>a</sup> (Gotama ; to Soma Pavamāna)  
 pávamānāsa índavas ṭtirāḥ pavítram āçávaḥ,  
 índram yāmebhīr āçata.

457 I.135.6<sup>e</sup>

9.101.8<sup>d</sup> (Nahūsa Mānava ; to Soma Pavamāna)  
 sám u priyā anūṣata gāvo mādāya ghṛṣṣvayaḥ,  
 sómāsaḥ kṛṇvate pathāḥ pávamānāsa índavaḥ.

9.65.26<sup>e</sup> (Bhrgu Vāruṇi, &c. ; to Soma Pavamāna)  
 prá çukráso vayojuvo hinvanāso ná sāptayaḥ,  
 çrīṇānā apsú mṛñjata.

Cf. 9.11.1<sup>b</sup>, pávamānāyéndave.

9.24.2<sup>b</sup>: 8.6.34<sup>b</sup> ; 13.8<sup>b</sup>, āpo ná pravātā yatīḥ ; 9.6.4<sup>b</sup>, āpo na pravātāsaran.

9.24.2<sup>c</sup>: 9.6.4<sup>c</sup>, punānā índram āçata.

9.24.3<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 prá pavamāna dhanvasi ṭsóméndrāya pátave,  
 nṛbhīr yató ví nīyase.

457 8.69.10<sup>d</sup>

9.99.8<sup>b</sup> (Rebhasūnu Kāçyapāu ; to Pavamāna Soma)  
 sutā indo pavitra ā nṛbhīr yató ví nīyase,  
 ṭindrāya matsarintamaç camūṣv ā ní ṣṭdasi.

457 9.63.2<sup>bc</sup>

For 9.24.3<sup>b</sup> cf. índav índrāya pitāye, under 9.30.5<sup>e</sup>.

9.24.5<sup>c</sup>: 8.9.2.25<sup>e</sup>, áram índrasya dhāmne.

9.24.6<sup>c</sup>: 1.142.3<sup>a</sup>, çúciḥ pávakó ádbhutaḥ ; 8.13.19<sup>e</sup>, çúciḥ pávaká ucyate só  
 ádbhutaḥ ; 9.24.7<sup>a</sup>, çúciḥ pávaká ucyate.

9.24.7<sup>a</sup>: see 9.24.6<sup>c</sup>.

9.24.7<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 ṭçúciḥ pávaká ucyate, sómah sutāsya mādghvaḥ,  
 devāvīr aghaçaṇsahā.

457 I.142.3<sup>a</sup>

9.28.6<sup>c</sup> (Priyamedha Āngirasa ; to Soma Pavamāna)  
 eṣá çuṣmy ádābhyah sómah punāno arṣati,  
 devāvīr aghaçaṇsahā.

457 9.13.1<sup>a</sup>

9.61.19<sup>c</sup> (Amahryu Āngirasa ; to Soma Pavamāna)  
 ṭyās te mádo váreṇyas, tēnā pavasvándhasā,  
 devāvīr aghaçaṇsahā.

457 8.46.8<sup>a</sup>



9.25.2<sup>b</sup> (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)  
pāvamāna dhiyā hito 'bhī yónim kánikradat,  
dhármanā vāyúm ā viça.

9.37.2<sup>c</sup> (Rahugana Āngirasa ; to Soma Pavamāna)  
sā pavitre vicakṣaṇo 'hárir arṣati dharnasih,  
abhi yónim kánikradat.

9.37.2<sup>b</sup>

Cf. 9.38.6<sup>b</sup>, krāndan yónim abhi priyām.

9.25.3<sup>c</sup> (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)  
sām devāih ḡobhate vīṣā kavir yónāv ādhi priyāh,  
vṛtrahā devavítamaḥ.

9.28.3<sup>c</sup> (Priyamedha Āngirasa ; to Soma Pavamāna)  
eṣā devāḥ ḡubhāyatē 'dhi yónāv āmartyah,  
vṛtrahā devavítamaḥ.

9.25.4<sup>a</sup>: 7.55.1<sup>b</sup>; 8.15.13<sup>b</sup>, viçvā rūpāny āviçān.

9.25.4<sup>b</sup> (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)  
'viçvā rūpāny āviçān' punāno yāti haryatāḥ,  
yātrāmītāsa āsate.

7.55.1<sup>b</sup>

9.43.3<sup>a</sup> (Medhyātithi Kāva ; to Soma Pavamāna)  
punāno yāti haryataḥ sómo gṛbhiḥ páriṣkṛtaḥ,  
vīprasya médhyātithēḥ.

9.25.6 (Dṛḍhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āngirasa ; to Soma Pavamāna)  
ā pavasva madintama  
pavitraṁ dhārāyā kave,  
arkāsya yónim āsādam.

For pāda a cf. under 9.50.5<sup>a</sup>; for pāda b cf. pavitraṁ dhārāyā sutāḥ, 9.51.5<sup>b</sup>; for pāda c cf. rītāsya yónim āsādam, under 3.62.13<sup>a</sup>.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5<sup>b</sup> (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)  
tām sūnāv ādhi jamāyo hárīm hinvanty ādribhiḥ,  
haryatām bhūricakṣasam.

9.30.5<sup>b</sup> (Bindu Āngirasa ; to Soma Pavamāna)  
apsú tvā mādhumattamaṁ hárīm hinvanty ādribhiḥ,  
'indav indrāya pītāye,

9.30.5<sup>c</sup>

9.32.2<sup>b</sup> (Çyāvāçva Ātreya ; to Soma Pavamāna)  
'ād im tritāsya yōsaṇo' hárīm hinvanty ādribhiḥ,  
'indum indrāya pītāye.

9.32.2<sup>a</sup>

9.32.2<sup>c</sup>

9.38.2<sup>b</sup> (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)  
 ॥ etām tritāsyā yōsaṇo, hāriṁ hinvanty ādribhiḥ,  
 ॥ indum indrāya pitāye. ॥

☞ 9.32.2<sup>a</sup>☞ 9.32.2<sup>c</sup>

9.39.6<sup>b</sup> (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)  
 samicmā anuṣata hāriṁ hinvanty ādribhiḥ,  
 ॥ yōnāv ṛtāsyā sīdata. ॥

☞ 9.13.9<sup>c</sup>

9.50.3<sup>b</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)  
 ॥ āvyo vāre pāri priyām, hāriṁ hinvanty ādribhiḥ,  
 ॥ pāvamānaṁ madhuṣūtām. ॥

☞ 9.7.6<sup>a</sup>☞ 9.50.3<sup>c</sup>

9.65.8<sup>b</sup> (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 yāsya vārṇaṁ madhuṣūtām hāriṁ hinvanty ādribhiḥ,  
 ॥ indum indrāya pitāye. ॥

☞ 9.32.2

For yōnāv ṛtāsyā sīdata, 9.39.6<sup>c</sup>, cf. under 3.62.13<sup>c</sup>.

9.26.6<sup>c</sup> (Idhmavāha Dārḍhacyuta ; to Soma Pavamāna)  
 tām tvā hinvanti vedhāsah pāvamāna girāvīdham,  
 indav indrāya matsarām.

9.53.4<sup>c</sup> (Avatsāra Kācyapa ; to Soma Pavamāna)  
 tām hinvanti madacyūtām, hāriṁ nadīṣu vājinam,  
 indum indrāya matsarām.

☞ 9.53.4<sup>b</sup>

9.63.17<sup>c</sup> (Nidhruvi Kācyapa ; to Soma Pavamāna)  
 ॥ tām i mṛjanty āyāvo hāriṁ nadīṣu vājinam,  
 indum indrāya matsarām.

☞ 9.63.17<sup>ab</sup>

See Hillebrandt, Ved. Myth. i. 214, 215.—Cf. 9.63.10<sup>b</sup>, gira indrāya matsarām.

[9.27.3<sup>a</sup>, eṣā nṛbhir vī nīyate : 9.15.3<sup>a</sup>, eṣā hito vī nīyate.]

9.27.6<sup>c</sup> (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)  
 eṣā ṣuṣmy āsisyadad antārikṣe vīṣā hāriḥ,  
 punānā indur indram ā.

9.66.28<sup>c</sup> (Çataṁ Vāikhānasah ; to Soma Pavamāna)  
 prā suvānā indur akṣah pavitram āty avyāyam,  
 punānā indur indram ā.

9.28.1<sup>c</sup> : 9.106.10<sup>b</sup>, āvyo vāraṁ vī dhāvati ; 9.16.8<sup>c</sup>, āvyo vāraṁ vī dhāvasi ;  
 9.74.9<sup>b</sup>, āvyo vāraṁ vī pavamāna dhāvati.

[9.28.2<sup>b</sup>, sómo devébhyaḥ sutāḥ : 9.3.9<sup>b</sup> ; 99.7<sup>b</sup>, devō devébhyaḥ sutāḥ.]

9.28.3<sup>c</sup> : 9.25.3<sup>c</sup>, vṛtrahā devavītamah.

9.28.4<sup>c</sup> (Priyamedha Āṅgīrasa ; to Soma Pavamāna)  
 eṣā vīṣā kánikradad daçābhir jamībhir yatāḥ,  
 abhī drōṇāni dhāvati.

9.37.<sup>6b</sup> (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)  
sā devāḥ kavīṇeṣito 'bhī drōṇāni dhāvati,  
īndur īndrāya manhānā.

9.28.<sup>5b</sup> (Priyamedha Āṅgīrasa : to Soma Pavamāna)  
eṣā sūryam arocayat pāvamāno vicarṣaṇiḥ,  
viṣvā dhāmāni viṣvavīt.

9.60.<sup>1b</sup> (Avatsāra Kācyapa ; to Soma Pavamāna)  
prā gāyatrēṇa gāyata pāvamānaṁ vicarṣaṇim,  
īndum sahasracakṣasam.

9.28.<sup>6b</sup>: 9.13.<sup>1a</sup> ; 42.<sup>5c</sup> ; 191.<sup>7b</sup>, sōmaḥ punāno arṣati.

9.28.<sup>6c</sup>: 9.24.<sup>7c</sup> ; 61.<sup>19c</sup>, devāvīr aghaṇasahā.

9.29.<sup>3b+c</sup> (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)  
suśāhā soma tāni te punānāya prabhūvaso,  
vārdhā samudrām ukthyām.

9.35.<sup>6c</sup> (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)  
viṣvo yāsya vraté jāno dādhrā dhārmanas pāteḥ,  
punānāsya prabhūvasoḥ.

9.61.<sup>15c</sup> (Amahiyu Āṅgīrasa ; to Soma Pavamāna)  
ārśā naḥ soma caṁ gāve ḍhuksāsva pipyūṣim īsam,  
vārdhā samudrām ukthyām.

§ 8.7.<sup>3c</sup>

9.29.<sup>4b</sup>: 9.11.<sup>1b</sup> ; 30.<sup>3c</sup> ; 67.<sup>13b</sup> ; 100.<sup>5b</sup>, pāvasva soma dhārāyā.

9.29.<sup>6c</sup> (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)  
ēdo pāṛthivaṁ rayiṁ divyāṁ pavasva dhārāyā,  
dyumāntaṁ cūsmam ā bhara.

9.106.<sup>4c</sup> (Cakṣus Mānava ; to Soma Pavamāna)  
prā dhanvā soma jūgrvir īndrāyendo pāri srava,  
dyumāntaṁ cūsmam ā bharā svaravidam.

§ 8.91.<sup>3d</sup> ; also refrain, 9.112.<sup>1e</sup> ff.

Cf. dyumāntaṁ cūsmam uttamām, under 9.63.<sup>29bc</sup>. The cadence, pavasva dhārāyā, also at 9.35.<sup>1</sup> ; 45.<sup>6</sup> ; 49.<sup>3</sup> ; 63.<sup>7</sup> ; 65.<sup>10,12</sup>.

9.30.<sup>1c</sup> (Bindu Āṅgīrasa ; to Soma Pavamāna)  
prā dhārā asya cūsmīno vīthā pavītre akṣaran,  
punāno vācam iṣyati.

9.64.<sup>25b</sup> (Kacyapa Mārīca ; to Soma Pavamāna)  
tvāṁ soma vipaṇcitāṁ punāno vācam iṣyasi,  
īndo sahasrabharṇasam.

§ 9.16.<sup>8a</sup>

§ 9.64.<sup>25c</sup>

Note the correspondence of 9.30.<sup>5c</sup> with 9.64.<sup>12c</sup>.—For 9.30.<sup>1b</sup> cf. 9.98.<sup>11b</sup>, sōmaḥ pavītre akṣaran.

9.30.2<sup>a</sup> (Bindu Āṅgīrasa; to Soma Pavamāna)  
indur hiyānāḥ sotṛbhīr mṛjyāmānāḥ kánikradat,  
iyarti vagnúm indriyām.

9.107.26<sup>b</sup> (Sapta Ṛṣayaḥ; to Soma Pavamāna)  
apó vásānāḥ pári kócam arṣatindur hiyānāḥ sotṛbhīḥ,  
janáyaḥ jyótir mandānā avivaçad ḡḡḡḡ kṛṇvānó ná nirṇijam. 9.14.5<sup>c</sup>

9.30.3<sup>c</sup>: 9.1.1<sup>b</sup>; 29.4<sup>b</sup>; 67.13<sup>b</sup>; 100.5<sup>b</sup>, pávasva soma dhārayā.

9.30.4<sup>b</sup> (Bindu Āṅgīrasa; to Soma Pavamāna)  
prá sómo áti dhārayā pávamāno asiṣyadat,  
ḡḡḡḡ dróṇāny āsādam. 9.3.1<sup>c</sup>

9.49.5<sup>a</sup> (Kavi Bhārgava; to Soma Pavamāna)  
pávamāno asiṣyadad rákṣāṁsy apajāṅghanat,  
pratnavād rocāyan rúcaḥ.

9.30.4<sup>c</sup>: 9.3.1<sup>c</sup>, abhí dróṇāny āsādam.

9.30.5<sup>b</sup>: 9.26.5<sup>b</sup>; 32.2<sup>b</sup>; 38.2<sup>b</sup>; 39.6<sup>b</sup>; 50.3<sup>b</sup>; 65.8<sup>b</sup> (here hinvánty), háriṁ  
hinvānty ádrībhiḥ.

9.30.5<sup>c</sup> (Bindu Āṅgīrasa; to Soma Pavamāna)  
apsú tvā mádhumatamāḥ ḡḡḡḡ hinvānty ádrībhiḥ, 9.26.5<sup>b</sup>  
indav indráya pítāye.

9.45.1<sup>c</sup> (Ayāsyā Āṅgīrasa; to Soma Pavamāna)  
sá pavasva mādāya kām nṛcákṣa devāvítaye,  
indav indráya pítāye.

9.50.5<sup>c</sup> (Ucathya Āṅgīrasa; to Soma Pavamāna)  
ḡḡḡḡ pavasva madintama, góbhir añjānó aktúbhiḥ, 9.50.5<sup>a</sup>  
indav indráya pítāye.

9.64.12<sup>c</sup> (Kaçyapa Marica; to Soma Pavamāna)  
ḡḡḡḡ no arṣa pavitra á mádo yó devavítamāḥ, 9.64.12<sup>ab</sup>  
indav indráya pítāye.

Cf. indum indráya pítāye under 9.32.2<sup>c</sup>, and sóméndráya pátave, 9.24.3<sup>d</sup>.—For 9.30.5  
cf. 9.53.4.

9.30.6<sup>ab</sup> (Bindu Āṅgīrasa; to Soma Pavamāna)  
sunótā mádhumatamāḥ ḡḡḡḡ sómam indráya vajriṇe, 7.32.8<sup>b</sup>  
cārum çárdhāya matsarām.

9.51.2<sup>bc</sup> (Ucathya Āṅgīrasa; to Soma Pavamāna)  
divāḥ pṛyūṣam uttamāḥ ḡḡḡḡ sómam indráya vajriṇe, 7.32.8<sup>b</sup>  
sunótā mádhumatamam.

Cf., by way of contrast, 7.102.3<sup>b</sup>, juhótā mádhumatamam (sc. háviḥ).

9.30.6<sup>b</sup>: 7.32.8<sup>b</sup>; 9.51.2<sup>b</sup>, sómam índrāya vajrīṇe.

9.31.3<sup>b</sup> (Gotama Rāhugaṇa; to Soma Pavamāna)  
túbhyaṁ vāta abhipriyas túbhyam arṣanti síndhavaḥ,  
sóma vārdhanti te málaha.

9.62.27<sup>b</sup> (Jamadagni Bhārgava; to Soma Pavamāna)  
túbhyemā bhūvanā kave mahimné soma tasthire,  
túbhyam arṣanti síndhavaḥ.

Cf. āpo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12°; 125.5°.

9.31.4 = 1.91.16.

9.31.6° (Gotama Rāhugaṇa; to Soma Pavamāna)  
svāyudhāsyā te sató bhūvanasya pate vayām,  
índo sakhitvām uḡmasi.

9.66.14<sup>a</sup> (Çatañ Vāikhānasāḥ; to Soma Pavamāna)  
śasya te sakhyé vayām, iyakṣantas tvótayaḥ, 9.61.29<sup>a</sup>  
índo sakhitvām uḡmasi.

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: śasya te sakhyé vayām távendo dyumnā uttamé, sūśahyāma prṭanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2<sup>b</sup>: 9.26.5<sup>b</sup>; 30.5<sup>b</sup>; 38.2<sup>b</sup>; 39.6<sup>b</sup>; 50.3<sup>b</sup>; 65.8<sup>b</sup> (here hinvānty) hāriṁ  
hinvanty ādribhiḥ.

9.32.2° (Çyāvaçva Ātreya; to Soma Pavamāna) =

9.38.2° (Rāhugaṇa Āngirasa; to Soma Pavamāna)  
etām (9.32.2 ād īm) tritāsya yóṣaṇo hāriṁ hinvanty ādribhiḥ, 9.26.5<sup>b</sup>  
índum índrāya pītāye.

9.43.2° (Medhyatīthi Kāṇva; to Soma Pavamāna)  
tām no víçvā avasyúvo girāḥ çumbhanti pūrvāthā,  
índum índrāya pītāye.

9.65.8° (Bhṛgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
yāsya vārṇaṁ madhuçútāṁ hāriṁ hinvānty ādribhiḥ, 9.26.5<sup>b</sup>  
índum índrāya pītāye.

Cf. índav índrasya pītāye, under 9.31.5°.

9.32.4°: 6.16.35°; 9.64.11°, sídann ṛtāsya yónim ā.

[9.32.5<sup>a</sup>, abhí gāvo anūṣata: 9.33.5<sup>a</sup>, abhí brāhmīr anūṣata.]

[9.32.6<sup>b</sup>, maghāvadbhyaç ca máhyaṁ ca : 6.46.9<sup>c</sup>, chardír yacha maghāvadbhyaç ca máhyaṁ ca.]

Cf. the cadence, maghāvāno vayāṁ ca, in 1.73.8 ; 136.7 ; 143.13 ; 7.87.5.

9.33.2<sup>bc</sup> (Trita Āptya ; to Soma Pavamāna)

abhi drōṇāni babhrāvaḥ çukrá ṛtāsyā dhārayā,  
vājaṁ gómantam akṣaran.

9.63.14<sup>bc</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)  
eté dhāmāny āryā çukrá ṛtāsyā dhārayā,  
vājaṁ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2: 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2 ; vājaṁ gómantam means 'milky substance', to wit (9.33.2): 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vrātā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: āryā vrātā viçjānto ādhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states: 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary ; the abrupt substitution of the parenthetic phrase for the simple drōṇāni babhrāvaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For pāda b cf. 9.63.4<sup>c</sup>, somā ṛtāsyā dhārayā. Note the correspondence of 9.33.6<sup>c</sup> with 9.63.1<sup>a</sup>.

9.33.3<sup>abc</sup>: 5.51.7<sup>a</sup> ; 9.34.2<sup>abc</sup> ; 65.20<sup>abc</sup> ; see under 5.51.7<sup>a</sup>.

9.33.3<sup>b</sup>: 8.41.1<sup>b</sup> ; 9.34.2<sup>b</sup> ; 61.12<sup>b</sup> ; 65.20<sup>b</sup>, vāruṇāya marúdbhyaḥ.

[9.33.5<sup>a</sup>, abhi bráhmīr anūṣata ; 9.32.5<sup>a</sup>, abhi gāvo anūṣata.]

9.33.5<sup>b</sup>, yāhvīr ṛtāsyā mātāraḥ : 1.142.7<sup>c</sup> ; 5.5.6<sup>b</sup> ; 9.102.7<sup>b</sup> ; 10.59.8<sup>b</sup>, yāhvī  
ṛtāsyā mātārā.

9.33.6<sup>bc</sup> (Trita Āptya ; to Soma Pavamāna)

rāyāḥ samudrāṇç catūro 'smábhyaṁ soma viçvātaḥ,  
ā pavasva sahasrīṇaḥ.

9.40.3<sup>bc</sup> (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)  
 nū no rayīm mahām indo 'smābhyañ soma viçvātaḥ,  
 ā pavasva sahasrīṇam.

9.62.12<sup>a</sup> (Jamadagni Bhārgava; to Soma Pavamāna)  
 ā pavasva sahasrīṇaṁ rayīm gómantam açvīnam,<sub>1</sub> 8.6.9b  
 puruṣcandrām puruṣpṣam.

9.63.1<sup>a</sup> (Nidhruvi Kaçyapa; to Soma Pavamāna)  
 ā pavasva sahasrīṇaṁ rayīm soma suvīryam,  
 asmé grāvāñsi dhāraya.

9.65.21<sup>bc</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
 iṣaṁ tokāya no dādhad asmābhyañ soma viçvātaḥ,  
 ā pavasva sahasrīṇam.

In these stanzas many expressions are typical: rayīm, rāyāñ samudrāñ, asmābhyañ soma viçvātaḥ, and ā pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasrīṇam; in 9.62.12, and in 9.63.1, ā pavasva sahasrīṇaṁ rayīm. In 9.65.21 there is a slight difference: sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously: 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam: 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2<sup>bc</sup> with 9.63.14<sup>bc</sup>.

9.34.1<sup>b</sup> (Trita Āptya; to Soma Pavamāna)  
 prā suvānó dhārāyā tánéndur hinvánó arṣati,  
 rujád dṛlhá vy ójasa.

9.67.4<sup>a</sup> (Kaçyapa; to Soma Pavamāna)  
 índur hinvánó arṣati tīró várāṇy avyáyā,<sub>1</sub> 9.67.4<sup>b</sup>  
 hárir vājam acikradat.

9.34.2<sup>abc</sup>, sutá índrāya vāyāve vārunāya marúdbhyaḥ, sómo arṣati viṣnave;  
 9.33.3<sup>abc</sup>, sutá índrāya vāyāve vārunāya marúdbhyaḥ, sómā arṣanti  
 viṣnave; 9.65.20<sup>abc</sup>, apsá índrāya vāyāve vārunāya marúdbhyaḥ,  
 sómo arṣati viṣnave; 5.51.7<sup>a</sup>, sutá índrāya vāyāve.

9.34.2<sup>b</sup>: 8.41.1<sup>b</sup>; 9.33.3<sup>b</sup>; 61.12<sup>b</sup>; 65.20<sup>b</sup>, vārunāya marúdbhyaḥ.

[9.34.3<sup>b</sup>, sunvánti sómam ádribhiḥ: 8.11.7<sup>a</sup>, sotá hí sómam ádribhiḥ.]

[9.35.2<sup>a</sup>, indo samudramtñkhaya: 9.52.3<sup>b</sup>, indo ná dānam tñkhaya.]

9.35.2<sup>b</sup> (Prabhūvasu Āṅgīrasa: to Soma Pavamāna)  
 indo samudramtñkhaya, pávasva viçvamejaya,<sub>1</sub> cf. 9.35.2<sup>a</sup>  
 rāyó dhartā na ójasa.

9.62.26<sup>c</sup> (Jamadagni Bhārgava; to Soma Pavamāna)  
 tvám samudriyā apó 'griyó váca íráyan,  
 pávasva viçvamejaya.

Cf. Hillebrandt, *Ved. Myth.* i. 327 ff.

9.35.3<sup>b</sup>: 2.8.6<sup>d</sup>, abhī śyāma pṛtanyatāḥ.

9.35.4<sup>a</sup>, prā vājam indur iṣyati: 9.12.6<sup>a</sup>, prā vācam indur iṣyati.

9.35.6<sup>c</sup>, punānāsya prabhūvasoḥ: 9.29.3<sup>b</sup>, punānāya prabhūvaso.

9.36.2<sup>b</sup>: 9.2.1<sup>a</sup>, pávasva devavír āti.

9.36.2<sup>c</sup>: 9.23.4<sup>c</sup>, abhī kócam madhuçútam.

9.36.4 (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)  
çumbhāmāna ṛtāyūbhir ṁrjyāmāno gābhastyoḥ,  
pávate vāre avyāye.

८२ 9.20.6<sup>b</sup>

9.64.5 (Kaçyapa Mārta; to Soma Pavamāna)  
çumbhāmānā ṛtāyūbhir ṁrjyāmānā gābhastyoḥ,  
pávante vāre avyāye.

८२ 9.20.6<sup>b</sup>

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The *ṛca* 9.64.4-6 is addressed to the plural *sómāḥ*, but is surrounded by other *ṛcas* in which *soma* is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For *pāda c* cf. *asṛgrāḥ vāre avyāye*, 9.66.11<sup>b</sup>.

9.36.4<sup>b</sup>: 9.20.6<sup>b</sup>; 65.6<sup>b</sup>, ṁrjyāmāno gābhastyoḥ; 9.64.5<sup>b</sup>, ṁrjyāmānā gābhastyoḥ.

9.36.5<sup>abc</sup> (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)  
sá viçvā dāçúṣe vāsu sómo divyāni pāṛthivā,  
pávātām āntárikṣyā.

9.64.6<sup>abc</sup> (Kaçyapa Mārta; to Soma Pavamāna)  
té viçvā dāçúṣe vāsu sómā divyāni pāṛthivā,  
pávantām āntárikṣyā.

For *pāda b* cf. 9.63.30<sup>b</sup>, sóma divyāni pāṛthivā.

9.37.1<sup>b</sup>: 9.16.4<sup>b</sup>; 17.3<sup>b</sup>, sómaḥ pavitre arṣati; 9.56.1<sup>b</sup>, açūḥ pavitre arṣati.

9.37.1<sup>c</sup>: 9.17.3<sup>c</sup>; 56.1<sup>c</sup>, vighnān rákṣāṁsi devayūḥ.

9.37.2<sup>b</sup> (Rahugana Āṅgīrasa; to Soma Pavamāna)  
sá pavitre vicakṣaṇó hárir arṣati dharnasīḥ,  
abhī yónim kánikradat.

८२ 9.25.2<sup>b</sup>

9.38.6<sup>b</sup> (The same)  
eṣá syá pitāye suto hárir arṣati dharnasīḥ,  
krāndan yónim abhī priyām.

Cf. the *pāda* 9.23.5<sup>a</sup>, sómo arṣati dharnasīḥ.



9.37.2<sup>c</sup>: 9.25.2<sup>b</sup>, abhī yónim kánikradat.

9.37.3<sup>b</sup> (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)  
sá vājī rocanā divāḥ pávamāno ví dhāvati,  
rakṣohā vāram avyāyam.

9.103.6<sup>c</sup> (Dvita Āptya ; to Soma Pavamāna)  
pāri sāptir ná vājayūr 1 devó devébhyaḥ sutāḥ, 1  
vyānaṣiḥ pávamāno ví dhāvati.

9.3.9<sup>b</sup>

9.37.5<sup>c</sup> (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)  
sá vṛtrahā vīṣā sūtó varivovid ādabhyaḥ,  
sómo vājam ivāsarat.

9.62.16<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
pávamānah sūtó nfbhiḥ sómo vājam ivāsarat,  
camūṣu ṣákmanāsadam.

9.37.6<sup>b</sup>: 9.28.4<sup>c</sup>, abhī dróṇani dhavati.

9.38.1<sup>b</sup>: 9.20.1<sup>b</sup>, ávyo vārebhir arṣati.

[9.38.1<sup>c</sup>, gáchan vājam sahasrīṇam : 9.57.1<sup>c</sup>, áchā vājam, &c.]

9.38.2<sup>a</sup>, etām tritāsya yóṣaṇaḥ : 9.32.2<sup>a</sup>, ād im tritāsya yóṣaṇaḥ.

9.38.2<sup>b</sup>: 9.26.5<sup>b</sup> ; 30.5<sup>b</sup> ; 32.2<sup>b</sup> ; 39.6<sup>b</sup> ; 50.3<sup>b</sup> ; 65.8<sup>b</sup> (here hinvánty), hárīm  
hinvanti ādrihiḥ.

9.38.2<sup>c</sup>: 9.32.2<sup>c</sup> ; 43.2<sup>c</sup> ; 65.8<sup>c</sup>, indum índraya pītāye.

9.38.3<sup>bc</sup> marmrjyānte apasyúvaḥ, yábhir mādāya ṣumbhate: 9.2.7<sup>bc</sup>, marmrjyānte  
... ṣumbhase.

9.38.4<sup>b</sup> (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)  
eśá syá mánuṣṭsv ā ṣyenó ná vikṣú sīdati,  
gáchañ jāró ná yosítam.

9.57.3<sup>c</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
1 sá marmrjánā ayúbhir, 1 bho rájeva suvratāḥ,  
ṣyenó ná váṇsu sīdati.

9.57.3<sup>a</sup>

9.86.35<sup>b</sup> (Atrayaḥ ; to Soma Pavamāna)  
īṣam ūrjam pávamānābhy arṣasi ṣyenó ná váṇsu kalāṣeṣu sīdasi,  
índraya mādva mādya mādah sūtó 1 divó viṣṭambhá upamó vicakṣaṇāḥ.

9.86.35<sup>d</sup>

Note the euphony of vikṣú sīdati in 9.38.4, and kalāṣeṣu sīdasi in 9.86.35, as contrasted with váṇsu sīdati in 9.57.3 ; cf. 5.72.1<sup>c</sup> ; 9.7.6<sup>a</sup> ; 20.6<sup>c</sup> ; 63.2<sup>c</sup> ; 68.9<sup>b</sup> ; 86.9<sup>a</sup> ; 96.23<sup>a</sup> ; 99.6<sup>b</sup>, 8<sup>a</sup>.—For 9.57.3 cf. Ved. Stud. i, p. xv ; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6<sup>b</sup>: 9.37.2<sup>b</sup>, hárir arṣati dharnasīḥ.

9.39.3<sup>a</sup> (Brhanmati Āṅgīrasa ; to Soma Pavamāna)  
 sūtá eti pavitra á tvīṣim dádhaṇa ójasā,  
 vicákṣaṇo virocāyan.

9.44.3<sup>b</sup> (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)  
 ayám devēṣu jágṛviḥ sūtá eti pavitra á,  
 sómo yāti vicarṣaṇiḥ.

9.61.8<sup>b</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
 sám indrepotá vāyínā sūtá eti pavitra á,  
 sám sūryasya raçmibhiḥ.

Note the correspondence of 9.44.5<sup>a</sup> with 9.61.9<sup>a</sup>.

9.39.6<sup>b</sup> : 9.26.5<sup>b</sup> ; 30.5<sup>b</sup> ; 32.2<sup>b</sup> ; 38.2<sup>b</sup> ; 50.3<sup>b</sup> ; 65.8<sup>b</sup> (here hinvánty), hárim  
 hinvanty ádrībiḥ.

9.39.6<sup>c</sup> : 9.13.9<sup>c</sup>, yónāv ṛtasya sídata.

9.40.3<sup>bc</sup> : 9.33.6<sup>bc</sup> ; 65.21<sup>bc</sup>, asmábhyaṁ soma viçvátāḥ, á pavasva sahasríṇam  
 (9.33.6<sup>c</sup>, sahasríṇaḥ).

9.40.3<sup>c</sup> : 9.62.12<sup>a</sup> ; 63.1<sup>a</sup> ; 65.21<sup>c</sup>, á pavasva sahasríṇam ; 9.33.6<sup>c</sup>, á pavasva  
 sahasríṇaḥ.

[9.40.4<sup>c</sup>, vidāḥ sahasríṇir īṣaḥ : 9.61.3<sup>c</sup>, kṣárā sahasríṇir īṣaḥ.]

9.40.5<sup>a</sup> : 9.61.6<sup>a</sup>, sá naḥ punánā á bhara ; 1.12.11<sup>a</sup> ; 8.24.3<sup>a</sup>, sá na stávāna á  
 bhara.

9.40.6<sup>ab</sup> (Brhanmati Āṅgīrasa ; to Soma Pavamāna)  
 punánā indav á bhara [sóma dvibárhasaṁ rayim,  
 víṣann indo na ukthyām.

cf 9.4.7<sup>b</sup>

9.57.4<sup>c</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
 sá no viçvá divó vásutó pṛthivyá ádhi,  
 punánā indav á bhara.

9.64.26<sup>c</sup> (Kāçyapa Māṛica ; to Soma Pavamāna)  
 [utó sahásrabharṇasaṁ] vācam soma makhásyuvam,  
 punánā indav á bhara.

cf 9.64.25<sup>c</sup>

9.100.2<sup>ab</sup> (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)  
 punánā indav á bhara [sóma dvibárhasaṁ rayim,  
 tvám vásūni puşyasi viçvāni dāçúṣo grhé.

cf 9.4.7<sup>b</sup>

9.40.6<sup>b</sup> : 9.4.7<sup>b</sup> ; 100.2<sup>b</sup>, sóma dvibárhasaṁ rayim.

[9.41.2<sup>c</sup>, sāvāṇso dāsyum avratām : 1.175.3<sup>c</sup>, sahāvān dāsyum, &c.]

9.41.4<sup>b+c</sup> (Medhyatithi Kāṇva ; to Soma Pavamāna)

ā pavasva mahīm iṣaṁ gómad indo hiraṇyavat,  
ācāvāvad vājavat sutāh.

9.61.3<sup>b</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

pāri ṇo ācvaṁ ācvaṁ gómad indo hiraṇyavat,

[kṣārā sahasrīṇīr iṣaḥ.]

cf. 9.40.4<sup>c</sup>

9.42.6<sup>b</sup> (The same as 9.41.4)

góman naḥ soma virāvad ācāvāvad vājavat sutāh,

[pāvasva brhatīr iṣaḥ.]

9.13.4<sup>b</sup>

9.42.2<sup>a</sup>, eṣā prasnénā mánmanā : 9.3.9<sup>a</sup>, eṣā prasnénā jánmanā.

9.42.2<sup>b</sup> (Medhyatithi Kāṇva ; to Soma Pavamāna)

[eṣā prasnénā mánmanā] devó devébhyas pári,

9.3.9<sup>a</sup>

[dhārayā pavate sutāh.]

9.3.10<sup>c</sup>

9.65.2<sup>b</sup> (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

pāvamāna rucā-rucā devó devébhyas pári,

vīcṣvā vásūny ā vīc.

9.42.2<sup>c</sup> : 9.3.10<sup>c</sup>, dhārayā pavate sutāh.

9.42.3<sup>b</sup> : 9.13.3<sup>a</sup>, pāvante vājasātaye ; 9.43.6<sup>a</sup> ; 107.23<sup>a</sup>, pāvasva vājasātaye ;  
9.100.6<sup>a</sup>, pāvasva vājasātamaḥ.

9.42.3<sup>c</sup> : 9.13.3<sup>b</sup>, sómah sahasrapājasah.

9.42.4<sup>b</sup> : 9.17.4<sup>b</sup>, pavitre pári śicyate.

9.42.5<sup>a</sup> (Medhyatithi Kāṇva ; to Soma Pavamāna)

abhī vīcṣvāni váryābhi devān ṛtāvīdhah,

[sómah punāno arṣati.]

9.13.1<sup>a</sup>

9.66.4<sup>b</sup> (Çatañ Vāikhānasah ; to Soma Pavamāna)

pāvasva janáyann īso 'bhi vīcṣvāni váryā,

sákhā sákhībhya utāye.

9.42.5<sup>c</sup> : 9.13.1<sup>a</sup> ; 28.6<sup>b</sup> ; 101.7<sup>b</sup>, sómah punāno arṣati.

9.42.6<sup>b</sup> : 9.41.4<sup>c</sup>, ācāvāvad vājavat sutāh.

9.42.6<sup>c</sup> : 9.13.4<sup>b</sup>, pāvasva brhatīr iṣaḥ.

9.43.2<sup>c</sup> : 9.32.2<sup>c</sup> ; 38.2<sup>c</sup> ; 65.8<sup>c</sup>, indum indrāya pītāye.

9.43.3<sup>a</sup> : 9.25.4<sup>b</sup>, punāno yāti haryatāh.

9.43.4<sup>a</sup> : 9.19.6<sup>c</sup> ; 63.11<sup>a</sup>, pāvamāna vidū rayīm.

9.43.4<sup>ab</sup> (Medhyatithi Kāṇva; to Soma Pavamāna)  
pāvamāna vidā rayīm asmābhyaṁ soma suçrīyam,  
īndo sahasravarcasam.]

cf. 9.43.4<sup>c</sup>

9.63.11<sup>ab</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
pāvamāna vidā rayīm asmābhyaṁ soma duṣṭāram,  
yó dūpāço vanuṣyatā.

[9.43.4<sup>c</sup>, īndo sahasravarcasam: 9.64.25<sup>c</sup>; 98.1<sup>c</sup>, īndo sahasrabharcasam.]

9.43.6<sup>a</sup>: 9.107.23<sup>a</sup>, pāvasva vājasātaye; 9.13.3<sup>a</sup>; 42.3<sup>b</sup>, pāvante vājasātaye;  
9.100.6<sup>a</sup>, pāvasva vājasātamaḥ.

[9.43.6<sup>c</sup>, sōma rāsva suvīryam: 5.13.5<sup>c</sup>; 8.98.12<sup>c</sup>, sá no rāsva suvīryam; 8.23.12<sup>b</sup>,  
rayīm rāsva suvīryam.]

[9.44.1<sup>a</sup>, prā ṇa indo mahé tāne: 9.66.13<sup>a</sup>, prā ṇa indo mahé rāne.]

9.44.2<sup>c</sup>: 9.12.8<sup>c</sup>, viprasya dhārāyā kavīḥ.

9.44.3<sup>b</sup>: 9.39.3<sup>a</sup>; 61.8<sup>b</sup>, sutā eti pavitra ā.

9.44.5<sup>a</sup> (Ayāsyā Āṅgīrasa; to Soma Pavamāna)  
sá no bhágāya vāyāve vipravīraḥ sadāvṛdhaḥ,  
sōmo devēṣv ā yamat.

9.61.9<sup>a</sup> (Amahryu Āṅgīrasa; to Soma Pavamāna)  
sá no bhágāya vāyāve pūṣṇé pavasva mádhumān,  
cārur mitré vārune ca.

Note the correspondence of 9.44.3<sup>b</sup> with 9.61.8<sup>b</sup>.

9.45.1<sup>c</sup>: 9.30.5<sup>c</sup>; 50.5<sup>c</sup>; 64.12<sup>c</sup>, índav indrāya pītāye.

[9.45.2<sup>c</sup>, devān sākhibhya ā vāram: 1.4.4<sup>c</sup>, yās te sākhibhya ā vāram.]

9.45.3<sup>c</sup> (Ayāsyā Āṅgīrasa; to Pavamāna Soma)  
utā tvām aruṇām vayām góbhīr añjmo mādāya kām,  
ví no rāyē dúro vṛdhi.

9.64.3<sup>c</sup> (Kāçyapa Marīca; to Soma Pavamāna)  
āçvo ná cakrado vīṣā sám gū indo sám árvataḥ,  
ví no rāyē dúro vṛdhi.

Note the correspondence of 9.45.1<sup>c</sup> with 9.64.12<sup>c</sup>.

9.45.4<sup>c</sup>, índur devēṣu patyate: 8.102.9<sup>b</sup>, agnīr devēṣu patyate.

9.45.5<sup>b</sup>: 9.6.5<sup>a</sup>; 106.11<sup>b</sup>, váne krīṇāntam átyavim.

9.45.6<sup>a</sup> (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)  
táyā pavasva dhārayā yáyā pitó vicáksase,  
indo stotré suvīryam.

9.49.2<sup>a</sup> (Kavi Bhārgava ; to Soma Pavamāna)  
táyā pavasva dhārayā yáyā gáva ihágāman,  
jányāsa ūpa no gṛhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1<sup>a</sup> (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)  
ásrgran devávitayé 'tyasaḥ kītvā iva,  
kṣārantah parvatāvīdhaḥ.

9.67.17<sup>a</sup> (Jamadagni ; to Soma Pavamāna)  
ásrgran devávitaye ṽ vajayānto rāthā iva.ṽ

8.3.15<sup>d</sup>

[9.46.3<sup>a</sup>, eté sómāsa índavaḥ : 1.16.6<sup>a</sup>, imé sómāsa índavaḥ.]

9.46.5<sup>c</sup> (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)  
sá pavasva dhanamjaya prayantā rādhaso mahāḥ,  
asmábhyaṁ soma gātuvít.

9.65.13<sup>c</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
ṽ na indo mahīm iṣam.ṽ pávasva viçvādarçataḥ.ṽ

a : 8.6.33<sup>a</sup> ; b : 9.65.13<sup>b</sup>

asmábhyaṁ soma gātuvít.

9.46.6<sup>a</sup> : 9.15.7<sup>a</sup>, etām mrjanti mārjyam.

9.49.2<sup>a</sup> : 9.45.6<sup>a</sup>, táyā pavasva dhārayā.

9.49.5<sup>a</sup> : 9.30.4<sup>b</sup>, pávamāno asiṣyadat.

9.50.3<sup>a</sup>, ávyo vāre pári priyám : 9.7.6<sup>a</sup> ; 52.2<sup>b</sup> ; 107.6<sup>b</sup>, ávyo vāre pári priyāḥ.

9.50.3<sup>b</sup> : 9.26.5<sup>b</sup> ; 30.5<sup>b</sup> ; 32.2<sup>b</sup> ; 38.2<sup>b</sup> ; 39.6<sup>b</sup> ; 65.8<sup>b</sup> (here hinvánty), háriṁ  
hinvanty ádribhiḥ.

9.50.3<sup>c</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ṽ ávyo vāre pári priyám.ṽ háriṁ hinvanty ádribhiḥ.ṽ a : 9.7.6<sup>a</sup> ; b : 9.26.5<sup>b</sup>  
pávamānaṁ madhuçútam.

9.67.9<sup>b</sup> (Gotama ; to Soma Pavamāna)

ṽ hinvánti sūram úsrayaḥ.ṽ pávamānam madhuçútam,  
abhi girá sám asvaran.

9.65.1<sup>a</sup>

9.50.4 = 9.25.6.

9.50.5<sup>a</sup> (Ucathya Āṅgīrasa; to Soma Pavamāna)

sá pavasva madintama góbbhir añjanó aktúbhiḥ,

ṛindav indrāya pitāye.]

9.30.5<sup>c</sup>

9.99.6<sup>a</sup> (Rebhasūnū Kāçyapāu; to Soma Pavamāna)

sá punānó madintamaḥ [somaç camūsu sīdati,]

paçītu ná réta adádhat pátir vacasyate dhiyāḥ.

9.20.6<sup>c</sup>

Cf. 9.45.1<sup>c</sup>, sá pavasva mādāya kām; and 9.25.6<sup>a</sup> = 9.50.4<sup>a</sup>, á pavasva madintama.

9.50.5<sup>c</sup>: 9.30.5<sup>c</sup>; 45.1<sup>c</sup>; 64.12<sup>c</sup>, indav indrāya pitāye.

9.51.1<sup>b</sup>: 1.28.9<sup>b</sup>; 9.16.3<sup>b</sup>, sómam pavitra á srja.

9.51.1<sup>c</sup>: 9.16.3<sup>c</sup>, punihindrāya p tave.

9.51.2<sup>b</sup>: 7.32.8<sup>b</sup>; 9.30.6<sup>b</sup>, sómam indrāya vajrīṇe.

9.51.2<sup>c</sup>: 9.30.6<sup>a</sup>, sunótā mādhumattamam.

9.51.3<sup>c</sup> (Ucathya Āṅgīrasa; to Soma Pavamāna)

táva tyá indo ándhaso devá mādhor vy āṇate,

pávamānasya marútaḥ.

9.64.24<sup>c</sup> (Kāçyapa Mārīca; to Soma Pavamāna)

rāsam te mitró ariyamá pibanti várunaḥ kave,

pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5<sup>c</sup>: 9.1.4<sup>c</sup>; 6.3<sup>c</sup>; 63.12<sup>c</sup>, abhí vájam utá grāvaḥ.

9.52.1<sup>c</sup>: 9.6.3<sup>b</sup>, suvānó arṣa pavitra á.

9.52.2<sup>b</sup>: 9.7.6<sup>a</sup>; 10.7.6<sup>b</sup>, ávyo váre pári priyāḥ; 9.50.3<sup>a</sup>, ávyo váre pári priyām.

[9.52.3<sup>b</sup>, indo ná dánam iñkhaya: 9.35.2<sup>a</sup>, indo samudramiñkhaya.]

9.52.4<sup>b+c</sup> (Ucathya Āṅgīrasa; to Soma Pavamāna)

ní çuṣmam indav eṣām púruhūta jánānām,

yó asmāñ ádideçati.

9.64.27<sup>b</sup> (Kāçyapa Mārīca; to Soma Pavamāna)

punāná indav eṣām púruhūta jánānām,

[priyāḥ samudrām á viça.]

9.63.23<sup>c</sup>

10.134.2<sup>d</sup> (Mandhātara Yāuvanaçva; to Indra)

avá sma durhaṇyátó mártasya tanuhi sthirām,

[adhaspadām tám im kṛdhi,] yó asmāñ ádideçati, &c.

10.133.4<sup>c</sup>

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5<sup>c</sup> (Ucathya Āngirasa; to Soma Pavamāna)  
 çatām na inda ūtibhiḥ sahasraṁ vā çūcinām,  
 pávasva mañhayádrayih.

9.67.1<sup>c</sup> (Bharadvāja; to Soma Pavamāna)  
 tvām somāsi dhārayūr mandrá ōjīṣtho adhvaré,  
 pávasva mañhayádrayih.

9.53.4<sup>bc</sup>: 9.63.17<sup>bc</sup>, hāriṁ nadīṣu vājīnam, indum indrāya matsarām.

See under 9.26.6<sup>c</sup>.

9.53.4<sup>c</sup>: 9.63.17<sup>c</sup>, indum indrāya matsarām; 9.26.6<sup>c</sup>, indav indrāya matsarām.

9.54.3<sup>c</sup> (Avatsāra Kāçyapa; to Soma Pavamāna)  
 ayām viçvāni tiṣṭhati punāno bhūvanopāri,  
 sómo devó ná sūryaḥ.

9.63.13<sup>a</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
 sómo devó ná sūryó 'dribhiḥ pavate sutāḥ,  
 dádhānaḥ kalāçe rāsam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, *Ved. Myth.* i. 272, 309, 462; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13<sup>a</sup> in connexion with the other pádas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated páda cf. 9.64.9<sup>c</sup>, ákrān devó ná sūryaḥ.

9.55.1<sup>c</sup>, sóma viçvā ca sáubhagā: 8.78.8<sup>b</sup>; 9.4.2<sup>b</sup>, viçvā ca soma sáubhagā.

[9.56.1<sup>b</sup>, açúḥ pavitre arṣati: 9.16.4<sup>b</sup>; 17.3<sup>b</sup>; 37.1<sup>b</sup>, sómaḥ pavitre arṣati.]

9.56.1<sup>c</sup>: 9.17.3<sup>c</sup>; 37.1<sup>c</sup>, vighnān rákṣānsi devayúḥ.

[9.56.4<sup>b</sup>, svādúr indo pári srava: see under 8.91.3<sup>d</sup>.]

9.57.1<sup>ab</sup> (Avatsāra Kāçyapa; to Soma Pavamāna)  
 prá te dhārā asaçcáto divó ná yanti vṛṣṭáyāḥ,  
 áchā vājāṁ sahasriṇam.]

cf. 9.38.1<sup>c</sup>

9.62.28<sup>ab</sup> (Jamadagni Bhārgava; to Soma Pavamāna)  
 prá te divó ná vṛṣṭáyo dhārā yanty asaçcátāḥ,  
 abhí çukráṁ upastīram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1; and the author, *Indogermanische Forschungen*, xxxi. 159.

9.57.3<sup>a</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
sá marmṛjāná āyúbhir íbho rájeva suvratáh,  
çyenó ná vánsu śidati.]

9.38.4<sup>b</sup>

9.66.23<sup>a</sup> (Çatam Vaikhānasāḥ ; to Soma Pavamāna)  
sá marmṛjāná āyúbhiḥ prāyavān prāyase hitáh,  
indur átyo vicakṣaṇáh.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the pāda 9.62.13<sup>b</sup>, marmṛjyamāna āyúbhiḥ.

9.57.3<sup>c</sup>, çyenó ná vánsu śidati : 9.38.4<sup>b</sup>, çyéno ná vikṣú śidati ; 9.86.35<sup>b</sup>, çyenó  
ná vánsu kalāçeṣu śidasi.

9.57.4<sup>c</sup> : 9.40.6<sup>a</sup> ; 64.26<sup>c</sup> ; 100.2<sup>a</sup>, punāná indav ā bhara.

9.58.1<sup>a</sup>, 1<sup>c</sup>—4<sup>c</sup>, tārāt sá mandí dhāvati.

9.60.1<sup>b</sup>, pávamānaḥ vícarṣaṇim : 9.28.5<sup>b</sup>, pávamāno vícarṣaṇiḥ.

[9.60.2<sup>b</sup>, átho sahásrabharṇasam : 9.64.26<sup>b</sup>, utó sahásrabharṇasam.]

See under 9.64.25.

9.60.3<sup>c</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
áti várān pávamāno asiṣyadat kalāçaṇ ābhi dhāvati,  
indrasya hárdy āviçān.

9.86.19<sup>d</sup> (Sikataḥ, alias Nivāvart Rṣigaṇāḥ ; to Soma Pavamāna)  
vṛṣā matinām pavate vicakṣaṇáh sómo áhnaḥ prataritósāso diváh,  
krāṇá sindhūnām kalāçaṇ āvivaçad indrasya hárdy āviçān manīṣibhiḥ.

For the metre of 9.60.3<sup>a</sup> see Oldenberg, Prol., p. 102.—For krāṇá in 9.86.19 see under 1.134.2. The repeated pāda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9<sup>b</sup>.

9.60.4<sup>a</sup> : 9.8.3<sup>a</sup>, indrasya soma rádhase.

[9.61.1<sup>c</sup>, aváhan navatír náva : 1.84.1<sup>c</sup>, jaghána navatír náva.]

9.61.8<sup>b</sup> : 9.41.4<sup>b</sup>, gómād indo hiraṇyavat.

[9.61.3<sup>c</sup>, kṣārā sahasrínir íṣaḥ : 9.40.4<sup>c</sup>, vidáh sahasrínir íṣaḥ.]

9.61.4<sup>c</sup> (Amahṛyu Āṅgirasa ; to Soma Pavamāna)  
pávamānasya te vayám pavítram abhyundatáh,  
sakhitvám ā vṛṇīmahe.

9.65.9<sup>c</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
tásya te vājino vayám vṛjvā dhānāni jigyuṣaḥ,  
sakhitvám ā vṛṇīmahe.

8.14.6<sup>b</sup>



10.133.6<sup>b</sup> (Sudās Pājavana ; to Indra)

ṽayām indra tvāyāvah, sakhitvām ā rabhāmahe, 3.41.7<sup>a</sup>  
ṛtāsyā naḥ pathā nayāti viçvāni duritā, nābhantām anyakēśām jyakā ādhi  
dhānvasu, refrain: 10.133.1<sup>ff</sup> ff.

I have the impression that sakhitvām ā rabh is popular as compared with sakhitvām ā vṛ, which is hieratic ; cf. the semantically close synonymy with ā vṛ in ṣe sakhitvām, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvām uçmasi, 9.31.6 ; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21<sup>c</sup> with 9.65.19<sup>c</sup>.

9.61.6<sup>a</sup>: 9.40.5<sup>a</sup>, sā naḥ punānā ā bhara ; 1.12.11<sup>a</sup> ; 8.24.3<sup>a</sup>, sā naḥ stāvāna ā bhara.

9.61.6<sup>b</sup>: 1.12.11<sup>c</sup>, rayīm vīrāvatīm iṣam.

9.61.7<sup>a</sup>: 9.15.8<sup>a</sup>, etām u tyām dāça kṣipah.

9.61.8<sup>b</sup>: 9.39.3<sup>a</sup> ; 44.3<sup>b</sup>, sutā eti pavitra ā.

9.61.9<sup>a</sup>: 9.44.5<sup>a</sup>, sā no bhāgāya vāyāve.

[9.61.11<sup>a</sup>, enā viçvāny aryā ā : 10.191.1<sup>b</sup>, āgne viçvāny aryā ā.]

9.61.11<sup>c</sup>: 8.95.6<sup>d</sup>, siṣāsanto vanāmahe.

9.61.12<sup>b</sup>: 8.41.1<sup>b</sup> ; 9.33.3<sup>b</sup> ; 34.2<sup>b</sup> ; 65.20<sup>b</sup>, vāruṇāya marúdbhyaḥ.

9.61.14<sup>b</sup>: 8.69.11<sup>c</sup>, vatsām sanḥçivartir iva.

9.61.14<sup>a</sup>: 8.13.8<sup>a</sup> = 8.92.21<sup>a</sup>, tām id vardhantu no girah.

9.61.15<sup>b</sup>: 8.54 (Vāl. 6).7<sup>d</sup>, dhuksāsva pipyūṣīm iṣam ; 8.7.3<sup>c</sup>, dhuksānta pipyūṣīm iṣam ; 8.13.25<sup>c</sup>, dhuksāsva pipyūṣīm iṣam āvā ca naḥ.

9.61.15<sup>c</sup>: 9.29.3<sup>c</sup>, vārdhā samudrām ukthyām.

[9.61.18<sup>b</sup>, dākṣo vī rājati dyumān : 9.5.3<sup>b</sup>, rayir vī rājati, &c.]

9.61.19<sup>a</sup>: 8.46.8<sup>a</sup>, yās te mādō vāreṇyah.

9.61.19<sup>c</sup>: 9.24.7<sup>c</sup> ; 28.6<sup>c</sup>, devāvīr aghaçānsahā.

9.61.21<sup>c</sup> (Amahīyu Āngirasa ; to Soma Pavamāna)  
sāmmiçlo aruṣō bhava sūpasthābhīr nā dhenúbhiḥ,  
sīdafi chyenó nā yónim ā.

9.65.19<sup>c</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 āṛṣā soma dyumāttamo 'bhi drōṇāni rōruvat,  
 sīdañ chyeno ná yōnim ā.

9.61.22<sup>b</sup>: 3.37.5<sup>a</sup>; 8.12.22<sup>a</sup>, indrañ vrtrāya hāntave.

9.61.25<sup>a</sup> (Amahīyu Āngirasa ; to Soma Pavamāna)  
 apagnān pavate mīdhō 'pa sōmo āravṇah,  
 gāchann indrasya niṣṭṛām.]

9.15.1<sup>c</sup>

9.63.24<sup>a</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 apagnān pavase mīdhaḥ kratuvit soma matsarāḥ,  
 nudāsvādevayun jānam.

9.61.25<sup>c</sup>: 9.15.1<sup>c</sup>, gāchann indrasya niṣṭṛām.

9.61.28<sup>c</sup>: 9.13.8<sup>c</sup>, viṣvā āpa dviṣo jahi.

9.61.29<sup>a</sup> (Amahīyu Āngirasa ; to Soma Pavamāna)  
 āsya te sakhyē vayām tāvendo dyumnā uttamē,  
 sāsahyāma prṭanyatāḥ.]

1.8.4<sup>c</sup>

9.66.14<sup>a</sup> (Çatañ Vaikhānasaḥ ; to Soma Pavamāna)  
 āsya te sakhyē vayām iyakṣantas tvōtayaḥ,  
 īndo sakhitvām uḥmasi.]

9.31.6<sup>c</sup>

Cf. under 9.31.6<sup>c</sup>.

9.61.29<sup>c</sup>: 1.8.4<sup>c</sup>; 8.40.7<sup>d</sup>, sāsahyāma prṭanyatāḥ.

9.62.1<sup>b</sup>: 1.135.6<sup>c</sup>; 9.67.7<sup>b</sup>, tirāḥ pavitram aṇāvah.

9.62.3<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
 kṛvānto vāriyo gāve 'bhy āṛṣanti suṣṭutīm,  
 īlām asmābhyam saṁyātām.

9.66.22<sup>b</sup> (Çatañ Vaikhānasaḥ ; to Soma Pavamāna)  
 pāvamāno āti sridho 'bhy āṛṣati suṣṭutīm,  
 sūro ná viṣvādarçataḥ.

9.85.7<sup>c</sup> (Vena Bhārgava ; to Soma Pavamāna)  
 ātyam mṛjanti kalāce dāça kṣipah prā viprāṇām matāyo vīça irate,  
 pāvamānā abhy āṛṣanti suṣṭutīm endrañ viçanti madirāsa indavaḥ.

Cf. also 4.58.10<sup>a</sup>, abhy āṛṣata suṣṭutīm gāvyam ājīm. There can be no question but what the distich 9.66.22<sup>ab</sup>, pāvamāno āti sridho 'bhy āṛṣati suṣṭutīm, is a secondary expansion of the line 9.85.7<sup>c</sup>, pāvamānā abhy āṛṣanti suṣṭutīm ; see p. vii, line four from top.

9.62.4<sup>c</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

āsāvy aṅgūr mādāyāpsú dākṣo giriṣṭhāḥ,  
cyenó ná yónim āsadat.

9.82.1<sup>d</sup> (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó víṣā hāri rájeva dasmó abhí gá acikradat,  
punāno váraṇ páry ety avyāyaṁ cyenó ná yónim ghṛtāvantaṁ āsādam.

Cf. Hillebrandt, Ved. Myth. i. 60.

[9.62.8<sup>b</sup>, tiró rómāny avyāyā: 9.67.4<sup>b</sup>; 107.10<sup>b</sup>, tiró várāny avyāyā.]

Cf. also 9.62.8<sup>c</sup> with 9.107.10<sup>cd</sup>.

[9.62.9<sup>a</sup>, tvām indo pári srava: see under 8.91.3<sup>d</sup>.]

9.62.12<sup>a</sup>: 9.40.3<sup>c</sup>; 63.1<sup>a</sup>; 65.21<sup>c</sup>, á pavasva sahasrīṇam; 9.33.6<sup>c</sup>, á pavasva sahasrīṇaḥ.

9.62.12<sup>b</sup>: 8.6.9<sup>b</sup>; 9.63.12<sup>b</sup>, rayīm gómantaṁ aḡvīnam.

[9.62.13<sup>b</sup>, marmrjyāmāna āyúbhiḥ: 9.57.3<sup>a</sup>; 66.23<sup>a</sup>, sá marmrjāná āyúbhiḥ.]

9.62.14<sup>a</sup>, sahásrotiḥ ṣatāmagaḥ; 8.34.7<sup>b</sup>, sáhasrote ṣatāmagaḥ.

9.62.14<sup>c</sup>: 9.107.17<sup>a</sup>, indrāya pavate mādah; 9.6.7<sup>b</sup>; 106.2<sup>b</sup>, indrāya pavate sutāḥ.

9.62.16<sup>b</sup>: 9.37.5<sup>c</sup>, sómo vājam ivāsarāt.

[9.62.18<sup>c</sup>, hāriṁ hinota vājīnam: 10.188.1<sup>b</sup>, áḡvaṁ hinota vājīnam.]

9.62.19<sup>bc</sup>: 9.16.6<sup>bc</sup>, víḡvā ársann abhí ṣrīyah, ṣúro ná góṣu tiṣṭhati.

9.62.23<sup>b</sup>, nṛmṇá punāno ársasi; 9.7.4<sup>b</sup>, nṛmṇá vásāno ársati.

9.62.24<sup>a</sup>: 5.79.8<sup>a</sup>; 8.5.9<sup>a</sup>, utá no gómatīr íṣaḥ.

9.62.24<sup>c</sup>: 9.65.25<sup>b</sup>, grṇāno jamádagninā; 3.62.18<sup>a</sup>; 8.101.8<sup>d</sup>, grṇāná jamádagninā; 7.96.3<sup>c</sup>, grṇāná jamádagnivát.

9.62.25<sup>c</sup>: 9.23.1<sup>c</sup>; 63.25<sup>c</sup>; 66.1<sup>b</sup>, abhí víḡvāni kāvya.

9.62.26<sup>c</sup>: 9.35.2<sup>b</sup>, pávasva víḡvamejaya.

9.62.27<sup>c</sup>: 9.31.3<sup>b</sup>, túbhyam ársanti síndhavaḥ.

9.62.28<sup>ab</sup>, prá te divó ná vr̥ṣṭáyo dhārá yanti asaḡcátah: 9.57.1<sup>ab</sup>, prá te dhārá asaḡcáto divó ná yanti vr̥ṣṭáyah.

9.62.30<sup>c</sup>: 9.20.7<sup>c</sup>; 66.27<sup>c</sup>; 67.19<sup>c</sup>, *dádhat stotrē suvīryam*.

9.63.1<sup>a</sup>: 9.40.3<sup>c</sup>; 62.12<sup>a</sup>; 65.21<sup>c</sup>, *á pavasva sahasrīṇam*; 9.33.6<sup>c</sup>, *á pavasva sahasrīṇaḥ*.

9.63.2<sup>bc</sup> (Nidhruvi Kācyapa; to Soma Pavamāna)  
*iṣam ūrjam ca pinvasa indrāya matsarīntamaḥ,*  
*camūṣv á nī śīdasi.*

9.99.8<sup>ed</sup> (Rebhasunū Kācyapāu; to Soma Pavamāna)

*sutá indo pavitra á nībhīr yató vi niyase,*

9.24.3<sup>c</sup>

*indrāya matsarīntamaḥ camūṣv á nī śīdasi.*

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first pada.—Cf. Hillebrandt, *Ved. Myth.* i. 166; Oldenberg, *ZDMG.* lxii. 459 ff.

[9.63.4<sup>a</sup>, *eté asrgram ācāvaḥ*; 9.17.1<sup>c</sup>; 23.1<sup>a</sup>, *sómā asrgram*, &c.]

[9.63.4<sup>c</sup>, *sómā ṛtasya dhārayā*; 9.33.2<sup>b</sup>; 63.14<sup>b</sup>, *ṣukrī ṛtasya dhārayā*.]

9.63.5<sup>c</sup>: 9.13.9<sup>a</sup>, *apaghnānto āravṇaḥ*.

[9.63.7<sup>b</sup>, *yāyā sūryam ārocayaḥ*; 8.98.2<sup>b</sup>, *tvān sūryam ārocayaḥ*.]

9.63.8<sup>bc</sup> (Nidhruvi Kācyapa; to Soma Pavamāna)

*āyukta sūra étaṇam pāvamāno manāv ādhi,*

*antārikṣeṇa yātave.*

9.65.16<sup>bc</sup> (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

*rāja medhābhīr iyate pāvamāno manāv ādhi,*

*antārikṣeṇa yātave.*

Ludwig, 853, renders 9.63.8, 'des Svar Etaṇa spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, *Ved. Stud.* ii. 165; Hopkins, *Religions of India*, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking *sūra* as genitive of *svār* may be seen from 1.50.9, *āyukta sapta cundhyúvaḥ sūro rāthasya naptayāḥ*: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, tóchter des wagens.' Cf. also 8.1.11, *yát tudāt sūra étaṇam*, 'when Sūra goaded Etaṇa', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaṇa to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, *Ved. Myth.* i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'dieser könig wird mittelst weisheit angegangen, Pava-māna, um des menschen willen, durch den luftkreis zu gehn.' Aside from his diverging renderings of the phrase *manāv ādhi*, I do not believe that *medhābhīr iyate* can mean 'wird mittelst weisheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190: 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render medhābhīr by 'with wisdom'. Soma is *īśvir viprah kāvyena* in 8.79.1 (cf. 9.78.2), medhīrah in 9.68.4. His epithet *sukrātu* = Avestan *hukhratu* dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (*sómo rāja* in 9.65.16) with *Sūra* = *Sūrya*. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes *Ētaça* to go through the air', perfect sense, we have in 9.65.16 the tautology, *iyate . . . antárikṣeṇa yāṭave*. That *pāda* 9.63.8<sup>a</sup> is the original third of the *gāyatrī* admits, to my mind, of no doubt.—Note the correspondence of 9.63.1<sup>a</sup> with 9.65.21<sup>c</sup>.

[9.63.10<sup>b</sup>, *gīra indrāya matsarām*: 9.26.6<sup>c</sup>; 53.4<sup>c</sup>; 63.17<sup>c</sup>, *indum* (9.26.6<sup>c</sup>, *indav*) *indrāya*, &c.]

9.63.11<sup>a</sup>: 9.19.6<sup>c</sup>; 43.4<sup>a</sup>, *pāvamāna vidā rayīm*.

9.63.11<sup>b</sup>: 9.43.4<sup>b</sup>, *asmābhyam soma suçrīyam* (9.63.11<sup>b</sup>, *duṣṭāram*).

9.63.12<sup>b</sup>: 8.6.9<sup>b</sup>; 9.62.12<sup>b</sup>, *rayīm gómantam aṇvīnam*.

9.63.12<sup>c</sup>: 9.1.4<sup>c</sup>; 6.3<sup>c</sup>; 51.5<sup>c</sup>, *abhi vājam utā grāvaḥ*.

9.63.13<sup>a</sup>: 9.54.3<sup>c</sup>, *sómo devó ná sūryaḥ*.

9.63.14<sup>bc</sup>: 9.32.2<sup>bc</sup>, *çukrá ṛtāsyā dhārāyā, vājam gómantam akṣaran*.

9.63.15<sup>b</sup>: 1.5.5<sup>c</sup>; 137.2<sup>b</sup>; 5.51.7<sup>b</sup>; 7.32.4<sup>b</sup>; 9.22.3<sup>b</sup>; 101.12<sup>b</sup>, *sómāso dādhyāçirah*.

9.63.16<sup>bc</sup> (*Nidhruvi Kaçyapa*; to Soma *Pavamāna*)  
*prā soma mādhumattamo rāyē arṣa pavitra ā,*  
*mādo yó devavītamah.*

9.64.12<sup>ab</sup> (*Kaçyapa Mārta*; to Soma *Pavamāna*)  
*sá no arṣa pavitra ā mādo yó devavītamah,*  
*indav indrāya pitāye.*

☞ 9.30.5<sup>c</sup>

Cf. the correspondence of 9.63.23<sup>c</sup> with 9.64.27<sup>c</sup>.—Cf. also 9.6.3<sup>b</sup>; 52.1<sup>c</sup>, *suvānō arṣa pavitra ā*.

9.63.17<sup>a</sup> (*Nidhruvi Kaçyapa*; to Soma *Pavamāna*)  
*tām ī mrjanty āyāvo hāriṁ nadīṣu vājinam,*  
*indum indrāya matsarām.*

☞ 9.53.4<sup>b</sup>

☞ 9.53.4<sup>c</sup>

9.107.17<sup>d</sup> (*Sapta Rṣayah*; to Soma *Pavamāna*)  
*indrāya pavate madaḥ, sómo marūtate sutāḥ,*  
*saḥasradhāro āty āvyam arṣati tām ī mrjanty āyāvaḥ.*

☞ 9.6.7<sup>b</sup>

Cf. the correspondence of 9.63.25<sup>a</sup> with 9.107.25<sup>a</sup>, and 9.63.28<sup>a</sup> with 9.107.4<sup>a</sup>.—For 9.107.17<sup>c</sup> cf. 9.13.1<sup>b</sup>.

9.63.17<sup>bc</sup>: 9.53.4<sup>bc</sup>, hāriṁ nadiṣu vajīnam, indum indrāya matsarām.

9.63.17<sup>c</sup>: 9.53.4<sup>c</sup>, indum indrāya matsarām; 9.26.6<sup>c</sup>, indav indrāya matsarām.

9.63.19<sup>c</sup>, indrāya mādhumattamam: 9.12.1<sup>c</sup>, indrāya mādhumattamāḥ; 9.67.16<sup>b</sup>, indrāya mādhumattamāḥ.

[9.63.20<sup>a</sup>, kāviṁ mṛjanti mārjyam: 9.15.7<sup>a</sup>; 46.6<sup>a</sup>, etāṁ mṛjanti mārjyam.]

9.63.20<sup>b</sup>: 9.17.7<sup>b</sup>, dhṛbhīr viprā avasyāvaḥ.

9.63.23<sup>c</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
pāvamāna nī toçase rayiṁ soma çravāyyam,  
priyāḥ samudrām ā viça.

9.64.27<sup>c</sup> (Kāçyapa Mārtea; to Soma Pavamāna)  
punānā indav eṣāṁ pūruhūta jānānām,  
priyāḥ samudrām ā viça.

67 9.52.4<sup>b</sup>

For 9.63.23<sup>b</sup> cf. 10.38.3<sup>b</sup>, gōarṇasaṁ rayim indra çravāyyam.

9.63.24<sup>a</sup>, apaghnān pavase mṛdhaḥ: 9.61.25<sup>a</sup>, apaghnān pavate mṛdhaḥ.

9.63.25<sup>a</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
pāvamānā aṣṛkṣata sōmāḥ çukrāsa indavaḥ,  
abhī viçvāni kāvyā.

68 9.23.1<sup>c</sup>

9.107.25<sup>a</sup> (Sapta Ṛṣayaḥ; to Soma Pavamāna)  
pāvamānā aṣṛkṣata pavitram āti dhārāyā,  
marūtavanto matsarā indriyā háyā medhām abhī prāyānsi ca.

9.63.25<sup>c</sup>: 9.23.1<sup>c</sup>; 62.25<sup>c</sup>; 66.1<sup>b</sup>, abhī viçvāni kāvyā.

9.63.28<sup>a</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
punānāḥ soma dhārāyēndo viçvā āpa sridhaḥ,  
jahī rākṣānsi sukrato.

69 6.16.29<sup>c</sup>

9.107.4<sup>a</sup> (Sapta Ṛṣayaḥ; to Soma Pavamāna)  
punānāḥ soma dhārāyāpó vásāno arṣasi,  
ā ratnadhā yōnim ptāsyā sīdasy ūtso deva hiranyāyaḥ.

70 8.61.6<sup>b</sup>

For 9.107.4<sup>b</sup> cf. 9.107.26<sup>c</sup>, apó vásānāḥ pāri kōçam arṣati, and see Hillebrandt, Ved. Myth. i. 325.

9.63.28<sup>c</sup>: 6.16.29<sup>c</sup>, jahī rākṣānsi sukrato.

9.63.29<sup>bc</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
apaghnān soma rakṣāso 'bhy āṛṣa kánikradat,  
dyumántaṁ çūṣmam uttamām.

9.67.3<sup>bc</sup> (Bharadvāja ; to Soma Pavamāna)  
tvām suṣvāṇō ādribhir abhy āṛṣa kánikradat,  
dyumántaṁ cūsmam uttamām.

Cf. dyumántaṁ cūsmam ā bhara, under 9.29.6<sup>c</sup>, and the curiously extended pāda, 4.36.8<sup>c</sup>, dyumántaṁ vājaṁ vīṣaḥcūsmam uttamām.—Note the correspondence of 9.63.19<sup>c</sup> with 9.67.16<sup>b</sup>.

[9.63.30<sup>b</sup>, sōma divyāni pārthivā: 9.36.5<sup>b</sup>, sōmo divyāni, &c.; 9.64.6<sup>b</sup>, sōmā divyāni, &c.]

9.64.2<sup>c</sup>, satyām vīṣan vīṣéd asi: 8.33.10<sup>a</sup>, satyām itthā vīṣéd asi.

9.64.3<sup>c</sup>: 9.45.3<sup>c</sup>, ví no rāyē dūro vṛdhi.

9.64.5<sup>abc</sup>, cūmbhāmānā ṛtāyúbhir mrjyāmānā gābhastyoḥ, pávante vāre avyāye:  
9.36.4<sup>abc</sup>, cūmbhāmānā ṛtāyúbhir mrjyāmāno gābhastyoḥ, pávate vāre avyāye.

9.64.5<sup>b</sup>, mrjyāmānā gābhastyoḥ: 9.20.6<sup>b</sup>; 36.4<sup>b</sup>; 65.6<sup>b</sup>, mrjyāmāno gābhastyoḥ.

9.64.6<sup>abc</sup>, té vícṣvā dācūṣe vāsu sōmā divyāni pārthivā, pávantām āntárikṣyā:  
9.36.5<sup>abc</sup>, sá vícṣvā dācūṣe vāsu sōmo divyāni pārthivā, pávatām āntárikṣyā.

9.64.9<sup>b</sup>: 9.4.9<sup>b</sup>; 100.7<sup>d</sup>, pávamāna vídharmani.

[9.64.9<sup>c</sup>, ákrān devō ná sūryaḥ: 9.54.3<sup>a</sup>; 63.13<sup>a</sup>, sōmo devó, &c.]

9.64.11<sup>c</sup>: 6.16.35<sup>c</sup>; 9.32.4<sup>c</sup>, sídann ṛtasya yónim ā.

9.64.12<sup>ab</sup>, sá no arṣa pavitra ā mádo yó devavítamaḥ: 9.63.16<sup>bc</sup>, rāyē arṣa pavitra ā, mádo yó devavítamaḥ.

9.64.12<sup>c</sup>: 9.30.5<sup>c</sup>; 45.1<sup>c</sup>; 50.5<sup>c</sup>, índav índrāya pítāye.

9.64.17<sup>bc</sup> (Kaṣyapa Mārta ; to Soma Pavamāna)  
marmrjānāsa āyāvo vīthā samudrām índavaḥ,  
āgmann ṛtasya yónim ā.

9.66.12<sup>ac</sup> (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)  
āchā samudrām índavó 'staṁ gāvo ná dhenávaḥ,  
āgmann ṛtasya yónim ā.

The cadence gāvo ná dhenávaḥ also at 6.45.28.

9.64.20<sup>a</sup>: 5.67.2<sup>a</sup>, ā yád yónim hiraṇyāyam.

9.64.22<sup>b</sup> (Kaṣyapa Mārīca ; to Soma Pavamāna)  
 indrāyendo marūtate pávasva mádhumattamaḥ,  
 ṛtāsya yónim āsādam.]

5.21.4<sup>d</sup>

9.108.1<sup>a</sup> (Gauriviti Çaktya ; to Soma Pavamāna)  
 pávasva mádhumattama indrāya soma kratuvittamo mádaḥ,  
 máhi dyukṣátamo mádaḥ.  
 9.108.15<sup>c</sup> (The same)  
 indrāya soma pátave nfbhir yatāḥ svāyudhó madintamaḥ,  
 pávasva mádhumattamaḥ.

9.64.22<sup>c</sup>: 3.62.13<sup>c</sup>; 9.8.3<sup>e</sup>, ṛtāsya yónim āsādam; 5.21.4<sup>d</sup>, ṛtāsya yónim āsādaḥ.

9.64.24<sup>c</sup>: 9.51.3<sup>c</sup>, pávamānasya marūtāḥ.

9.64.25<sup>a</sup>: 9.16.8<sup>a</sup>, tvām soma vipaṇcitam.

9.64.25<sup>b</sup>, punānó vācam iṣyasi: 9.30.1<sup>c</sup>, punānó vācam iṣyati.

9.64.25<sup>c</sup> (Kaṣyapa Mārīca ; to Soma Pavamāna)  
 ṽtvām soma vipaṇcitam, punānó vācam iṣyasi,] a: 9.16.8<sup>a</sup>; b: 9.30.1<sup>c</sup>  
 indo sahásrabharṇasam.

9.98.1<sup>c</sup> (Ambarīsa Varṣāgira, and Rjigvan Bhāradvāja; to Soma Pavamāna)  
 abhi no vājasátaman rayim arṣa puruṣpḥam,  
 indo sahásrabharṇasam tuvidyumnám vibhvasāham.

Cf. 9.43.4<sup>c</sup>, indo sahásravarecasam; 9.60.2<sup>b</sup>, átho sahásrabharṇasam; and 9.64.26<sup>a</sup>, utó sahásrabharṇasam.

[9.64.26<sup>a</sup>, utó sahásrabharṇasam: see prec. item.]

9.64.26<sup>c</sup>: 6.40.6<sup>a</sup>; 9.57.4<sup>c</sup>; 100.2<sup>a</sup>, punāná indav á bhara.

9.64.27<sup>b</sup>: 9.52.4<sup>b</sup>, púruhūta jánānam.

9.64.27<sup>c</sup>: 9.63.23<sup>c</sup>, priyāḥ samudrām á viṇa.

9.64.28<sup>c</sup>: 1.137.1<sup>c</sup>, sómāḥ çukrá gāvāçiraḥ.

9.64.29<sup>c</sup>, sídanto vanúṣo yathā: 1.26.4<sup>c</sup>, sídantu mánuṣo yathā.

9.65.1<sup>a</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
 hinvánti sūram úsrayaḥ svásāro jāmāyas pátim,  
 mahám indum mahryúvaḥ.

9.67.9<sup>a</sup> (Gotama; to Soma Pavamāna)  
 hinvánti sūram úsrayaḥ pávamānam madhuçútam,] 9.50.3<sup>c</sup>  
 abhi girá sám asvaran.

Cf. Bergaigne, i. 161; ii. 43.



9.65.2<sup>b</sup>: 9.42.2<sup>b</sup>, devó devébhyas pári.

9.65.6<sup>b</sup>: 9.20.6<sup>b</sup>; 36.4<sup>b</sup>, mrjyamāno gābhastyoh; 9.64.5<sup>b</sup>, mrjyamāna gābhastyoh.

9.65.7<sup>b</sup> (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
prā sómāya vyaçvavát pávamānāya gāyata,  
mahé sahásracakṣase.

9.86.44<sup>a</sup> (Atri Bhāuma; to Soma Pavamāna)  
vipaççite pávamānāya gāyata mahí ná dhárāti ándho arṣati,  
áhir ná jurnám áti sarpati tvácam átyo ná kríḷann asarad víṣā háriḥ.

9.65.8<sup>b</sup>: 9.26.5<sup>b</sup>; 30.5<sup>b</sup>; 32.2<sup>b</sup>; 38.2<sup>b</sup>; 39.6<sup>b</sup>; 50.3<sup>b</sup>; 65.8<sup>b</sup>, hárīm hinvanty  
(9.65.8<sup>b</sup>, hinvánty) ádribhiḥ.

9.65.8<sup>c</sup>: 9.32.2<sup>c</sup>; 38.2<sup>c</sup>; 43.2<sup>c</sup>, índum índrāya pitāye.

9.65.9<sup>b</sup>: 8.14.6<sup>b</sup>, víçvā dhánāni jigyúṣaḥ.

9.65.9<sup>c</sup>: 9.61.4<sup>c</sup>, sakhitvám á vṛṇīmahe: 10.133.6<sup>b</sup>, sakhitvám á rabhāmahe.

9.65.13<sup>a</sup>, á na indo mahím iṣam: 8.6.23<sup>a</sup>, á na indra mahím iṣam.

9.65.13<sup>b</sup> (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
á na indo mahím iṣam, pávasva víçvadarçataḥ, 8.6.23<sup>a</sup>  
asmábhyaṁ soma gātuvít., 9.46.5<sup>c</sup>

9.106.5<sup>b</sup> (Cakṣus Mānava; to Soma Pavamāna)  
índrāya víṣaṇaṁ mádaṁ pávasva víçvadarçataḥ,  
sahásrayāmā pathikíḍ vicakṣaṇáḥ.

Cf. the correspondence of 9.65.14<sup>b</sup> with 9.106.7<sup>b</sup>, and of 9.65.25<sup>a</sup> with 9.106.13<sup>a</sup>.

9.65.13<sup>c</sup>: 9.46.5<sup>c</sup>, asmábhyaṁ soma gātuvít.

9.65.14<sup>b</sup> (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
á kaláçā anūṣaténdo dhārābhir ójasā,  
édrasya pitāye víça.

9.106.7<sup>b</sup> (Manu Āpsava; to Soma Pavamāna)  
pávasva devāvītaya indo dhārābhir ójasā,  
á kaláçaṁ mádhumān soma naḥ sadaḥ.

[9.65.15<sup>b</sup>, tivráṁ duhánty ádribhiḥ: 1.137.3<sup>bc</sup>, aṇçúm duhanty ádribhiḥ sómāṁ  
duhanty ádribhiḥ.]

9.65.16<sup>bc</sup>: 9.63.8<sup>bc</sup>, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17<sup>b</sup>: 1.93.2<sup>d</sup>, gávāṁ pósaṁ sváçvyam.

[9.65.18<sup>c</sup>, suṣvāṇo devāvitaye : 9.13.2<sup>c</sup>, suṣvāṇāṁ devāvitaye.]

9.65.19<sup>c</sup>: 9.61.21<sup>c</sup>, sīdañ chyenó ná yónim ā.

9.65.20<sup>abc</sup>, apsū indrāya vāyāve vāruṇāya marūdbhyaḥ, sómo arṣati viṣṇave;  
9.34.2<sup>abc</sup>, sutā indrāya vāyāve vāruṇāya marūdbhyaḥ, sómo arṣati  
viṣṇave; 9.33.3<sup>abc</sup>, sutā indrāya vāyāve vāruṇāya marūdbhyaḥ,  
sómā arṣanti viṣṇave; 5.51.7<sup>a</sup>, sutā indrāya vāyāve.

Of. also 9.84.1<sup>b</sup>.

9.65.20<sup>b</sup>: 8.41.1<sup>b</sup>; 9.33.3<sup>b</sup>; 34.2<sup>b</sup>; 61.12<sup>b</sup>, vāruṇāya marūdbhyaḥ.

9.65.21<sup>bc</sup>: 9.33.6<sup>bc</sup>; 40.3<sup>bc</sup>, asmābhyaṁ soma viçvātaḥ, ā pavasva sahasrīṇam  
(9.33.6<sup>c</sup>, sahasrīṇaḥ).

9.65.21<sup>c</sup>: 9.40.3<sup>c</sup>; 62.12<sup>a</sup>; 63.1<sup>a</sup>, ā pavasva sahasrīṇam; 9.33.6<sup>c</sup>, ā pavasva  
sahasrīṇaḥ.

9.65.22<sup>ab</sup>: 8.93.6<sup>ab</sup>, yé sómāsah parāvātī yé arvāvātī sunviré.

9.65.24<sup>a</sup>, té no vṛṣṭīm divás pári: 2.6.5<sup>a</sup>, sá no vṛṣṭīm divás pári.

9.65.24<sup>bc</sup>: 9.13.5<sup>bc</sup>, pávantām ā suvīryam, suvāná devāsa indavaḥ.

9.65.25<sup>a</sup> (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
pávate haryató hárir gr̥ṇāno jamádagninā, 3.62.18<sup>a</sup>  
hinvāno gór ādhi tvací.

9.106.13<sup>a</sup> (Agni Cakṣuṣa; to Soma Pavamāna)  
pávate haryató hárir āti hvārānsi rānhya,  
abhyārṣan stotf̥bhyo vīrávad yācaḥ.

The cadence, gór ādhi tvací, in 9.65.25<sup>c</sup> occurs also at 1.28.9; 9.79.4; 101.11.

9.65.25<sup>b</sup>: 9.62.24<sup>c</sup>, gr̥ṇāno jamádagninā; 3.62.18<sup>a</sup>; 8.101.8<sup>d</sup>, gr̥ṇāná jamád-  
agninā; 7.96.3<sup>c</sup>, gr̥ṇāná jamádagnivát.

9.65.26<sup>c</sup>: 9.24.1<sup>c</sup>, gr̥ṇāná apsú mṛñjata.

9.65.28<sup>c</sup>—30<sup>c</sup>, pántam ā purusp̥ṣham.

9.66.1<sup>b</sup>: 9.23.1<sup>c</sup>; 62.25<sup>c</sup>; 63.25<sup>c</sup>, abhí viçvāni kāvya.

9.66.1<sup>c</sup>: 1.75.4<sup>c</sup>, sákha sákhibhya ídyah.

9.66.4<sup>b</sup>: 9.42.5<sup>b</sup>, abhí viçvāni vāryā.

9.66.7<sup>c</sup>, dádhanō áksiti çrávaḥ: 1.40.4<sup>b</sup>; 8.103.5<sup>b</sup>, sá dhatte áksiti çrávaḥ.

9.66.10<sup>c</sup>: 9.10.1<sup>b</sup>, árvanto ná çravasyávaḥ.

9.66.11<sup>a</sup> (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)  
 áchā kóçañ madhuçútam áṣṛgrañ vāre avyāye,  
 [ávavaçanta dhítāyaḥ.]

9.19.4<sup>a</sup>

9.107.12<sup>d</sup> (Sapta Rsayah ; to Pavamāna Soma)  
 prá soma devávitaye síndhur ná pipye āṛṇasā,  
 añçóḥ páyasā madiró ná jāgrvir áchā kóçañ madhuçútam.

Cf. the pādas, abhí kóçañ madhuçútam, under 9.23.4, and pári kóçañ, &c., 9.103.3<sup>a</sup>. For 9.66.11<sup>b</sup> cf. 9.64.5<sup>c</sup>, pávante vāre avyāye.

9.66.11<sup>c</sup>: 9.19.4<sup>a</sup>, ávavaçanta dhítāyaḥ.

9.66.12<sup>c</sup>: 9.68.17<sup>c</sup>, ágmann ṛtasya yónim á.

[9.66.13<sup>a</sup>, prá ṇa indo mahé ráṇe: 9.44.1<sup>a</sup>, prá ṇa indo mahé táne.]

9.66.13<sup>bc</sup>: 9.2.4<sup>bc</sup>, āpo arṣanti síndhavaḥ, yád góbhīr vāsaiṣyāse.

9.66.14<sup>a</sup>: 9.61.29<sup>a</sup>, āsya te sakhyé vayám.

9.66.14<sup>c</sup>: 9.31.6<sup>c</sup>, indo sakhitvām uçmasi.

9.66.18<sup>c</sup>, vṛṇīmāhe sakhyāya: 4.41.7<sup>d</sup>, vṛṇīmāhe sakhyāya priyāya.

9.66.22<sup>b</sup>, abhy arṣati suṣtutim: 9.62.3<sup>b</sup>, abhy arṣanti suṣtutim; 9.85.7<sup>c</sup>, pávamāna abhy arṣanti suṣtutim.

9.66.23<sup>a</sup>: 9.37.3<sup>a</sup>, sá marmṛjāná āyúbhiḥ.

9.66.24<sup>c</sup> (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)  
 pávamāna ṛtāñ bṛhác chukráñ jyótir ajtjanat,  
 kṛṣṇā támāñsi jáñghanat.

10.89.2<sup>d</sup> (Rebha Vaiçvāmītra ; to Indra)  
 sá sūryaḥ páry urú várāñsy éndro vavṛtyād ráthyeva cakrá,  
 átīṣṭhantam apasyāñ ná sárgaṇ kṛṣṇā támāñsi tvīṣyā jaghāna.

Cf. Hillebrandt, *Ved. Myth.* i. 310.

9.66.27<sup>c</sup>: 9.20.7<sup>c</sup>; 62.30<sup>c</sup>; 67.19<sup>c</sup>, dádhat stotré suvṛīryam.

9.66.28<sup>c</sup>: 9.27.6<sup>c</sup>, punāná índur índram á.

9.67.1<sup>c</sup>: 9.52.5<sup>c</sup>, pávasva mañhayádrayih.

9.67.3<sup>bc</sup>: 9.63.29<sup>bc</sup>, abhy arṣa kánikradat, dyumántam çúṣmam uttamám.

9.67.4<sup>a</sup>: 9.34.1<sup>b</sup>, índur hinvāno arṣati.

9.67.4<sup>b</sup> (Kaṣyapa; to Pavamāna Soma)  
[indur hinvāno arṣati] tiró vārāṇy avyāyā,  
hárir vājam acikradat.

ॐ 9.34.1<sup>b</sup>

9.107.10<sup>b</sup> (Sapta Ṛṣayaḥ; to Pavamāna Soma)  
ā soma suvāno ādribhis tiró vārāṇy avyāyā,  
jāno ná puri camvòr viçad dhāriḥ sádo váneṣu dadhiṣe.

Cf. 9.62.8<sup>b</sup>, tiró rómāṇy avyāyā; and 9.103.2<sup>a</sup>, pári vārāṇy avyāyā.

9.67.7<sup>a</sup>: 9.24.1<sup>b</sup>; 101.8<sup>d</sup>, pávamānāsa índavaḥ.

9.67.7<sup>b</sup>: 1.135.6<sup>e</sup>; 9.62.1<sup>b</sup>, tirāḥ pavitram āçāvaḥ.

9.67.9<sup>a</sup>: 9.65.1<sup>a</sup>, hinvānti sūram úsrayaḥ.

9.67.9<sup>b</sup>: 9.50.3<sup>c</sup>, pávamānam madhuçéutam.

9.67.10<sup>c</sup>–12<sup>c</sup>, ā bhakṣat kanyāsu naḥ.

9.67.13<sup>b</sup>: 9.1.1<sup>b</sup>; 29.4<sup>b</sup>; 30.3<sup>c</sup>; 100.5<sup>b</sup>, pávasva soma dhārayā.

9.67.14<sup>a</sup>: 9.17.14<sup>a</sup>, ā kalāçeṣu dhāvati.

9.67.16<sup>b</sup>, índrāya mādhumattamaḥ: 9.12.1<sup>c</sup>, índrāya mādhumattamāḥ; 9.63.19<sup>c</sup>,  
índrāya mādhumattamam.

9.67.17<sup>a</sup>: 9.46.1<sup>a</sup>, āsrgran devávitaye.

9.67.17<sup>b</sup>: 8.3.15<sup>d</sup>, vājayānto rāthā iva.

9.67.19<sup>b</sup>: 9.20.7<sup>b</sup>, pavitraṁ soma gachasi.

9.67.19<sup>c</sup>: 9.20.7<sup>c</sup>; 62.30<sup>c</sup>; 66.27<sup>c</sup>, dādhat stotré suvīryam.

9.67.28<sup>b</sup>: 1.91.17<sup>b</sup>, sóma viçvebhír añçúbhiḥ.

9.67.29<sup>c</sup> (Pavitra Āṅgīrasa, or Vasistha, or both; to Pavamāna Soma)  
úpa priyám pánipnataṁ yúvānam áhutivídhām,  
áganma bíbhtrato námāḥ.

10.60.1<sup>c</sup> (Baudha, or others; to Asamāti [Indra])  
ā jánam tveçāsamdr̥çam máhīnānam úpastutam,  
áganma bíbhtrato námāḥ.

9.67.31<sup>ab</sup>, yāḥ pávamānīr adhyéty řibhiḥ sámabhṛtaṁ rásam: 9.67.32<sup>ab</sup>, páva-  
mānīr yó adhyéty, &c.

[9.68.7<sup>d</sup>, nřbhír yatò vājam ā darśi satāye: 5.39.3<sup>d</sup>, ā vājam darśi satāye.]

**9.68.8<sup>b</sup>** (Vatsapri Bhālandana ; to Pavamāna Soma)  
pariprayāntaṁ vayyaṁ suśaṁśādaṁ sōmaṁ maṇiṣā abhy ānūṣata stūbhaḥ,  
yō dhārāya mādhumāḥ ūrmiṇā divā iyarti vācaṁ rayiṣāḥ āmartyaḥ.

9.86.17<sup>c</sup> (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Pavamāna Soma)  
prā vo dhīyo mandrayūvo vipanyūvaḥ panasyūvaḥ saṁvāsaneṣv akramuḥ,  
sōmaṁ maṇiṣā abhy ānūṣata stūbho 'bhī dhenāvaḥ pāyasem açiçrayaḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9<sup>b</sup> with 9.86.9<sup>d</sup>.

**9.68.9<sup>b</sup>** (Vatsapri Bhālandana ; to Pavamāna Soma)  
ayāṁ divā iyarti viçvam ā rājaḥ sōmaḥ punānāḥ kalāçeṣu sīdati,  
adbhīr gōbhīr mrjyate ādribhiḥ sutāḥ punānā indur vārivo vidat priyām.

9.86.9<sup>d</sup> (Akṛṣṭāḥ, alias Māsā Ṛṣigaṇāḥ ; to Pavamāna Soma)  
divo na sānu stanāyann acikradad, dyāuḥ ca yāsya pṛthivī ca dhārmabhiḥ,  
indrasya sakhyāṁ pavate vivédat sōmaḥ punānāḥ kalāçeṣu sīdati. 1.58.2<sup>d</sup>

9.96.23<sup>d</sup> (Pratardana Daivodāsi ; to Pavamāna Soma)  
apaghnān eṣi pavamāna çātrūn priyām ná jārō abhīgta induh,  
sīdan vāneṣu çakunō ná pātva sōmaḥ punānāḥ kalāçeṣu sātā.

Note the correspondence of 9.68.8<sup>b</sup> with 9.86.17<sup>c</sup>.

**9.68.10<sup>a+cd</sup>** (Vatsapri Bhālandana ; to Pavamāna Soma)  
evā naḥ soma pariṣicyāmāno vāyo dādhaç citrātamaṁ pavasva,  
adveṣé dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

9.97.36<sup>a</sup> (Parāçara Çaktya ; to Pavamāna Soma)  
evā naḥ soma pariṣicyāmāna ā pavasva pūyamānaḥ svasti,  
indram ā viça bṛhatā ráveṇa vardhāyā vācaṁ janāyā pūramdhim.

10.45.12<sup>cd</sup> (Vatsapri Bhālandana ; to Agni)  
ástavy agnīr narām suçévo vāiçvānarā ṛṣibhiḥ sōmagopāḥ,  
adveṣé dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

The repeated distich (cf. 10.91.15<sup>c</sup>) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *Prol.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

**9.69.8<sup>a</sup>** (Hiranyastūpa Āngirasa ; to Pavamāna Soma)  
ā naḥ pavasva vāsumad dhīraṇyavad āçvāvad gōmad yāvamat suvīryam,  
yūyām hī soma pitāro máma sthāna divō mūrdhānaḥ prāsthithā vayaskṛtāḥ. 8.93.3<sup>b</sup>

9.86.38<sup>c</sup> (Atrayaḥ ; to Pavamāna Soma)  
tvām nṛcākṣā asi viçvātāḥ pāvamāna vṛṣabha tá vi dhāvasi,  
sā naḥ pavasva vāsumad dhīraṇyavad yayām syāma bhūvaneṣu jīvase.

Cf. the catenary sequel in 9.86.39<sup>a</sup>, govīt pavasva vasuvid dhiraṇyavit.

**9.69.8<sup>b</sup>**, āçvāvad gōmad yāvamat suvīryam : 8.93.3<sup>b</sup>, āçvāvad gōmad yāvamat.

9.69.10<sup>d</sup>: 1.31.8<sup>d</sup>; 10.67.12<sup>d</sup>, devāir dyāvāpṛthivi prāvataṁ naḥ.

[9.70.3<sup>b</sup>, ādābhyāso janūṣi ubhé ānu: 2.2.4<sup>d</sup>, pāthó ná pāyūm jānast ubhé ānu.]

[9.70.4<sup>a</sup>, sá mrjyámāno daṣābhiḥ sukārmabhiḥ: 9.99.7<sup>a</sup>, sá mrjyate sukārmabhiḥ.]

[9.70.5<sup>a</sup>, sá marmṛjāná indriyāya dhāyase: 9.86.3<sup>d</sup>, sōmaḥ punāná indriyāya dhāyase.]

9.70.8<sup>c</sup>: 9.108.16<sup>c</sup>, juṣṭo mitrīya várūṇāya vāyāve. Added in proof.

9.70.9<sup>b</sup> (Reṇu Vaiṣvāmitra; to Pavamāna Soma)

pāvasva soma devāvitaye vṣṣéndrasya hārdi somadhānam ā viṇa,  
purā no badhād duritāti pārāya kṣetravid dhi diṇa āha viprehatē.

9.108.16<sup>a</sup> (Çakti Vasistha; to Pavamāna Soma)

indrasya hārdi somadhānam ā viṇa samudrām iva sīndhavaḥ,

cf. 8.6.35<sup>b</sup>

juṣṭo mitrīya várūṇāya vāyāve, divó viṣṭambhā uttamāḥ,

cf. c: 9.70.8<sup>c</sup>; d: 9.86.35<sup>d</sup>

cf. indrasya hārdy āviṇa, under 9.60.3<sup>a</sup>.

9.70.10<sup>a</sup> (Reṇu Vaiṣvāmitra; to Pavamāna Soma)

hitó ná sáptir abhí vājam arṣéndrasyendo jathāram ā pavasva,  
nāvā ná sīndhum āti parsi vidvān chūro ná yūdhyann āva no nidā spaḥ.

9.86.3<sup>a</sup> (Akrṣṭāḥ, alias Māsā Rṣiganāḥ; to Pavamāna Soma)

ātyo ná hiyānó abhí vājam arṣa svarvit kōcam divó ādrimataram,  
vṣṣā pavitre ādhi sāno avyāye, sōmaḥ punāná indriyāya dhāyase,

cf. c: 9.86.3<sup>c</sup>; d: cf. 9.70.5<sup>a</sup>

cf. 9.87.1, 6; 96.8.—Note that the two hymns correspond in the approximate similarity of 9.70.5<sup>a</sup> and 9.86.3<sup>d</sup>.

9.71.8<sup>a</sup>, tveṣām rūpām kṛṇute vārṇo asya: 1.95.8<sup>a</sup>, tveṣām rūpām kṛṇuta  
uttaram yāt.

9.72.4<sup>d</sup> (Harimanta Āṅgirasa; to Pavamāna Soma)

nṛdhuto ādriṣṭo barhiṣi priyāḥ pātir gāvām pradiva indur ṛtviyāḥ,  
pūramdhivān mānuṣo yajñasādhanaḥ gūcir dhiyā pavate sōma indra te.

9.86.13<sup>d</sup> (Sikataḥ, alias Nivāvari Rṣiganāḥ; to Pavamāna Soma)

ayām matāvān chakunó yāthā hitó vye sasāra pāvamāna ūrmīnā,  
tāva krátvā ródasī antará kave gūcir dhiyā pavate sōma indra te.

cf. the correspondence of 9.72.7<sup>a</sup> with 9.86.8<sup>d</sup>.

[9.72.6<sup>a</sup>, añcūm duhanti stanáyantam ākṣitam: 1.64.6<sup>d</sup>, utsām duhanti, &c.]

9.72.7<sup>a+d</sup> (Harimanta Āṅgirasa; to Pavamāna Soma)

nābhā pṛthivyā dharūno mahó divó pām ūrmāu sindhuṣv antár ukṣitāḥ,  
indrasya vājro vṣṣabhó vibhūvasuḥ sōmo hṛdé pavate cāru matsarāḥ.

9.86.8<sup>d</sup> (Akrṣṭāḥ, alias Māsā Rṣiganāḥ; to Pavamāna Soma)

rāja samudrām nadyò ví gāhate pām ūrmīm sacate sīndhuṣu cṛitāḥ,  
ādhy asthāt sānu pāvamāno avyāyam nābhā pṛthivyā dharūno mahó  
divāḥ.

9.86.21<sup>d</sup> (The same)

ayām punānā uśāso vi rocayād ayām sīndhubhyo abhavād u lokakṛt,  
ayām triḥ sapta duduhānā āgiraṁ sōmo hṛdē pavate cāru matsarāḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8<sup>a+d</sup> (Harimanta Āngirasa; to Pavamāna Soma)

sā tū pavasva pāri pāṛthivām rāja stotrē cīkṣann ādhūnvatē ca sukrato,  
mā no nīr bhāg vāsunaḥ sādanasppṛgo rayīm piśāṅgaṁ bahulām vasīmahi.

9.107.24<sup>a</sup> (Sapta Ṛsayah; to Pavamāna Soma)

sā tū pavasva pāri pāṛthivām rājo divyā ca soma dhārmabhiḥ,  
tvām viprāso matibhir vicakṣaṇa ṇubhrām hinvanti dhṛtibhiḥ.

9.107.21<sup>c</sup> (The same)

mṛjyāmānaḥ suhastya samudrē vācam invasi,  
rayīm piśāṅgaṁ bahulām puruspṛghām pāvamānābhy āṛṣasi.

For 9.107.21<sup>d</sup> cf. 9.85.7<sup>c</sup>, 8<sup>a</sup>.

9.73.4<sup>b</sup> (Pavitra Āngirasa; to Pavamāna Soma)

sahāsradhārē 'va tē sām asvaran divō nāke mādhujiḥvā asaṇṇatāḥ,  
āśya spaṇo nā nī miṣanti bhūṛṇayaḥ padē-padē pācināḥ santi sētavaḥ.

9.85.10<sup>a</sup> (Vena Bhārgava; to Pavamāna Soma)

divō nāke mādhujiḥvā asaṇṇato [venā duhanty ukṣāṇaṁ giriṣṭhām,  
apsū drapsām vāvṛdhanām samudrā ā sīndhor ūrmā mādhumantaṁ  
pavitra ā.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated pāda, Oldenberg, *ZDMG*. lxii. 473.

9.74.1<sup>b</sup>, svār yād vājy āruṣāḥ sīśāsati: 9.7.4<sup>c</sup>, svār vājī sīśāsati.

9.74.5<sup>d</sup>: 1.92.13<sup>c</sup>, yēna tokām ca tānayaṁ ca dhāmahe.

9.74.9<sup>b</sup>, āvyo vāraṁ vī pavamāna dhāvati: 9.16.8<sup>c</sup>, āvyo vāraṁ vī dhāvasi;  
9.28.10<sup>c</sup>; 106.10<sup>b</sup>; āvyo vāraṁ vī dhāvati.

9.74.9<sup>d</sup> (Kakṣivat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma papṛcānāsya te rāsō [vyo vāraṁ vī pavamāna dhāvati,  
sa mṛjyāmānaḥ kavibhir madintama svādasvindrāya pavamāna pitāye.

9.97.44<sup>c</sup> (Parācara Čaktya; to Pavamāna Soma)

mādhvaḥ sūdaṁ pavasva vāsva ūtsaṁ vitrām ca na ā pavasvā bhāgaṁ ca,  
svādasvindrāya pāvamāna indo rayīm ca na ā pavasvā samudrāt.

9.75.2<sup>cd</sup>, dādhati putrāḥ pitrōr apicyaṁ nāma tṛtīyam ādhi rocanē divāḥ;  
1.155.3<sup>cd</sup>, dādhati putrō vāraṁ pāraṁ pitūr nāma tṛtīyam ādhi  
rocanē divāḥ.

9.75.4<sup>b</sup> (Kavi Bhārgava ; to Pavamāna Soma)  
 ādribhiḥ sūtō matibhiḥ cānohitāḥ prarocāyan ródasī mātārā cūciḥ,  
 rómāny āvyā samāyā ví dhāvati mádhōr dhārá pīvamānā divē-dive.

9.85.12<sup>d</sup> (Vena Bhārgava ; to Pavamāna Soma)

urdhvō gandharvō ādhi náke asthād, vícāv rūpā praticakṣāno asya,

६४ 10.123.7<sup>a</sup>

bhānuḥ cūkrépa cociśā vy ādyānt, prārūrad ródasī mātārā cūciḥ.

६५ 10.123.8<sup>c</sup>

9.76.1<sup>a</sup> (Kavi Bhārgava ; to Pavamāna Soma)  
 dhartā divāḥ pavate kṛtvyo rāso dākṣo devānām anumādyo nṛbhiḥ,  
 hāriḥ sṛjanō átyo ná sātvaḥvir víthā pūjānsi kṛṇute nadīṣv ā.

9.77.5<sup>a</sup> (The same)

cākṛir divāḥ pavate kṛtvyo rāso mahān ādabdhō vāruṇo hurig yatē,  
 āsavi mitrō vṛjāneṣv yajñīyo 'tyo ná yūthē vṛṣayūḥ kánikradat.

Cf. 9.84.5<sup>e</sup>, dhanarūjayāḥ pavate kṛtvyo nīṣaḥ.

9.76.5<sup>a+c</sup> (Kavi Bhārgava ; to Pavamāna Soma)  
 vṛṣeva yūthā pári kōcam arṣasy apām upāsthe vṛṣabhāḥ kánikradat,  
 sá índrāya pavase matsaríntamo yáthā jēsāma samithē tvótayaḥ.

9.96.20<sup>c</sup> (Pratardana Daivodāsi ; to Pavamāna Soma)

māryo ná cūbhṛás tanvām mṛjanō 'tyo ná sṛtvā sanāye dhānānām,  
 vṛṣeva yūthā pári kōcam arṣan kánikradac camvōr ā viveça.

9.97.32<sup>c</sup> (Parāçara Çaktya ; to Pavamāna Soma)

kánikradad ānu pānthām rtāsya cūkrō vi bhāsy amṛtasya dhāma,  
 sá índrāya pavase matsarāvān hinvānō vācam matibhiḥ kavīnām.

In the repeated pāda 9.76.5<sup>c</sup>; 9.97.32<sup>c</sup> the latter version with matsarāvān for matsarínta-  
 maḥ is metrically inferior, a modulated triṣṭubh line for an original jagati. I do not believe  
 that we should correct to matsarāvān as would Arnold, VM., pp. 127, 317. See Part 2,  
 chapter 2, class A 3.

9.77.1<sup>d</sup> (Kavi Bhārgava ; to Pavamāna Soma)  
 eṣā prā kōge mádhumān acikradad índrasya vājro vāpuṣo vāpuṣtarāḥ,  
 abhīm rtāsya sudūghā ghṛtaçeūto vāçrā arṣanti páyaseva dhenávāḥ.

ro.75.4<sup>b</sup> (Sindhuksit Prāiyamedha ; Nadistutiḥ)

abhi tvā sindho cūçum ín ná mātáro vāçrā arṣanti páyaseva dhenávāḥ,  
 rájeva yūdhvā nayasi tvām ít sicāu yād āsām āgram pravātām ínakṣasi.

For the repeated pāda cf. 1.32.2<sup>c</sup>.

[9.78.1<sup>a</sup>, prā rájá vācam janáyann asiṣyadat : 9.86.33<sup>d</sup> ; 106.12<sup>c</sup>, punānō vācam  
 janáyann asiṣyadat (9.86.33<sup>d</sup>, úpavasuh).]

[9.78.1<sup>d</sup>, cūddhō devānām úpa yāti níṣkṛtām : 9.86.7<sup>b</sup>, sómo devānām, &c.]

Cf. 9.86.32<sup>d</sup>, pátir janīnām úpa, &c.



9.78.5<sup>d</sup>, urvīm gávyūtim ābhayaṁ ca nas kṛdhi: 7.77.4<sup>b</sup>, urvīm gávyūtim ābhayaṁ kṛdhr naḥ.

[7.79.1<sup>d</sup>, aryó naçanta sániçanta no dhíyaḥ: 10.133.3<sup>b</sup>, aryó naçanta no dhíyaḥ.]

9.80.5<sup>c</sup> (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastino mādhumantam ādriḥbhir duhānty apsū vṛṣabhām dāça kṣīpaḥ,  
indram soma mādāyan dāivyaṁ jānaṁ sīndhor ivormiḥ pāvamāno arṣasi.

9.84.3<sup>d</sup> (Praṇapati Vācyā; to Pavamāna Soma)

ā yó góbhiḥ srjyāta ōsadhiṣv ā devānām sumnā iṣāyann upāvasuḥ,  
ā vidyūta pavate dhārāyā sūtā indram sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, *Ved. Myth.* i. 343, 391.

9.82.1<sup>d</sup>, çyenó ná yónim ghṛtāvantam āsadam: 9.62.4<sup>c</sup>, çyenó ná yónim āsadat.

9.83.5<sup>ed</sup> (Pavitra Āngirasa; to Pavamāna Soma)

havir haviṣmo māhi sādma dāivyaṁ nábho vásānaḥ pāri yāsy adhvarām,  
rājā pavitraratho vājam āruhaḥ sahasrabhṛṣtir jayasi grāvo bṛhāt.

9.86.40<sup>ed</sup> (Atrayaḥ; to Pavamāna Soma)

ūn mādha urmīr vanānā atiṣṭhipad apó vásāno mahiṣo ví gāhate,  
rājā pavitraratho vājam āruhat sahasrabhṛṣtir jayati grāvo bṛhāt.

[9.84.1<sup>b</sup>, apsā indrāya vāruṇāya vāyāve: see under 5.51.7.]

[9.84.2<sup>d</sup>, induḥ siṣakty uṣāsam ná sūryaḥ: 1.56.4<sup>d</sup>, indram siṣakty uṣāsam, &c.]

9.84.3<sup>d</sup>, indram sómo mādāyan dāivyaṁ jānam: 9.80.5<sup>c</sup>, indram soma mādāyan dāivyaṁ jānam.

[9.84.5<sup>c</sup>, dhanamjayāḥ pavate kṛtvyo rāsaḥ: 9.76.1<sup>a</sup>; 77.5<sup>a</sup>, dhartā (9.77.5<sup>a</sup>, cākriḥ) divāḥ pavate, &c.]

[9.85.5<sup>b</sup>, vy āvyāyaṁ samāyā vāram arṣasi: 9.97.5<sup>6d</sup>, ví vāram āvyam samāyāti yāti.]

9.85.7<sup>c</sup>, pāvamāna abhy arṣanti suṣtutīm: 9.62.3<sup>b</sup>, abhy arṣanti suṣtutīm;  
9.66.22<sup>b</sup>, abhy arṣati suṣtutīm.

[9.85.9<sup>b</sup>, ārurucad ví divó rocanā kavīḥ: 6.7.7<sup>b</sup>, vāiçvanaró ví divó, &c.]

[9.85.9<sup>c</sup>, rājā pavītram āty eti rōruvat: 9.86.7<sup>d</sup>, vīṣā pavītram, &c.]

9.85.10<sup>a</sup>: 9.73.4<sup>b</sup>, divó náke mādhujiḥvā asaçcātāḥ.

[9.85.10<sup>b</sup>, venā duhanty ukṣānaṁ giriṣṭhām: 9.95.4<sup>b</sup>, aṇçum duhanty, &c.]

9.85.11<sup>c</sup> (Vena Bhārgava ; to Pavamāna Soma)

nāke suparṇām upapativānsaṁ giro venānām akṛpanta pūrvāḥ,  
 ciṣuṁ rihanti matāyaḥ pānīpataṁ hiraṇyāyaṁ cakunāṁ kṣāmaṇi sthām.

9.86.31<sup>d</sup> (Atrayaḥ ; to Pavamāna Soma)

prā rebhā ety āti vāram avyāyaṁ vīṣā vāneṣv āva cakradad dhārīḥ,  
 sām dhītāyo vāvaṇānā anūṣata ciṣuṁ rihanti matāyaḥ pānīpataṁ.

Cf. 9.86.46<sup>e</sup>, aṅguṁ rihanti matāyaḥ pānīpataṁ.—For 9.85.11 see Hillebrandt, Ved. Myth. i. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11<sup>c</sup> the change of pānīpataṁ to pānīpataṁ, but fails to note that the pāda with pānīpataṁ occurs twice.

9.85.12<sup>a+c</sup> (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvō gandharvō ādhi nāke asthād viçvā rūpā praticakṣāno asya,  
 bhānūḥ çukreṇa çociṣā vy ādyāut prārūrucad rōdasi mātārā çūciḥ.] 9.75.4<sup>b</sup>

10.123.7<sup>a</sup> (Vena Bhārgava ; to Vena)

ūrdhvō gandharvō ādhi nāke asthāt pratyāṁ citrā bibhrad asyāyudhāni,  
 vāsāno ātkam surabhīm drye kām svār nā nāma janata priyāni.] 6.29.3<sup>a1</sup>

10.123.8<sup>c</sup> (The same)

drapsāḥ samudrām abhi yāj jigāti pāçyan gṛdhrasya cākṣasā vidharman,  
 bhānūḥ çukreṇa çociṣā cakānās tṛtiye cakre rājasi priyāni.]

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, Prol., 253 ; cf. under 9.68.10.

9.85.12<sup>d</sup>, prārūrucad rōdasi mātārā çūciḥ : 9.75.4<sup>b</sup>, prarocāyan rōdasi, &c.

9.86.3<sup>a</sup>, ātyo nā hiyāno abhi vājam arṣa : 9.70.10<sup>a</sup>, hito nā sāptir abhi vājam arṣa.

9.86.3<sup>c</sup> (Akrṣṭāḥ, alias Māṣa Rṣigaṇāḥ ; to Pavamāna Soma)

ātyo nā hiyāno abhi vājam arṣa, svarvit kōçam divō ādrimātaram, 9.70.10<sup>a</sup>  
 vīṣā pavitre ādhi sāno avyāye sōmaḥ punanā indriyāya dhāyase.] 9.70.5<sup>a</sup>

9.97.40<sup>c</sup> (Parāçara Çaktya ; to Pavamāna Soma)

ākran samudrāḥ prathamē vidharmaṁ janāyan prajā bhūvanasya rājā,  
 vīṣā pavitre ādhi sāno āvye brhāt sōmo vāvṛdhe suvanā induh.]

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3<sup>d</sup>, sōmaḥ punanā indriyāya dhāyase : 9.70.5<sup>a</sup>, sū marmṛjānā indriyāya dhāyase.]

[9.86.7<sup>b</sup>, sōmo devānām ūpa yāti niṣkṛtām : 9.78.1<sup>d</sup>, çuddhō devānām, &c.]

Cf. 9.86.32<sup>d</sup>, pātir jānīnām ūpa, &c.

[9.86.7<sup>d</sup>, vīṣā pavitram āty eti rōruvat : 9.85.9<sup>c</sup>, rājā pavitram, &c.]

9.86.8<sup>d</sup> : 9.72.7<sup>d</sup>, nābhā prthivya dharīṇo mahō divāḥ.

9.86.9<sup>a</sup> : 1.58.2<sup>d</sup>, divō nā sānu stanāyann acikradat.

9.86.9<sup>d</sup>: 9.68.9<sup>b</sup>, sómah punānāḥ kalāṣeṣu sīdati; 9.96.23<sup>d</sup>, sómah punānāḥ kalāṣeṣu sāttā.

9.86.13<sup>d</sup>: 9.72.4<sup>d</sup>, çúeir dhiyá pavate sóma indra te.

9.86.17<sup>c</sup>: 9.68.8<sup>b</sup>, sóman manīṣā abhy anūṣata stūbhāḥ.

9.86.19<sup>d</sup>, indrasya hárdy aviçān manīṣbhiḥ: 9.60.3<sup>c</sup>, indrasya hárdy aviçān.

9.86.21<sup>d</sup>: 9.72.7<sup>d</sup>, sómo hrdé pavate cāru matsarāḥ.

9.86.26<sup>c</sup>, gāḥ kṛṇvānó nirṇijam haryatāḥ kavīḥ: 9.14.5<sup>c</sup>; 107.26<sup>d</sup>, gāḥ kṛṇvānó ná nirṇijam.

9.86.29<sup>c</sup> (Pṛṇayaḥ, alias Aja Rṣiganāḥ; to Pavamāna Soma)  
tvām samudró asi viçvavit kave tāvemāḥ pāñca pradiço vídharmanī,  
tvām dyām ca pṛthivīm cāti jabhriṣe táva jyótiṣi pavamāna sūryaḥ.

9.100.9<sup>ab</sup> (Rebhasūnū Kāçyapāu; to Pavamāna Soma)  
tvām dyām ca mahivrata pṛthivīm cāti jabhriṣe,  
prāti drāpim amuñcathāḥ pávamāna mahitvanā.

There can be no doubt that the single triṣṭubh páda 9.86.29<sup>c</sup> has been distended, very awkwardly, to two octosyllabic pádas by inserting mahivrata in 9.100.9<sup>ab</sup>; see p. vii, line 4 from top.

[9.86.30<sup>d</sup>, túbhyemá viçvā bhúvanāni yemire: see under 8.3.6<sup>a</sup>.]

9.86.31<sup>d</sup>: 9.85.11<sup>c</sup>, çicuṃ rihanti matáyāḥ pānipnatam; 9.86.46<sup>c</sup>, añçum, &c.

9.86.33<sup>d</sup> (Atrayaḥ; to Pavamāna Soma)  
rája sindhūnām pavate pátir divá ṛtasya yati pathíbhiḥ kánikradat,  
sahásradharaḥ pári śicyate háriḥ punānó vācam janáyann upāvasuḥ.

9.106.12<sup>c</sup> (Agni Cakṣuṣa; to Pavamāna Soma)  
ásarji kalāçāḥ abhi ḥmilhé sáptir ná vājayúḥ, 9.106.12<sup>b</sup>  
punānó vācam janáyann asiṣyadat.

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated páda cf. also 9.78.1<sup>a</sup>, prá rája vācam janáyann asiṣyadat.

9.86.35<sup>b</sup>, çyenó ná vānsu kalāṣeṣu sīdasi: 9.38.4<sup>b</sup>, çyenó ná vikṣú sīdati; 9.57.3<sup>c</sup>, çyenó ná vānsu sīdati.

9.86.35<sup>d</sup> (Atrayaḥ; to Pavamāna Soma)  
íṣam ūrjam pavamānābhy ārsasi ḥçyenó ná vānsu kalāṣeṣu sīdasi, 9.38.4<sup>b</sup>  
indrāya mádvā mádyo mádaḥ sutó divó viṣṭambhá upamó vicakṣaṇāḥ.

9.108.16<sup>d</sup> (Çakti Vasiṣṭha; to Pavamāna Soma)  
ḥindrasya hárdi somadhānam á viça, samudrām iva sindhavaḥ, 9.70.9<sup>b</sup>; b: 8.6.35<sup>b</sup>  
ḥjūṣṭo mitráya várūṇāya vāyāve, divó viṣṭambhá uttamāḥ. 9.70.8<sup>c</sup>

Cf. Hillebrandt, *Ved. Myth.* i. 316.

9.86.38<sup>c</sup>: 9.69.8<sup>a</sup>, sá (9.69.8<sup>a</sup>, á) nah pavasva vásumad dhiraṇyavat.

9.86.40<sup>cd</sup>: 9.83.5<sup>cd</sup>, rája pavitraratho vájam áruhat (9.83.5, áruhaḥ) sahasra-bhr̥ṣṭir jayati (9.83.5, jayasi) grāvo bhr̥át.

9.86.44<sup>a</sup>, vipaṇcite pávamānāya gāyata: 9.65.7<sup>b</sup>, pávamānāya gāyata.

[9.86.46<sup>c</sup>, an̥cūm rihanti matáyaḥ pānīpnatam: 9.85.11<sup>c</sup>; 86.31<sup>d</sup>, ṣiṇm rihanti, &c.]

9.87.9<sup>c</sup>, pūrvīr īso bhr̥atīr jradāno: 6.1.12<sup>c</sup>, pūrvīr īso bhr̥atīr āreaghāḥ.

9.88.1<sup>a</sup>: 7.29.1<sup>a</sup>, ayām sóma indra tūbhyām sunve.

9.88.8 = 1.91.3.

9.89.7<sup>d</sup>: 4.51.10<sup>d</sup>; 6.47.12<sup>d</sup> = 10.131.6<sup>d</sup>; 9.95.5<sup>d</sup>, súvīryasya pátayaḥ syāma.

[9.90.3<sup>d</sup>, āśālhaḥ sāhvān pñtanāsu çátrūn: 6.19.8<sup>c</sup>; 8.60.12<sup>a</sup>, yéna vánsāma pñtanāsu çátrūn (8.60.12<sup>a</sup>, çárdhataḥ).]

9.90.5<sup>c</sup> (Vasiṣṭha Maitrāvāruṇi; to Pavamāna Soma)

mātsi soma váruṇam mātsi mitráṁ mátsīndram indo pavamāna viṣṇum.

mātsi çárdho mārutaṁ mātsi devān mātsi mahīm indram indo mādāya.

9.97.42<sup>c</sup> (Parāçara Çaktya; to Pavamāna Soma)

mātsi viyūm iṣṭāye rūdhase ca mātsi mitrāvāruṇā pūyamānaḥ,

mātsi çárdho mārutaṁ mātsi devān mātsi dyāvāpṛthivī deva soma.

For 9.97.42<sup>c</sup> cf. 9.97.49<sup>b</sup>, abhi mitrāvāruṇā pūyamānaḥ.

[9.91.1<sup>c</sup>, dāça svāsāro ádhi sāno ávye: 9.92.4<sup>c</sup>, dāça svadhābhīr ádhi sāno ávye.]

[9.92.4<sup>b</sup>, viçve devās tráya ekādaçāsaḥ: 8.57(Vāl. 9).2<sup>d</sup>, yuvām devās, &c.]

[9.92.4<sup>c</sup>, dāça svadhābhīr ádhi sāno ávye: see next prec. item but one.]

[9.92.6<sup>a</sup>, pári sādmeva paçumānti hótā: 9.97.1<sup>d</sup>, mitéva sādma paçumānti hótā.]

9.95.2<sup>b</sup>: 2.42.1<sup>b</sup>, iyarti vācam aritéva návam. Omitted by mistake under 2.42.1<sup>b</sup>.

[9.95.4<sup>b</sup>, an̥cūm duhanty ukṣāṇam giriṣṭhām: 9.85.10<sup>b</sup>, vénā duhanty, &c.]

9.95.5<sup>d</sup>: 4.51.10<sup>d</sup>; 6.47.12<sup>d</sup> = 10.131.6<sup>d</sup>; 9.89.7<sup>d</sup>, súvīryasya pátayaḥ syāma.

9.96.3<sup>ab</sup> (Pratardana Daivodasi; to Pavamāna Soma)

sá no deva devātāte pavasva mahé soma psārasa indrapānaḥ,

kṛṇvānn apó varṣāyan dyām utemām urór á no varivasyā punānāḥ.

9.97.27<sup>ab</sup> (Mṛṣika Vasiṣṭha; to Soma Pavamāna)

evā deva devātāte pavasva mahé soma psārāse devapānaḥ,

mahāç cid dhī śmāsi hitāḥ samarye kṛdhī suṣṭhāné ródasi punānāḥ.

9.96.5<sup>b</sup>: 8.36.4<sup>a</sup>, janitā divo janitā prthivyāḥ.

9.96.6<sup>d</sup>, 17<sup>d</sup>, sōmaḥ pavitram āty eti rēbhan.

9.96.9<sup>c</sup> (Pratardana Dāivodāsi; to Pavamāna Soma)  
pāri priyāḥ kalāṣe devāvāta indrāya sōmo rāṇyo mādāya,  
sahāsradhāraḥ ṣatāvāja indur vāji nā sāptiḥ sāmānā jigāti.

9.110.10<sup>c</sup> (Tryaruna and Trasadasyu; to Soma Pavamāna)  
sōmaḥ punāno avyāye vāre ṣiṣur nā krīṇan pavamāno akṣāḥ,  
sahāsradhāraḥ ṣatāvāja indur.

[9.96.16<sup>c</sup>, abhi vājam sāptir iva ṣravasyā: 1.61.5<sup>a</sup>, asmā id u sāptim iva ṣravasyā.]

9.96.17<sup>a</sup> (Pratardana Dāivodāsi; to Pavamāna Soma)  
ṣiṣum jajñānām haryatām mṛjanti ṣumbhānti vāhniṁ marúto gaṇēna,  
kavir gīrbhiḥ kāvyenā kavīḥ sán [sōmaḥ pavitram āty ety rēbhan.] 9.96.6<sup>d</sup>

9.109.12<sup>a</sup> (Agnayo Dhiṣṇyā Āiṣvarayaḥ; to Pavamāna Soma)  
ṣiṣum jajñānām hāriṁ mṛjanti pavitre sōmaṁ devébhya indum.

This is one of the few cases in the Rig-Veda in which a triṣṭubh line varies with a  
dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt,  
Ved. Myth. i. 352; Geldner, RV. Kommentar, p. 143 (in pāda b Soma is assimilated to Agni).

9.96.20<sup>c</sup>, vīṣeva yūthā pāri kōṣam ārsan: 9.76.5<sup>a</sup>, vīṣeva yūthā pāri kōṣam  
arsasi.

9.96.23<sup>d</sup>, sōmaḥ punānāḥ kalāṣeṣu sātā: 9.68.9<sup>b</sup>; 86.9<sup>d</sup>, sōmaḥ punānāḥ  
kalāṣeṣu sīdati.

[9.97.1<sup>d</sup>, mitēva sādma paṣumānti hōtā: 9.92.6<sup>a</sup>, pāri sādmeva paṣumānti  
hōtā.]

[9.97.5<sup>a</sup>, indur devānām ūpa sakhyām āyān: 4.33.2<sup>c</sup>, ād id devānām ūpa  
sakhyām āyan.]

[9.97.5<sup>b</sup>, sahāsradhāraḥ pavate mādāya: 9.101.6<sup>a</sup>, sahāsradhāraḥ pavate.]

9.97.11<sup>c</sup>, indur indrasya sakhyām juṣānāḥ: 8.48.2<sup>c</sup>, indav indrasya, &c.

9.97.16<sup>d</sup>, 19<sup>b</sup>, ādhi (19 pāri) ṣṇunā dhanva sāno āvye.

[9.97.24<sup>c</sup>, dvitā bhuvaḍ rayipāti rayimām: 1.60.4<sup>d</sup>; 72.1<sup>c</sup>, agnir bhuvaḍ, &c.]

9.97.27<sup>ab</sup>, evā deva devātāte pavasva mahé soma psārāse devapānāḥ: 9.96.3<sup>ab</sup>,  
sā no deva devātāte pavasva mahé soma psārāsa indrapānāḥ.

[9.97.30<sup>c</sup>, pitūr nā putrāḥ krátubhir yatānāḥ: 1.68.9, 10<sup>a</sup> pitūr nā putrāḥ  
krátum juṣanta.]

9.97.32<sup>c</sup>, sá indrāya pavase matsarāvān : 9.76.5<sup>c</sup>, sá indrāya pavase matsarin-tamah.

9.97.36<sup>a</sup> : 9.68.10<sup>a</sup>, evā naḥ soma pariṣicyāmāṇaḥ.

9.97.39<sup>c</sup> : 1.62.2<sup>c</sup>, yēnā naḥ pūrve pitāraḥ padaññāḥ.

9.97.40<sup>c</sup>, vṛṣā pavitre ādhi sāno āvye : 9.86.3<sup>c</sup>, vṛṣā pavitre ādhi sāno avyāye.

[9.97.42<sup>b</sup>, 49<sup>b</sup>, mātasi (9.97.49<sup>b</sup>, abhi) mitrāvāruṇa pūyāmāṇaḥ.

9.97.42<sup>c</sup> : 9.90.5<sup>c</sup>, mātasi çārdho mārutaṁ mātasi devān.

9.97.44<sup>c</sup>, svādasvēndrāya pāvamāna indo : 9.74.9<sup>d</sup>, svādasvēndrāya pāvamāna pitāye.

[9.97.46<sup>d</sup>, kāmo nā yó devayātām āsarji : 1.190.2<sup>b</sup>, sārgo nā, &c.]

9.97.48<sup>d</sup> : 1.73.2<sup>a</sup>, devó nā yāḥ savitā satyāmanmā.

[9.97.49<sup>d</sup>, abhīndraṁ vṛṣaṇaṁ vājrabāhum : 7.23.6<sup>a</sup>, evēd indraṁ, &c.]

[9.97.56<sup>b</sup>, sómo viçvasya bhūvanasya rāja : 3.46.2<sup>c</sup> ; 6.36.4<sup>d</sup>, éko viçvasya, &c. ; 5.85.3<sup>c</sup>, téna viçvasya, &c. ; 10.168.2<sup>d</sup>, asyā viçvasya, &c.]

[9.97.56<sup>d</sup>, ví vāram ávyam samáyāti yāti : 9.85.5<sup>b</sup>, vy ávyāyam samáyā vāram arṣasi.]

9.98.1<sup>c</sup> : 9.64.25<sup>c</sup>, indo sahásrabharṇasam.

9.98.4<sup>b</sup> : 1.84.7<sup>b</sup>, vāsu mártāya dāçuse.

See under 1.45.8<sup>a</sup> for other similar pādas.

9.98.6<sup>c</sup> : 1.18.6<sup>b</sup> ; 9.100.1<sup>b</sup>, priyām indrasya kāmym.

9.98.10<sup>a</sup> : 9.11.8<sup>a</sup> ; 10.8.15<sup>a</sup>, indrāya sómaṁ pātave.

9.99.6<sup>a</sup>, sá punāno madāntamaḥ : 9.50.5<sup>a</sup>, sá pavasva madāntama.

9.99.6<sup>b</sup> : 9.20.6<sup>c</sup>, sómaç camūṣu sīdati.

[9.99.7<sup>a</sup>, sá mrjyate sukārmabhiḥ ; 9.70.4<sup>a</sup>, sá mrjyāmāno daçābhiḥ sukārmabhiḥ.]

9.99.7<sup>b</sup> : 9.3.9<sup>b</sup> ; 10.3.6<sup>b</sup>, devó devébhyah sutāḥ.

9.99.7<sup>d</sup> : 9.7.2<sup>b</sup>, mahír apó ví gāhate.

9.99.8<sup>b</sup> : 9.24.3<sup>c</sup>, nṛbhīr yató ví nīyase.

9.99.8<sup>cd</sup> : 9.63.2<sup>be</sup>, indrāya matsarintamaḥ (or, °maç) camūṣv ā ní sīdasi.

9.100.1<sup>b</sup> : 1.18.6<sup>b</sup> ; 9.98.6<sup>c</sup>, priyām indrasya kāmym.

9.100.2<sup>a</sup>: 9.40.6<sup>a</sup>; 57.4<sup>c</sup>; 64.26<sup>c</sup>, punānā indav ā bhara.

9.100.2<sup>b</sup>: 9.4.7<sup>b</sup>; 40.6<sup>b</sup>, sōma dvibārhasaṁ rayīm.

9.100.2<sup>d</sup>, 8<sup>d</sup>, viçvāni dāçiso grhē.

9.100.5<sup>b</sup>: 9.1.1<sup>b</sup>; 29.4<sup>b</sup>; 30.3<sup>c</sup>; 67.13<sup>b</sup>, pávasva soma dhārāya.

9.100.5<sup>c</sup>: 9.1.1<sup>c</sup>, indrāya pátave sutáh.

9.100.5<sup>d</sup> (Rebhasunū Kāçyapāu; to Pavamāna Soma)

krátve dāksāya naḥ kave, pávasva soma dhārāya,

9.1.1<sup>b</sup>

indrāya pátave sutó, mitráya várūṇāya ca.

9.1.1<sup>c</sup>

10.85.17<sup>b</sup> (Suryā Sāvitrī; to Devāh)

sūryūyāi devébhyo mitráya várūṇāya ca,

yé bhūtāsa prācetasa idám tébhyo 'karam námāh.

9.100.6<sup>a</sup>, pávasva vājasātamaḥ: 9.43.6<sup>a</sup>; 107.23<sup>a</sup>, pávasva vājasātaye; 9.13.3<sup>a</sup>; 42.3<sup>b</sup>, pávante vājasātaye.

9.100.6<sup>d</sup>: 9.106.6<sup>b</sup>, devébhyo mādhumattamaḥ. Added in proof.

[9.100.7<sup>c</sup>, vatsām jātām ná dhenávaḥ: 6.45.28<sup>c</sup>, vatsām gāvo ná dhenávaḥ.]

9.100.7<sup>d</sup>: 9.4.9<sup>b</sup>; 64.9<sup>b</sup>, pávamāna vídharmaṇi.

9.100.8<sup>a</sup>: 9.4.1<sup>b</sup>; 9.9<sup>a</sup>, pávamāna máhi çrávaḥ.

9.100.8<sup>c</sup>: 8.43.23<sup>c</sup>, çárdhan támānsi jighnase.

9.100.9<sup>ab</sup>, tvám dyám ca mahivrata prthivīm cáti jabhriṣe: 9.86.29<sup>c</sup>, tvám dyám ca prthivīm cáti jabhriṣe.

[9.101.6<sup>a</sup>, sahásradhārah pavate: 9.97.5<sup>b</sup>, sahásradhārah pavate mādāya.]

9.101.7<sup>a</sup>, ayám puṣá rayir bhágaḥ: 8.31.11<sup>a</sup>, áitu puṣá rayir bhágaḥ.

9.101.7<sup>b</sup>: 9.13.1<sup>a</sup>; 28.6<sup>b</sup>; 42.5<sup>c</sup>, sōmaḥ punāno arṣati.

9.101.8<sup>d</sup>: 9.24.1<sup>b</sup>; 67.7<sup>a</sup>, pávamānāsa indavaḥ.

9.101.9<sup>c</sup>: 7.15.2<sup>a</sup>, yāḥ páñca carṣaṇír abhí; 5.86.2<sup>c</sup>, yá páñca carṣaṇír abhi.

9.101.10<sup>b</sup> (Andhigu Çyāvāçvi; to Pavamāna Soma)

sómāḥ pavanta índavo 'smábhyaṁ gātuvíttamāḥ,

mitráḥ suvāná arepāsaḥ svādhyāḥ svarvīdaḥ.

9.106.6<sup>a</sup> (Cakṣus Mānava; to Pavamāna Soma)

asmábhyaṁ gātuvíttamo devébhyo mādhumattamaḥ,

9.100.6<sup>d</sup>

sahásraṁ yāhi pathíbhīḥ kánikradat.

9.101.12<sup>a</sup>: 9.22.3<sup>a</sup>, eté putá vipaçcitāḥ.

9.101.12<sup>b</sup>: 1.5.5<sup>c</sup>; 137.2<sup>b</sup>; 5.51.7<sup>b</sup>; 7.32.4<sup>b</sup>; 9.22.3<sup>b</sup>; 63.15<sup>b</sup>, sómāso dadhyāçiraḥ.

9.101.15<sup>b</sup>, ví yás tastāmbha ródasi: 7.86.1<sup>b</sup>, ví yás tastāmbha ródasi eid nrví.

9.101.16<sup>a</sup> (Prajāpati; to Pavamāna Soma)

ávyo várebhiḥ pavate sómo gávye ádhi tvaci,  
kánikradad vṛṣā hárīr, indrasyābhy ēti niṣkṛtām.

cf. 9.2.6<sup>a</sup>

9.108.5<sup>b</sup> (Ūru Āngirasa; to Pavamāna Soma)

eṣā syā dhārayā suto 'vyo várebhiḥ pavate madintamaḥ,  
krīṭann ūrmír apām iva.

The metre favours 9.108.5<sup>d</sup>; see Part 2, chapter 2, class B 9.

[9.101.16<sup>c</sup>, kánikradad vṛṣā hárīr: 9.2.6<sup>a</sup>, ácikradad vṛṣā hárīr.]

9.102.5<sup>b</sup>: 1.19.3<sup>b</sup>, vígye devāso adrihaḥ.

9.102.7<sup>b</sup>: 1.142.7<sup>c</sup>; 5.5.6<sup>b</sup>; 10.59.8<sup>b</sup>, yāhvī ṛtasya mātārā; 9.33.5<sup>b</sup>, yāhvīr  
ṛtasya mātārāḥ.

[9.103.2<sup>a</sup>, pári várāpy avyáyā: 9.67.4<sup>b</sup>; 107.10<sup>b</sup>, tíro várāpy, &c.]

9.103.2<sup>b</sup> (Dvita Āptya; to Pavamāna Soma)

pári várāpy avyáyā, góbhir añjānó arṣati,  
trī śadhāsthā punānāḥ kṛṇute hárīr.

cf. 9.103.2<sup>a</sup>

9.107.22<sup>d</sup> (Sapta Ṛṣayah; to Pavamāna Soma)

mṛjānó vāre pávamāno avyáye vṛṣáva cakrado vāne,  
devānām soma pavamāna niṣkṛtām góbhir añjānó arṣasi.

cf. 9.7.3<sup>b</sup>

[9.103.3<sup>a</sup>, pári kócam madhuçcútam: see under 9.23.4.]

9.103.6<sup>b</sup>: 9.3.9<sup>b</sup>; 97.9<sup>b</sup>, devó devēbhyah sūtāḥ.

9.103.6<sup>c</sup>, vyānaçṇī pávamāno ví dhāvati: 9.37.3<sup>b</sup>, pávamāno vi dhāvati.

9.104.1<sup>a</sup>: 1.22.8<sup>a</sup>, sákhaya á ní śīdata.

9.104.2<sup>a</sup> (Parvata Kāṇva, or others; to Pavamāna Soma)

sám i vatsám ná mātṛbhiḥ sṛjātā gayasādhanam,  
devāvyām mādām abhí dvīçavasam.

9.105.2<sup>a</sup> (Parvata and Nārada; to Pavamāna Soma)

sám vatsá iva mātṛbhir indur hinvānó alyate,  
devāvīr mado matibhiḥ páriṣkṛtāḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme; see p. 13. Cf. 8.72.14<sup>b</sup>, sám vatsāso ná mātṛbhiḥ, and see under 6.45.28<sup>c</sup>.

[9.104.3<sup>c</sup>, yāthā mitráya várūṇāya çántamaḥ: 1.136.4<sup>a</sup>, ayām mitráya, &c.]

9.104.6<sup>b</sup>, rakṣasām kām eid atriṇam: 9.105.6<sup>b</sup>, ádevām kām, &c.]

See the note under 9.104.2.



9.105.2<sup>a</sup>, sám vatsá iva mātṛbhiḥ : 9.104.2<sup>a</sup>, sám i vatsám ná mātṛbhiḥ.

9.106.2<sup>b</sup> : 9.6.7<sup>b</sup>, indrāya pavate sutāḥ ; 9.62.14<sup>c</sup> ; 107.17<sup>a</sup>, indrāya pavate mādah.

9.106.3<sup>a</sup> : 9.10.1<sup>a</sup>, asyéd indro mādasy á.

9.106.4<sup>b</sup> : 8.91.3<sup>d</sup>, indrāyendo pári srava ; also refrain in 9.112.1<sup>e</sup> ff.

9.106.4<sup>c</sup>, dyumántam cūsmam á bhara svarvidam : 9.29.6<sup>c</sup>, dyumántam cūsmam á bhara.

9.106.5<sup>b</sup> : 9.65.13<sup>b</sup>, pávasva viçvadarçataḥ.

9.106.6<sup>a</sup>, asmábhyam gātuvittamaḥ : 9.101.10<sup>b</sup>, asmábhyam gātuvittamaḥ.

9.106.6<sup>b</sup> : 9.100.6<sup>d</sup>, devébhyo mādhumattamaḥ.

9.106.7<sup>b</sup> : 9.65.14<sup>b</sup>, indo dhárabhir ójasā.

9.106.10<sup>b</sup> : 9.28.1<sup>c</sup>, ávyo váram ví dhāvati ; 9.16.8<sup>c</sup>, ávyo váram ví dhāvati ;  
9.74.9<sup>b</sup>, ávyo váram ví pavamāna dhāvati.

[9.106.10<sup>c</sup>, ágre vácāḥ pávamānaḥ kánikradat : 9.3.7<sup>c</sup>, pávamānaḥ kánikradat ;  
9.13.8<sup>b</sup>, pávamāna kánikradat.]

9.106.11<sup>b</sup> : 9.6.5<sup>c</sup> ; 45.5<sup>b</sup>, váne krīṇantam átyavim.

9.106.12<sup>b</sup> (Agni Cakṣuṣa ; to Pavamāna Soma)

ásarji kalācāḥ abhí mīlḥé sáptir ná vājayúḥ,

punāno vícam janáyann asiṣyadat.]

9.86.33<sup>d</sup>

9.107.11<sup>b</sup> (Sapta Rṣayaḥ ; to the same)

sá māmṛje tiró áṇvāni meṣyò mīlḥé sáptir ná vājayúḥ,

anumádyah pávamāno manīṣibhiḥ sómo víprebhir íkvabhiḥ.

Cf. the correspondence of 9.106.2<sup>b</sup> with 9.107.17<sup>a</sup>.—The cadence áṇvāni meṣyāḥ in 9.107.11<sup>a</sup> also in 9.86.47<sup>a</sup>.

9.106.12<sup>c</sup>, punāno vícam janáyann asiṣyadat : 9.86.33<sup>d</sup>, punāno vícam janáyann  
úpāvasuḥ.

9.106.13<sup>a</sup> : 9.65.25<sup>a</sup>, pávate haryatò háriḥ.

[9.107.1<sup>d</sup>, suṣāva sómam ádribhiḥ : 4.45.5<sup>d</sup>, sómam suṣāva mādhumantam  
ádribhiḥ.]

9.107.4<sup>a</sup> : 9.63.28<sup>a</sup>, punānāḥ soma dháraya.

9.107.4<sup>d</sup> : 8.61.6<sup>b</sup>, útso deva hiranyáyaḥ.

9.107.6<sup>b</sup> : 9.7.6<sup>a</sup> ; 52.2<sup>b</sup>, ávyo váre pári priyāḥ ; 9.50.3<sup>a</sup>, ávyo váre pári priyám.

9.107.7<sup>d</sup> : 8.89.7<sup>b</sup> ; 10.156.4<sup>b</sup>, á súryam rohaya divi ; 1.7.3<sup>b</sup>, á súryam rohaya divi.

9.107.10<sup>b</sup>: 9.67.4<sup>b</sup>, tīrō vāṣṇany avyāyā.

9.107.11<sup>b</sup>: 9.106.12<sup>b</sup>, mīlḥé śāptir ná vājayūḥ.

9.107.12<sup>d</sup>: 9.66.11<sup>a</sup>, áchā kṣāṇi madhuçéitam.

9.107.14<sup>ab</sup>: 9.23.4<sup>a</sup>, abhī sṣmāsa āyāvaḥ pávante mádyani mádam.

9.107.14<sup>c</sup>, samudrásyādhi viṣṭāpi manīṣiṇaḥ: 8.97.5<sup>b</sup>; 9.12.6<sup>b</sup>, samudrásyādhi viṣṭāpi; 8.34.13<sup>b</sup>, samudrásyādhi viṣṭāpaḥ.

9.107.14<sup>d</sup>: 9.21.1<sup>a</sup>, matsarīsaḥ svarvidah.

9.107.15<sup>b</sup> (Sapta Ṛṣayah; to Pavamāna Soma)  
tārat samudrām pávamāna narmīṇā rājā devā rtām bṛhāt,  
arṣan mitrāsyā vāruṇasya dhārmāṇā prā hinvanā rtām bṛhāt.

9.108.8<sup>d</sup> (Ūrdhvasadma an Āṅgīrasa; to the same)  
sahasradhāraṇi vṛṣabhāni payovīdhaṇi priyāni devāya janmane,  
rtēna yā rtāja to vī vāvi-dhē rājā devā rtām bṛhāt.

9.107.17<sup>a</sup>: 9.62.14<sup>c</sup>, indrāya pavate mādah; 9.6.7<sup>b</sup>; 106.2<sup>b</sup>, indrāya pavate sūtāḥ.

9.107.17<sup>d</sup>: 9.63.17<sup>a</sup>, tām imājanty āyāvaḥ.

9.107.21<sup>c</sup>, rayīm piçāṅgaṇi bahulām puruspṛham: 9.72.8<sup>d</sup>, rayīm piçāṅgaṇi bahulām vasmah.

9.107.22<sup>b</sup>, vṛṣāva cakradō vāre: 9.7.3<sup>b</sup>, vṛṣāva cakradad vāne.

9.107.22<sup>d</sup>, gōbhīr añjānō arṣasi: 9.103.2<sup>b</sup>, gōbhīr añjānō arṣati.

9.107.23<sup>a</sup>: 9.43.6<sup>a</sup>, pávasva vājasātaye; 9.13.3<sup>a</sup>; 42.3<sup>b</sup>, pávante vājasātaye;  
9.100.6<sup>a</sup>, pávasva vājasātamaḥ.

9.107.24<sup>a</sup>: 9.72.8<sup>a</sup>, sá tū pávasva pári párthivaṇi rājāḥ.

9.107.25<sup>a</sup>: 9.63.25<sup>a</sup>, pávamāna asṛksata.

9.107.26<sup>b</sup>: 9.30.2<sup>a</sup>, indur hiyānāḥ sotībhīḥ.

9.107.26<sup>d</sup>: 9.14.5<sup>c</sup>, gāḥ kṛtvānō ná nirṇijam; 9.86.26<sup>c</sup>, gāḥ kṛtvānō nirṇijam haryatāḥ kavīḥ.

9.108.1<sup>a</sup>: 9.64.22<sup>b</sup>; 108.15<sup>c</sup>, pávasva mádhumattamaḥ.

9.108.5<sup>b</sup>, ávyo vārebhīḥ pavate madintamaḥ: 9.101.16<sup>a</sup>, ávyo vārebhīḥ pavate.

[9.108.6<sup>d</sup>, varmīva dhṛṣṇa vā rāja: 8.73.18<sup>a</sup>, pūraṇi na dhṛṣṇav, &c.]

9.108.8<sup>d</sup>: 9.107.15<sup>b</sup>, rājā devā rtām brhāt.

9.108.15<sup>a</sup>: 9.11.8<sup>a</sup>; 98.10<sup>a</sup>, indrāya soma pātave.

9.108.15<sup>c</sup>: 9.64.22<sup>b</sup>; 108.1<sup>a</sup>, pāvasva mādhumattamaḥ.

9.108.16<sup>a</sup>: 9.70.9<sup>b</sup>, indrasya hārdi somadhānam ā viça.

9.108.16<sup>b</sup>: 8.6.35<sup>b</sup>; 92.22<sup>b</sup>, samudrām iva sindhavaḥ.

9.108.16<sup>c</sup>: 9.70.8<sup>c</sup>, jūṣṭo mitrāya varuṇāya vāyāve.

9.108.16<sup>d</sup>, divo viṣṭambhā uttamāḥ: 9.86.35<sup>d</sup>, divo viṣṭambhā upamō vicakṣaṇāḥ.

9.109.12<sup>a</sup>, çiçum jajñānām hārim mṛjanti: 9.96.17<sup>a</sup>, çiçum jajñānām haryatām mṛjanti.

9.109.22<sup>b</sup>, çrñānn ugrō riñānn apāḥ: 8.32.2<sup>c</sup>, vādhīd ugrō riñānn apāḥ.

9.110.9<sup>b</sup>, imā ca viçvā bhūvanābhi majmānā: 2.17.4<sup>a</sup>, ādhā yō viçvā bhūvanābhi majmānā.

9.110.10<sup>c</sup>: 9.96.9<sup>c</sup>, sahasradhāraḥ çatāvāja induh.

9.111.3<sup>c</sup>, indram jāitraya harṣayan: 8.15.13<sup>c</sup>, indram jāitraya harṣayā çacipātim.

9.112.1<sup>c</sup>–4<sup>c</sup>: 113.1<sup>c</sup>–11<sup>c</sup>; 114.1<sup>c</sup>–4<sup>c</sup>, indrayendo pāri srava.

Cf. also under 8.91.3<sup>d</sup>.

9.113.8<sup>d</sup>–11<sup>d</sup>, tātra mām amītaṁ kṛdhi.

9.114.4<sup>d</sup> (Kaçyapa Mārica; to Soma Pavamāna)

yāt te rājañ chrtām havis tēna somābhi rakṣa naḥ,

arativā mā nas tārin mō ca naḥ kīm canāmamad , indrayendo pāri srava.

8.91.3<sup>d</sup>

Pāda d is almost identical with the refrain, mō sū te kīm canāmamat, 10.59.8<sup>c</sup>, 9<sup>f</sup>, 10<sup>c</sup>.

## REPEATED PASSAGES BELONGING TO BOOK X

10.2.2<sup>a</sup>, vēši hotrām utā potrām jānānām: 1.76.4<sup>c</sup>, vēši hotrām utā potrām yajatra.

10.2.2<sup>d</sup>: 2.3.1<sup>d</sup>, devō devān yajatv agnir ārahan.

10.2.4<sup>a</sup>, yād vo vayām pramināma vratāni: 8.48.9<sup>c</sup>, yāt te vayām pramināma vratāni.

10.4.2<sup>d</sup>, antār mahāñç carasi rocanéna: 3.55.9<sup>b</sup>, antār mahāñç carati rocanéna.

10.4.7<sup>d</sup> (Trita Āptya; to Agni)

bráhma ca te jātavedo námaç ceyām ca gīh sūdam id vārdhani bhūt,  
rākṣā no agne tānayāni tokā rākṣotā nas tanvō āprayuchan.

10.7.7<sup>d</sup> (Trita Āptya; to Agni)

bhāvā no agne 'vitótā gopā bhāvā vayaskīd utā no vayodhāl,  
rāsvā ca nah sumaho havyādātīm trāsvotā nas tanvō āprayuchan.

10.5.2<sup>c</sup> (Trita Āptya; to Agni)

samānām nīlām vīṣaṇo vāsānāḥ sām jagmire mahiṣā ārvatrbbih,  
ṛtāsya padām kavāyo nī pānti gūhā nāmāni dadhire pārāṇi.

10.177.2<sup>b</sup> (Pataṅga Prājapatya; Mayābhedaḥ)

patamgō vācam mānasā bibharti tām gandharvō 'vadaḥ gārbbhe antāḥ,  
tām dyōtamānām svaryām manīṣām ṛtāsya padé kavāyo nī pānti.

For 10.5.2 cf. Bergaigne i. 98; ii. 76; iii. 224, 233; for 10.177.2, Bergaigne i. 285, 291; iii. 67, 224, 242; Hillebrandt, Ved. Myth. i. 351, 433; Ludwig, Ueber Methode, p. 56.

10.6.7<sup>b</sup>, sadyō jajñānō havyo babbūtha: 8.96.21<sup>b</sup>, sadyō jajñānō havyo babbūva.

[10.6.7<sup>c</sup>, tām te devāso ānu kētam āyan: 4.26.2<sup>d</sup>, māma devāso, &c.]

10.7.2<sup>c</sup>: 1.163.7<sup>c</sup>, yadā te mārto ānu bhōgam ānaḥ.

[10.7.5<sup>d</sup>, vikṣū hōtāraṇi ny āsādayanta: 3.9.9<sup>d</sup> = 10.52.6<sup>d</sup>, ād id dhōtāraṇi, &c.]

10.7.7<sup>d</sup>, trāsvotā nas tanvō āprayuchan: 10.4.7<sup>d</sup>, rākṣotā nas, &c.

10.8.1<sup>b</sup>: 6.73.1<sup>d</sup>, ā rōdasi vīṣabho roravīti.

10.8.1<sup>d</sup>, apām upásthe mahiṣo vavardha: 10.45.3<sup>d</sup>, apām upásthe mahiṣā avardhan. Added in proof.

10.9.5<sup>a</sup>, īcānā vāryāṇām: 1.5.2<sup>b</sup>; 2.4.3<sup>b</sup>, īcānāṃ vāryāṇām; 8.71.13<sup>b</sup>, īce yō vāryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7<sup>c</sup> = 1.23.21<sup>c</sup>; 10.57.4<sup>c</sup>, jyók ca sūryam dṛṣé.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2<sup>b</sup> (Yama Vaivasvata; to Yamī)

nā te sākṣā sakhyām vaṣṭy etāt sālakṣmā yād viṣurūpā bhāvāti,

mahās putráso ásurasya vīrá, divó dhartāra urviyā pári khyan. cf. 3.53.7<sup>b</sup>

10.12.6<sup>b</sup> (Havirdhāna Āngi; to Agni)

durmāntv ātrāmftasya nāma sālakṣmā yād viṣurūpā bhāvāti,

yamāsya yō manávate sumāntv āgne tām ṛṣva páhy áprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90; ii. 98, note, and cf. Oldenberg, *Prol.*, p. 232.

[10.10.2<sup>c</sup>, mahās putráso ásurasya vīráḥ: 3.53.7<sup>b</sup>; 10.67.2<sup>b</sup>, divás putráso ásurasya vīráḥ.]

10.10.5<sup>b</sup>: 3.55.19<sup>a</sup>, devás tvāṣṭā savitā viçvārūpaḥ.

[10.10.5<sup>c</sup>, nákir asya prá minanti vratāni: 1.69.7<sup>a</sup>, nákiṣ ṭa etā vratā minanti.]

[10.10.6<sup>b</sup>, ká īm dadarça ká ihá prá vocat: 3.54.5<sup>a</sup>; 10.129.6<sup>a</sup>, kó addhā veda ká ihá prá vocat.]

10.10.6<sup>c</sup>, bṛhán mitráśya vāruṇasya dhāma: 2.27.7<sup>c</sup>, bṛhán mitráśya vāruṇasya gārma.

Cf. under 1.152.4<sup>d</sup>.

10.10.13<sup>d</sup>, 14<sup>b</sup>, pári ṣvajate líbujeva vṛkṣám.

10.11.5<sup>b</sup>, hótṛabhir agne mānuṣaḥ svadhvarāḥ: 2.2.8<sup>c</sup>, hótṛabhir agnir mānuṣaḥ svadhvarāḥ.

10.11.8<sup>b</sup>, deví devéṣu yajatā yajatra: 4.56.2<sup>a</sup>, deví devébhir yajaté yájatrāiḥ; 7.75.7<sup>b</sup>, deví devébhir yajatā yájatrāiḥ.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)  
 ṣrudhī no agne sādane sadhāsthe yuksvā rātham amṛtasya dravitnum,  
 ā no vaha rōdasī devāputre mākīr devānām āpa bhūr ihā syāh.

10.12.6<sup>b</sup>: 10.10.2<sup>b</sup>, sālakṣmā yād viṣurūpā bhāv āti.

10.12.9 = 10.11.9.

10.14.5<sup>d</sup>: 3.35.6<sup>c</sup>, asmin yajñe barhiṣy ā niśādyā.

10.14.6<sup>cd</sup>, tēsām vayām sumatāu yajñīyānām āpi bhadre sāumanasē syāma:  
 3.1.21<sup>cd</sup>; 3.59.4<sup>cd</sup>; 6.47.13<sup>cd</sup> = 10.13.1.7<sup>cd</sup>, tāsya vayām sumatāu  
 yajñīyasyāpi bhadre sāumanasē syāma.

10.14.14<sup>b</sup>: 1.15.9<sup>b</sup>, juhōta prā ca tiṣṭhata.

[10.14.14<sup>d</sup>, dirghām āyuh prā jīvase: 10.18.6<sup>d</sup>, dirghām āyuh karati jīvase vah.]  
 Cf. under 4.12.6 and 8.18.22.

[10.15.4<sup>d</sup>, āthā naḥ ṣām yōr arapō dadhāta: 10.37.11<sup>d</sup>, tād asme ṣām yōr arapō  
 dadhātana.]

10.15.5<sup>c</sup>: 6.49.1<sup>c</sup>, tā ā gamantu tā ihā ṣruvantu.

10.15.6<sup>d</sup>: 7.57.4<sup>d</sup>, yād va āgah puruṣāta kārāma.

10.15.10<sup>b</sup>, indreṇa devāiḥ sarātham dādhanāḥ: 3.4.11<sup>b</sup> = 7.2.11<sup>b</sup>, indreṇa devāiḥ  
 sarātham turebbhiḥ; 5.11.2<sup>c</sup>, indreṇa devāiḥ sarātham sū barhiṣi.

10.15.14<sup>b</sup>, mādhye divāḥ svadhāyā mādāyante: 1.108.12<sup>b</sup>, mādhye divāḥ  
 svadhāyā mādāyethe.

[10.16.8<sup>d</sup>, tāsmin devā amṛtā mādayantām: 3.4.11<sup>d</sup> = 7.2.11<sup>d</sup>, svāhā devā, &c.]

10.17.8<sup>c</sup>, āsādyāsmīn barhiṣi mādayasva: 6.52.13<sup>d</sup>, āsādyāsmīn barhiṣi mādaya-  
 dhvam; 6.68.11<sup>d</sup>, āsādyāsmīn barhiṣi mādayethām.

10.17.9<sup>d</sup>, rāyās pōṣaṁ yājamāneṣu dhehi: 8.59 (Val. 11).7<sup>b</sup>, rāyās pōṣaṁ yāja-  
 māneṣu dhattam; 10.122.8<sup>c</sup>, rāyās pōṣaṁ yājamāneṣu dhārāya.

[10.17.11<sup>c</sup>: 3.33.3<sup>d</sup>, samānām yōnim ānu saṁcārantaṁ (3.33.3<sup>d</sup>, saṁcāranti);  
 1.146.3<sup>d</sup>, samānām vatsām abhi saṁcāranti.]

[10.18.6<sup>d</sup>, dirghām āyuh karati jīvase vah: 10.14.14<sup>d</sup>, dirghām āyuh prā jīvase.]

10.20.1<sup>ab</sup> (Vimada Āindra, or others; to Agni)  
 bhadraṁ no āpi vātaya mānaḥ.

10.25.1<sup>ab</sup> (The same; to Soma)

bhadraṁ no āpi vātaya māno dākṣam utā krātum,] 45<sup>a</sup> cf. 9.4.3<sup>a</sup>

ādha te sakhye āndhaso vi vo māde rāṇan gāvo nā yāvase vivakṣase,] 45<sup>a</sup> 5.53.16<sup>b</sup>

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introduc-  
 tory prayer at the head of the collection of Vimada hymns. See Oldenberg, *ProL.*, pp. 161,  
 231, 237, 511.—For āpi vātaya see Max Müller, *SBE.* xxxii. 202, 437.

10.20.10<sup>d</sup> (Vimada Āindra, or others; to Agni)  
evā te agne vimadō manīṣām ūrjo napād amṛtebhīḥ sajōṣaḥ,  
gīra ā vakṣat sumatīr iyānā īṣam ūrjam sukṣitīm viśvam ābhāḥ.

10.99.12<sup>d</sup> (Vamra Vāikhānasa; to Indra)  
evā mahō asura vakṣāthāya vamrakāḥ paḍbhīr ūpa sarpad īndram,  
sā iyānāḥ karatī svastīm asmā īṣam ūrjam sukṣitīm viśvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1<sup>b</sup>: 5.20.3<sup>a</sup>; 26.4<sup>c</sup>; 8.60.1<sup>b</sup>, hōtāraṁ tvā vṛṇīmahe.

10.21.1<sup>d</sup>, ṣīrām pāvakācociṣaṁ vivakṣase: 3.9.8<sup>b</sup>; 8.43.31<sup>b</sup>; 102.11<sup>a</sup>, ṣīrām  
pāvakācociṣaṁ.

10.21.3<sup>d</sup>, viśvā ādhi ṣriyo dhiṣe vivakṣase: 2.8.5<sup>c</sup>, viśvā ādhi ṣriyo dadhe;  
10.127.1<sup>c</sup>, viśvā ādhi ṣriyo 'dhita.

[10.21.6<sup>a</sup>, tvām yajñēṣv īlate: 8.11.1<sup>c</sup>, tvām yajñēṣv īdyah.]

[10.21.6<sup>b</sup>, āgne prayaty adhvaré: 5.28.6<sup>b</sup>; 8.71.12<sup>b</sup>, agnīm prayaty, &c.]

10.21.7<sup>a</sup>: 3.10.2<sup>a</sup>, tvām yajñēṣv ṛtvijam.

10.21.8<sup>a</sup>: 1.12.12<sup>a</sup>; 8.44.14<sup>b</sup>, āgne ṣukrēna ṣociṣā.

10.22.2<sup>d</sup>: 1.25.15<sup>b</sup>, yācaṣ cakre āsāmy ā.

[10.22.8<sup>d</sup>, vādhar dāsāsya dambhaya: 8.40.6<sup>c</sup>, oḥo dāsāsya dambhaya.]

10.22.15<sup>a</sup>: 2.11.11<sup>a</sup>, pibā-pibéd indra ṣūra sómam.

10.22.15<sup>c</sup> (Vimada Āindra, or others; to Indra)  
pibā-pibéd indra ṣūra sómam, mā riṣanyo vasavāna vásuḥ sán, 2.11.11<sup>a</sup>  
utā trāyasva grṇatō maghóno mahāṣ ca rāyō revátas kṛdhi nah.

10.148.4<sup>d</sup> (Pṛthu Vāinya; to Indra)  
imā brāhmendra túbhyaṁ ṣaṁsi dā nfbhyo nṛṇām ṣūra ṣávaḥ,  
tébhir bhava sākṛatur yēṣu cakāṁn utā trāyasva grṇatā utā stīn.

10.23.2<sup>b</sup>, índro maghāir maghāva vṛtrahā bhuvat: 8.46.13<sup>b</sup>, purasthātā ma-  
ghāva, &c.]

[10.23.4<sup>d</sup>, úd id dhūnoti vāto yāthā vānam: 5.78.8<sup>a</sup>, yāthā vāto yāthā vānam.]

10.23.7<sup>d</sup>: 7.22.9<sup>c</sup>, asmé te santu sakhyā ṣivāni.

[10.24.1<sup>a</sup>, indra sómam imām piba: 8.17.1<sup>b</sup>, indra sómam pibā imām.]

Cf. under 1.84.4.

10.24.1<sup>c</sup>, asmé rayīm ní dhārāya ví vo mādē: 1.30.22<sup>c</sup>, asmé rayīm ní dhārāya.

10.24.2<sup>d</sup>, grēṣṭham no dhehi vāryam vīvakṣase : 3.21.2<sup>d</sup>, grēṣṭham no dhehi vāryam.

10.25.1<sup>ab</sup>, bhadraṁ no āpi vātaya māno dākṣam utā krātum : 10.20.1, bhadraṁ no āpi vātaya mānaḥ (quasi pratika).

[10.25.1<sup>b</sup>, māno dākṣam utā krātum : 9.4.3<sup>a</sup>, sānā dākṣam, &c.]

10.25.1<sup>d</sup>, rāṇan gāvo nā yāvase vīvakṣase : 5.53.16<sup>b</sup>, rāṇan gāvo nā yāvase.

10.25.5<sup>d</sup> (Vimada Āindra, or others ; to Soma)

tāva tyē soma cāktibhir nikāmāso vy ṛṇvire,

gr̥tsasya dhīrās tāvaso vī vo māde vrajāṁ gómantam aṇvīnam vīvakṣase.

10.62.7<sup>b</sup> (Nabhānediṣṭha Mānava ; to Viṣve Devāḥ)

indreṇa yujā nīḥ sṛjanta vāghāto vrajāṁ gómantam aṇvīnam,

sahasraṁ me dādato aṣṭakarnyāḥ ḥrāvo devēṣv akrata. 8.65.12<sup>c</sup>

10.25.7<sup>a</sup> : 1.91.8<sup>a</sup>, tvāṁ naḥ soma viṇvātaḥ.

10.25.7<sup>d</sup>, mā no duḥcāṁsa ṛcātā vīvakṣase : 1.23.9<sup>c</sup> ; 7.94.7<sup>c</sup>, mā no duḥcāṁsa ṛcātā ; 2.23.10<sup>c</sup>, mā no duḥcāṁso abhidipsūr ṛcātā.

10.26.9<sup>d</sup> : 8.43.22<sup>c</sup>, imāṁ naḥ ṛṇnavad dhāvam.

10.27.1<sup>b</sup>, yāt sunvatē yājamānāya cīkṣam : 8.59 (Vāl. 11).1<sup>d</sup>, yāt sunvatē yājamānāya cīkṣathaḥ.

10.27.7<sup>d</sup> (Vasukra Āindra ; to Indra)

ābhūr v āukṣīr vy ù āyur ānaḍ dārṣan nū pūrvo āparo nū darṣat,

dvē pavāste pāri tāṁ nā bhūto yó asyā pārē rājaso vivēṣa.

10.187.5<sup>a</sup> (Vatsa Āgneya ; to Agni)

yó asyā pārē rājasah cūkró agnīr ājāyata, ḥsā naḥ parṣad āti dvīṣah.

687 refrain, 10.187.1<sup>d</sup>-5<sup>d</sup>

The unmetrical character of 10.187.5<sup>a</sup> shows that it is a stunted bit from such a line as 10.27.7<sup>d</sup>. See Part 2, chapter 2, class B 9.

10.27.13<sup>d</sup> (Vasukra Āindra ; to Indra)

pattó jagāra pratyāncam atti cīrṣṇā cīraḥ prāti dadhāu várūtham,  
āsīna ūrdhvām upāsi kṣīṇāti nyāññ uttānām ānv eti bhūmim.

10.142.5<sup>d</sup> (Sarisṛkva ; to Agni)

prāty asya cṛenayo dadṛṣa ekām niyānam bahāvo rāthasaḥ,

bahū yād agne anumārmjāno nyāññ uttānām anvēṣi bhūmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated pāda ; but there is, at least, no reason to question its simple sense in 10.142.5.



10.27.14<sup>ed</sup>: 3.55.13<sup>ab</sup>, anyāsya vatsām rihatī mimāya kāya bhuvā nī dadhe dhenūr ūdhaḥ.

[10.27.21<sup>c</sup>, grāva id enā parō anyād asti: 10.31.8<sup>a</sup>, naitāvad enā parō anyād asti.]

Cf. AV. 5.11.5<sup>c</sup>, 6<sup>c</sup>.

10.28.6<sup>c</sup> (Indra; to Vasukra)

evā hī mām tavāsaṁ vardhāyanti divāç cin me brhatā úttarā dhūh,  
purū sahāsrā nī çiçāmi sākām açatrūm hī mā jānita jajāna.

10.48.4<sup>c</sup> (Indra Vāikunṭha; to Indra Vāikunṭha) .  
ahām etām gavyāyam āçvyam paçūm puriṣiṇam sāyakenā hiranyāyam,  
purū sahāsrā nī çiçāmi dāçūşe ūyān mā sōmāsa ukthīno āmandiṣuḥ.  
4.42.6<sup>c</sup>

10.28.7<sup>c</sup>, vādhīm vṭrām vājreṇa mandasānāḥ: 4.17.3<sup>c</sup>, vādhīd vṭrām, &c.

10.29.8<sup>a</sup>, vy ānaḥ indraḥ pṭtanāḥ svōjāḥ: 7.20.3<sup>c</sup>, vy āsa indraḥ, &c.

[10.30.1<sup>c</sup>, mahīm mitrāsya vārunasya dhāsīm: 4.55.7<sup>c</sup>, nahī mitrāsya, &c.]

10.30.4<sup>b</sup>, yām viprāsa īlate adhvarēṣu: 1.58.7<sup>b</sup>, yām vāghāto vṛṇāte adhvarēṣu.

10.30.13<sup>d</sup>, indrāya sōmam sūṣutanī bhārantīḥ: 3.36.7<sup>b</sup>, . . . bhārantāḥ.

10.30.15<sup>c</sup>, ādhvaryavaḥ sunutēndrāya sōmam: 2.14.1<sup>a</sup>, ādhvaryavo bhāratēndrāya sōmam.

10.31.2<sup>b</sup>, ṛtāsya pathā nāmasā vivāset; 1.128.2<sup>b</sup>, ṛtāsya pathā nāmasā havīṣmatā;  
10.70.2<sup>c</sup>, ṛtāsya pathā nāmasā miyédhaḥ.

10.31.7<sup>ab</sup> (Kavaṣa Āilūṣa; to Viçve Devāḥ)

kīm svid vānaṁ ká u sá vṛkṣá āsa yāto dyāvāpṛthivī niṣṭataksūḥ,  
saṁtasthānē ajāre itāūti āhāni pūrūr usāso jaranta.

10.81.4<sup>ab</sup> (Viçvakarman Bhāuvana; to Viçvakarman)  
kīm svid vānaṁ ká u sá vṛkṣá āsa yāto dyāvāpṛthivī niṣṭataksūḥ,  
māniṣiṇo mānasā pṛchātéd u tād yād adhyātīṣṭhad bhūvanāni dharāyan.

For 10.81.4 cf. Oldenberg, *ProL.*, p. 527. For the answer to the riddle asked here see TB. 2.8.9.6.

[10.31.8<sup>a</sup>, naitāvad enā parō anyād asti: 10.27.21<sup>c</sup>, grāva id enā parō anyād asti.]

Cf. AV. 5.11.5<sup>c</sup>, 6<sup>c</sup>.

10.32.6<sup>bed</sup>: 5.2.8<sup>bed</sup>, prā me devānām vratapū uvāca, indro vidvān ānu hī tvā cacākṣa tēnāhām agne ānuçiṣṭa āgām.

10.33.2<sup>ab</sup>: 1.105.8<sup>ab</sup>, sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ.

10.33.3<sup>ab</sup>: 1.105.8<sup>ed</sup>, mūṣo ná çiçnā vy ādanti mādhyā stotāraṁ te çatakṛato.

[10.33.4<sup>b</sup>, rájānam trāsadasyavam : 8.19.32<sup>c</sup>, samrājān trāsadasyavam.]

10.34.8<sup>b</sup> (Kavaśa Āilūśa, or Akṣa Mājavat ; Akṣakṣipraçaṁsā ca, Akṣakitava-nindā ca)

tripañcācāḥ kṛtati vrāta eṣān devā iva savitā satyādharmā,  
ugrāśya cin manyāve nā namante rāja cid ebhyo nāma it kṛnoti.

10.139.3<sup>c</sup> (Viṣvāvasu Devagandharva ; to Surya)

1. rāyo budhnāḥ saṁgāmano vāsūnān, viṣvā rūpābhī caṣṭe ṣācibhiḥ,

1.96.6<sup>a</sup>

devā iva savitā satyādharmēndro nā tasthāu samarē dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza ; see under 1.73.2<sup>a</sup>. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence ; see under 1.96.6<sup>a</sup>. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2<sup>a</sup>, divāsprthivyor āva ā vṛṇmahe : 2.26.2<sup>d</sup>, brāhmaṇas pāter āva, &c.]

10.35.3<sup>d</sup>-12<sup>d</sup>, svasty agnīm samidhānām imahe.

10.35.6<sup>c</sup>, āyukṣātām aṣvinā tūtujīm rātham : 1.157.1<sup>c</sup>, āyukṣātām aṣvinā yātave rātham.

[10.35.10<sup>c</sup>, indram mitrām vāruṇam sātāye bhāgam : 10.63.9<sup>c</sup>, agnīm mitrūn, &c.]

10.35.11<sup>a</sup> : 106.2<sup>a</sup>, tā ādityā ā gata sarvātātaye.

[10.35.12<sup>c</sup>, pāṇve tokāya tānayāya jīvāse : 3.53.18<sup>c</sup>, bālām tokāya, &c.]

10.35.13<sup>a</sup>, viṣve adyā marūto viṣva ūtī : 5.43.10<sup>d</sup>, viṣve ganta maruto, &c.

[10.35.13<sup>c</sup>, viṣve no devā āvasā gamantu : 1.107.2<sup>a</sup>, ūpa no devā, &c. ; 1.89.7<sup>d</sup>, viṣve no devā āvasā gamann ihā.]

10.35.14<sup>a</sup> (Luca Dhānaka ; to Viṣve Devāḥ)

yām devāsō 'vatha vājasātāu yām trāyadhve yām pipṛthāty ānhāḥ,  
yō vo gopīthē nā bhayāśya veda té syāma devāvitaye turāsaḥ.

10.63.14<sup>a</sup> (Gaya Plāta ; to Viṣve Devāḥ)

yām devāsō 'vatha vājasātāu yām ṣūrasātā maruto hitē dhāne,  
prātaryāvāṇam rātham indra sānasīm āriṣyantam ā ruhēmā svastāye.

Cf. 6.66.8<sup>b</sup>, maruto yām āvatha vājasātāu.

[10.36.1<sup>b</sup>, dyāvākṣāmā vāruṇo mitrō aryamā : see under 1.36.4<sup>a</sup>.]

10.36.1<sup>d</sup> : 7.44.1<sup>d</sup>, adityān dyāvāprthivī apāḥ svāḥ.

10.36.2<sup>d</sup>-12<sup>d</sup>, tād devānām āvo adyā vṛṇmahe.

[10.37.4<sup>a</sup>, yēna sūrya jyōtiṣā bādhase tāmaḥ : 10.127.2<sup>c</sup>, jyōtiṣā bādhate tāmaḥ.]

[10.37.7<sup>d</sup>, jyóg jiváh práti paçyema sūrya : 10.158.5<sup>b</sup>, práti paçyema sūrya.]

[10.37.10<sup>d</sup>, tát sūrya dráviṇaṁ dhehi citrām : 2.23.15<sup>d</sup>, tát asmāsu dráviṇaṁ, &c.]

[10.37.11<sup>d</sup>, tát asmé çám yór arapó dadhātana : 10.15.4<sup>d</sup>, áthā naḥ çám yór arapó dadhāta.]

[10.38.2<sup>b</sup>, góarṇasaṁ rayīm indra çravāyyam : 9.63.23<sup>c</sup>, rayīm soma çravāyyam.]

[10.38.4<sup>d</sup>, arvāñcam indram ávase karāmahe : 8.22.3<sup>c</sup>, arvācínā sv ávase, &c.]

10.39.4<sup>d</sup>, víçvét tá vām sávanaṣu pravācyā : 1.51.13<sup>d</sup> ; 8.100.6<sup>a</sup>, víçvét tá te sávanaṣu pravācyā.

10.39.7<sup>b</sup>, ny ūhathuḥ purumitrāsya yóṣaṇām : 1.117.20<sup>d</sup>, . . . yóṣām.

10.39.10<sup>a</sup>, yuvám çvetám pedáve 'çvināçvam : 1.118.9<sup>a</sup>, yuvám çvetám pedáva indrajūtam.

10.39.11<sup>c</sup> : 8.22.1<sup>c</sup>, yām açvinā suhavā rudravartani.

[10.39.13<sup>d</sup>, yuvám çacibhir grasitām amuñcatam : 1.112.8<sup>c</sup>, yábhir vārtikām grasitām amuñcatam.]

[10.39.14<sup>b</sup>, átaḥsāma bhīgavo ná rátham : 4.16.20<sup>b</sup>, bráhmākarma bhīgavo ná rátham.]

10.40.13<sup>a</sup> : 8.87.2<sup>c</sup>, tá mandasāná mánuso duroṇá á.

10.41.2<sup>c</sup>, víço yéna gáçhatho yájvarir narā : 7.69.2<sup>c</sup>, víço yéna gachatho deva-yántiḥ.

[10.42.2<sup>c</sup>, kóçaṁ ná pūrṇām vásunā nyīṣtam : 4.20.6<sup>d</sup>, udnéva kóçaṁ vásunā nyīṣtam.]

[10.42.8<sup>d</sup>, ní sunvaté vahati bhūri vāmām : 1.124.12<sup>c</sup>, amá saté vahasi bhūri vāmām.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa ; to Indra)  
góbhiḥ ṣareṁāmatīṁ durévām yávēna kṣúḍham puruhūta víçvām,  
vayām rájabhiḥ prathamā dhánāny asmákēna vṛjānenā jayēma.

Of. Geldner, Ved. Stud. I. 150 ; Ludwig, Kritik, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa ; to Indra)  
bṛhaspátir naḥ pári pātu paçcád utóttarasmād ádharād aghāyóḥ,  
indraḥ purástād utá madhyató naḥ sákhā sákhibhyo várivaḥ kṛṇotu.

[10.43.6<sup>b</sup>, jánānām dhēnā avacákaçad víṣṇa : 8.32.22<sup>c</sup>, dhēnā indrávacákaçat.]

10.43.10, 11 : see 10.42.10, 11.

10.44.10, 11 : see 10.42.10, 11.

[10.45.2<sup>b</sup>, vidmā te dhāma vibhṛtā purutrā: 10.80.4<sup>d</sup>, agnēr dhāmāni vibhṛtā, &c.]

10.45.2<sup>d</sup> (Vatsapri Bhālandana; to Agni)

vidmā te agne tredhā trayāṇi [vidmā te dhāma vibhṛtā purutrā, &c. cf. 10.45.2<sup>b</sup>  
vidmā te nāma paramāṇ guhā yād vidmā tām ūtsam yāta ājagānthā.

10.84.5<sup>d</sup> (Manyu Tāpasa; to Manyu)

vijesakfd indra ivānavabravō smākaṇ manyo adhipā bhavelā,

priyāṇ te nāma sahure gṛṇimasi vidmā tām ūtsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3<sup>d</sup>, apām upāsthe mahiṣā avardhan: 10.8.1<sup>d</sup>, apām upāsthe mahiṣo vavardha.

10.45.6<sup>b</sup>: 4.18.5<sup>d</sup>, ā rōdasi aprṇāj jāyamānaḥ: 3.6.2<sup>a</sup>; 7.13.2<sup>b</sup>, ā rōdasi aprṇā  
jāyamānaḥ.

10.45.7<sup>b</sup>: 7.4.4<sup>b</sup>, mārteṣv agnir amṛto ni dhāyi.

10.45.9<sup>c</sup>, prā tāṁ naya pratarāṇ vāsyo ācha: 6.47.7<sup>b</sup>, prā no naya, &c.; 8.71.6<sup>c</sup>,  
prā tāṁ naya vāsyo ācha.

10.45.10<sup>c</sup>: 5.37.5<sup>c</sup>, priyāṇ sūrye priyō agnā bhavāti.

10.45.11<sup>d</sup>: 4.1.15<sup>d</sup>; 16.6<sup>d</sup>, vrajām gōmantam uḥjo vī vavruḥ.

10.45.12<sup>cd</sup>: 9.68.10<sup>cd</sup>, adveśe dyāvāpṛthivī huvema devā dhattā rayīm asme  
suvīram.

10.46.2<sup>a</sup>: 2.4.2<sup>a</sup>, imāṇ vidhānto apām sadhāsthe.

10.46.4<sup>a</sup>, mandrām hōtāram uḥjo nāmobhiḥ: 7.10.5<sup>a</sup>, mandrām hōtāram uḥjo  
yāviṣṭham.

[10.46.10<sup>a</sup>, yām tvā devā dadhirē havyavāham: 7.11.4<sup>d</sup>; 10.52.3<sup>d</sup>, āthā devā  
dadhire, &c.]

10.47.1<sup>d</sup>—8<sup>d</sup>, asmābhyam citrām vīṣaṇam rayīm dah.

10.47.4<sup>b</sup>: 6.19.8<sup>b</sup>, dhanaspṛtam ṇṇuvāṇsam sudākṣam.

10.48.4<sup>c</sup>, purū sahasrā nī ṇṇāmi dāḥṣe: 10.28.6<sup>c</sup>, purū sahasrā nī ṇṇāmi sākām.

10.48.4<sup>d</sup>, yān mā sōmāso ukthīno āmandiṣuḥ: 4.42.6<sup>c</sup>, yān mā sōmāso mamādan  
yād ukthā.

[10.49.1<sup>c</sup>, ahām bhuvan yājamanasya coditā: 1.58.8<sup>c</sup>, cāki bhava yājama-  
nasya, &c.]

[10.50.7<sup>a</sup>, yē te vipra brahmakṛtaḥ sutē sācū: 7.32.2<sup>a</sup>, imē hi te brahmakṛtaḥ, &c.]

[10.50.7<sup>d</sup>, mādē sutāsya somyāsyāndhasaḥ: 10.94.8<sup>c</sup>, tā ū sutāsya, &c.]

[10.52.2<sup>a</sup>, ahám hótā ny asīdam yájryān : 5.1.5<sup>d</sup>, 6<sup>a</sup> ; 6.1.2<sup>a</sup>, 6<sup>b</sup>, all closely similar pādas ; see under 5.1.5<sup>d</sup>.]

10.52.3<sup>d</sup> : 7.11.4<sup>d</sup>, áthā devā dadhire havyavāham ; 10.46.10<sup>a</sup>, yām tvā devā dadhiré havyavāham.

10.52.5<sup>d</sup>, áthemā viçvāḥ pītanā jayāti : 8.96.7<sup>d</sup>, áthemā viçvāḥ pītanā jayasi.

10.52.6 = 3.9.9.

10.53.1<sup>c</sup> : 3.19.1<sup>c</sup>, sá no yakṣad devātātā yájryān.

10.53.2<sup>b</sup>, abhí práyānsi súdhitāni hí khyát : 6.15.15<sup>a</sup>, abhí práyānsi súdhitāni hí khyāḥ.

10.53.5<sup>b</sup> : 7.35.14<sup>d</sup>, gójātā utā yé yajñīyasāḥ.

10.53.5<sup>cd</sup> : 7.104.23<sup>cd</sup>, prthiví naḥ párthivāt pātv ánhaso 'ntárikṣam divyāt pātv asmān.

[10.53.10<sup>d</sup>, yéna devāso amṛtatvām ānaçuḥ : 10.63.4<sup>b</sup>, bṛhád devāso amṛtatvām ānaçuḥ.]

10.54.3<sup>a</sup>, ká u nú te mahimānaḥ samasya : 6.27.3<sup>a</sup>, nahí nú te mahimānaḥ samasya.

[10.54.6<sup>a</sup>, yó ádadhāj jyótiṣi jyótiṣ antāḥ : 6.44.23<sup>b</sup>, ayām sūrye adadhāj jyótiṣ antāḥ.]

[10.55.4<sup>d</sup>, mahán mahatyā asuratvām ékam : 3.55.1<sup>d</sup>–23<sup>d</sup>, mahád devānām asuratvām ékam.]

[10.56.5<sup>c</sup>, tanūṣu viçvā bhúvanā ní yemire : see under 8.3.6<sup>c</sup>.]

10.56.7<sup>b</sup> : 1.189.2<sup>b</sup>, svastibhir āti durgāṇi viçvā.

10.57.3<sup>c</sup> : 8.41.2<sup>b</sup>, pītṛnām ca mánmabhiḥ.

10.57.4<sup>c</sup> : 1.23.1<sup>c</sup> = 10.9.7<sup>c</sup>, jyók ca sūryam dṛçē.

10.58.1<sup>bed</sup>–12<sup>bed</sup>, máno jagāma dūrakām, tát ta ā vartayamasihā kṣáyāya jivāse.

[10.59.1<sup>a</sup>, prá tāry áyuh pratarām náviyaḥ : 4.12.6<sup>d</sup> = 10.126.8<sup>d</sup>, prá tāry agne pratarām na áyuh.]

10.59.1<sup>d</sup>–4<sup>d</sup>, paratarām sú níṛṭtir jihitam.

10.59.4<sup>b</sup> : 6.52.5<sup>b</sup>, páçyema nú sūryam uccárantam ; 4.25.4<sup>b</sup>, jyók paçyāt sūryam, &c. ; 7.104.24<sup>d</sup>, má te dṛçan sūryam, &c. ; 10.59.6<sup>c</sup>, jyók paçyema sūryam, &c.

[10.59.5<sup>b</sup>, jivátave sú prá tirā na áyuh : 8.18.22<sup>c</sup>, prá sú na áyur jivāse tīretana.]

10.59.6<sup>c</sup> : see prec. but one.

10.59.6<sup>d</sup>, anumate mṛlāyā naḥ svastí : 8.48.8<sup>a</sup>, sóma rājan mṛlāyā naḥ svastí.

10.59.8<sup>b</sup>: 1.142.7<sup>c</sup>; 5.5.6<sup>b</sup>; 9.102.7<sup>b</sup>, yahví ṛtāsya mātārā; 9.33.5<sup>b</sup>, yahvīr ṛtāsya mātārāḥ.

10.59.8<sup>ede</sup>, 9<sup>def</sup>, 10<sup>e</sup>, bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó śū te kiñ canāmamat.

Cf. mó ca naḥ kiñ canāmamat, 9.114.4<sup>d</sup>.

10.60.1<sup>c</sup>: 9.67.29<sup>c</sup>, āganma bibhrato nāmāḥ.

10.60.8<sup>e</sup>, 9<sup>e</sup>, evā dādḥāra te máno jīvātave ná mṛtyāve 'tho ariṣṭātāyae; 10.60.10<sup>d</sup>, the same, minus the first pāda.

10.61.10<sup>a</sup>, 11<sup>a</sup>, makṣū kanāyāḥ sakhyān nāvagvāḥ (11<sup>a</sup>, nāvīyāḥ).

10.61.11<sup>d</sup>: 1.121.5<sup>d</sup>, ūci yāt te rékna āyajanta sabardughāyāḥ pāya usriyāyāḥ.

10.61.22<sup>c</sup>: 1.54.11<sup>c</sup>, rāksā ca no maghónaḥ pāhī sūrīn.

10.62.1<sup>d</sup>–4<sup>d</sup>, prāti gr̥bhṇīta mānavān sumedhasaḥ.

10.62.3<sup>b</sup>, āprathayan pṛthivīm mātārañ ví: 6.72.2<sup>d</sup>, āprathetañ pṛthivīm, &c.

10.62.7<sup>b</sup>, vrajān gómantam açvīnam: 10.25.5<sup>d</sup>, vrajān gómantam açvīnañ vívaksase.

10.62.7<sup>d</sup>: 8.65.12<sup>c</sup>, çrāvo devēsy akrata.

10.62.8<sup>d</sup>: 6.45.32<sup>c</sup>, sadyó dānāya mánhate.

[10.62.9<sup>d</sup>, ví sīndhur iva paprathe: 8.3.4<sup>b</sup>, samudrá iva paprathe.]

[10.63.4<sup>b</sup>, br̥hád devāso amṛtatvām ānaçuḥ: 10.53.10<sup>d</sup>, yēna devāso amṛtatvām ānaçūḥ.]

10.63.8<sup>b</sup>, viçvasya sthātūr jágataç ca mántavaḥ: 6.50.7<sup>d</sup>, viçvasya sthātūr jágato jānitriḥ; 7.60.2<sup>c</sup>, viçvasya sthātūr jágataç ca gopāḥ.

[10.63.9<sup>c</sup>, agnīm mitráñ várupañ sātāye bhágam: 10.35.10<sup>c</sup>, índrañ mitráñ, &c.]

10.63.13<sup>a</sup>, áriṣṭaḥ sá mártō viçva edhate: 1.41.2<sup>c</sup>; 8.27.16<sup>c</sup>, áriṣṭaḥ sárva edhate.

10.63.13<sup>b</sup>: 6.70.3<sup>c</sup>; 8.27.16<sup>c</sup>, prā prajābhīr jāyate dhármaṇas pári.

10.63.14<sup>a</sup>: 10.35.14<sup>a</sup>, yām devāso 'vatha vījasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Viçve Devāḥ)  
evā platéḥ sūnūr avīpṛdhād vo viçva ādityā adite manīṣī,  
içānāso náro āmartyenāstāvi jáno divyó gáyena.

10.63.17<sup>b</sup> = 10.64.17<sup>b</sup>, viçva ādityā adite manīṣī: 6.51.5<sup>c</sup>, viçva ādityā adite sajósāḥ.

10.64.4<sup>d</sup> (Gaya Plāta ; to Viṣve Devāḥ)

kathā kavīḥ tuvirāvān kāyā girā bhāspātīr vāvṛdhate suvrktibhiḥ,  
ajā ēkapāt suhāvebhīr fkvabhir āhiḥ ṛṇotu budhnyō hāvīmāni.

10.92.12<sup>b</sup> (Çāryāta Mānava ; to Viṣve Devāḥ)

utā syā na uṇjām urviyā kavīr āhiḥ ṛṇotu budhnyō hāvīmāni,  
sūryamāsā vicārantā divikṣitā dhiyā çamīnahuṣī asyā bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228 ; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7<sup>a</sup>, prā vo vāyūm rathayūjam pūramdhim : 5.41.6<sup>a</sup>, prā vo vāyūm rathayūjam kṛṇudhvam.

10.64.10<sup>b</sup>, tvāṣṭā devēbhīr jānibhiḥ pitā vācaḥ : 6.50.13<sup>c</sup>, tvāṣṭā devēbhīr jānibhiḥ sajōṣāḥ.

10.64.11<sup>a</sup> : 1.144.7<sup>b</sup>, ranvāḥ sāmṛṣṭāu pitumān iva kṣāyaḥ.

10.64.15<sup>c</sup> (Gaya Plāta ; to Viṣve Devāḥ)

vī sū hōtrā viçvam açnoti vāryam bhāspātīr arāmatih pānīyasi,  
grāvā yātra madhuṣūd ucyāte bṛhād āvivaçanta matibhir manīṣiṇaḥ.

10.100.8<sup>c</sup> (Duvasyu Vāndana ; to Viṣve Devāḥ)

āpāmivān savitā sāviṣan nyāg vāriya id āpa sedhantv ādrayaḥ,  
grāvā yātra madhuṣūd ucyāte bṛhād ā sarvātātīm āditīm vṇīmahe.

Cf. 5.25.8<sup>b</sup>, grāvevocyate bṛhāt.

10.64.17 = 10.63.17.

10.64.17<sup>b</sup> = 10.63.17<sup>b</sup>, viçva ādityā adite manīṣī : 6.51.5<sup>c</sup>, viçva ādityā adite sajōṣāḥ.

[10.65.1<sup>a</sup>, agnīr indro vāruṇo mitrō aryamā : see under 1.36.4<sup>a</sup>.]

[10.65.1<sup>c</sup>, ādityā viṣṇur marútaḥ svār bṛhāt : 10.66.4<sup>b</sup>, indravīṣṇu marútaḥ, &c.]

10.65.7<sup>a</sup>, divākṣaso agnījihvā ṛtāvṛdhah : 1.44.14<sup>b</sup> ; 7.66.10<sup>b</sup>, agnījihvā ṛtāvṛdhah.

10.65.9<sup>c</sup> (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

parjányāvātā vṣabhá purīṣiṇ, endravāyū vāruṇo mitrō aryamā, cf. 1.36.4<sup>a</sup>  
devān ādityān āditīm havāmahe yé pūrthivāso divyāso apsu yé.

10.66.4<sup>c</sup> (The same)

āditir dyāvaprthivī ṛtām mahād, indravīṣṇu marútaḥ svār bṛhāt,

cf. 10.65.1<sup>c</sup>

devān ādityān āvase havāmahe vāstūn rudrān savitāraṇ sudānsasam.

10.65.14<sup>b</sup> : 7.35.15<sup>b</sup>, mánor yājatra amṛtā ṛtajūāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣṇu Devaḥ)  
 devān vasiṣṭho amṛtān vavande yé viṣvā bhūvanābhi pratasthūh,  
 [té no rāsantām urugāyām adyā] yūyām pāta svastibhiḥ sādā naḥ.]

ed: 7.35.15<sup>ed</sup>; d: refrain, 7.1.20<sup>d</sup> ff.

Cf. the correspondence of 10.65.9<sup>e</sup> with 10.66.4<sup>e</sup>.

10.65.15<sup>ed</sup> = 10.66.15<sup>ed</sup>: 7.35.15<sup>ed</sup>, té no rāsantām urugāyām adyā yūyām pāta  
 svastibhiḥ sādā naḥ.

10.66.3<sup>b</sup>: 1.107.2<sup>d</sup>; 4.54.6<sup>d</sup>, ādityāir no āditih śarma yaṇsat (10.66.3<sup>b</sup>, yachatu).

[10.66.4<sup>b</sup>, indravīṣṇu marūtaḥ svār brhāt: 10.65.1<sup>e</sup>, ādityā viṣṇur marūtaḥ, &c.]

10.66.4<sup>e</sup>, devān ādityān āvase havāmahe: 10.65.9<sup>e</sup>, devān ādityān āditim  
 havāmahe.

10.66.9<sup>b</sup>, āpa oṣadhīr vanināni yajñiṇyā: 7.34.25<sup>b</sup> = 7.56.25<sup>b</sup>, āpa oṣadhīr vanino  
 juṣanta.

[10.66.12<sup>e</sup>, ādityā rūdrā vāsavaḥ sūdānavaḥ (imā brāhma): 3.8.8<sup>a</sup>, ādityā rūdrā  
 vāsavaḥ sunīthāḥ; 7.35.14<sup>a</sup>, ādityā rūdrā vāsavo juṣanta (idān  
 brāhma).]

10.66.13<sup>a</sup>, dāivya hōtārā prathamā purōhita: 2.3.7<sup>a</sup>, dāivya hōtārā prathamā  
 viduṣṭārā; 3.4.7<sup>a</sup> = 3.7.8<sup>a</sup>, dāivya hōtārā prathamā ny ṛñje; 10.110.7<sup>a</sup>,  
 dāivya hōtārā prathamā suvācā.

10.66.13<sup>b</sup>, ṛtasya pānthām ānv emi sādhuṇā: 1.124.3<sup>e</sup>; 5.80.4<sup>e</sup>, ṛtasya pānthām  
 ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15<sup>ed</sup> = 10.66.15<sup>ed</sup>: 7.35.15<sup>ed</sup>, té no rāsantām urugāyām adyā yūyām pāta  
 svastibhiḥ sādā naḥ.

10.67.2<sup>b</sup>: 3.53.7<sup>b</sup>, divās putrāso āsurasya vīrāḥ.

10.67.12<sup>a</sup> (Ayāsya Āṅgīrasa ; to Bṛhaspati)  
 indro mahná mahatō arṇavāsya vi mūrdhānam abhinad arbudāsya,  
 [āhann āhim āriṇāt saptā sindhūn] devāir dyāvāpṛthivi prāvataḥ naḥ.]

ed: 4.38.1<sup>e</sup>; d: 1.31.8<sup>d</sup>

10.111.4<sup>a</sup> (Astrādāṇṣṭra Vairūpa ; to Indra)  
 indro mahná mahatō arṇavāsya vratāminād āṅgirobhīr gṛṇānāḥ,  
 purūṇi cin nī tatānā rājānsi dādāhā yō dharūṇam satyātātā.

10.67.12<sup>e</sup>: 4.28.1<sup>e</sup>, āhann āhim āriṇāt saptā sindhūn.

10.67.12<sup>d</sup>: 1.31.8<sup>d</sup>; 9.69.10<sup>d</sup>, devāir dyāvāpṛthivi prāvataḥ naḥ.



[10.68.1<sup>c</sup>, giribhrájó nórmaýo mádantaḥ: 6.44.20<sup>b</sup>, ghr̥tapruṣo nórmaýo, &c.]

10.68.11<sup>d</sup>: 1.62.3<sup>c</sup>, bṛhaspátir bhinád ádrim vidád gāh.

10.69.7<sup>b</sup>, sahásrastariḥ ṣatánitha ṛbhvā: 1.100.12<sup>b</sup>, sahásracetāḥ ṣatánitha ṛbhvā.

10.70.2<sup>c</sup>, ṛtasya pathā námasā miyédhaḥ: 1.128.2<sup>b</sup>, ṛtasya pathā námasā haviṣ-  
matā; 10.31.2<sup>b</sup>, ṛtasya pathā námasā vivaset.

[10.70.3<sup>ab</sup>, caçvattamám ṛlate dūtyāya haviṣmanto manuṣyāso agnīm: 7.11.2<sup>ab</sup>,  
tvām ṛlate ajirām dūtyāya haviṣmantāḥ sādām in mānuṣāsah.]

10.70.11<sup>d</sup>: 3.4.11<sup>d</sup> = 7.2.11<sup>d</sup>, svāhā devā amṛtā mādayantām.

10.71.3<sup>c</sup> (Bṛhaspati Āṅgīrasa; to Jñāna)

yajñéna vācāḥ padavīyam āyan tām ānv avindann ṛṣiṣu praviṣṭām,

tām ābhṛtyā vy ādadhuḥ purutrā tām sapta rebhā abhī sām navante.]

cf. 1.164.3<sup>c</sup>

10.125.3<sup>c</sup> (Vāc Āmbhriṇī; Ātmastuti)

ahām rāṣṭri saṅgāmanī vāsūnām cikitūṣi prathamā yajñīyānām,

tām mā devā vy ādadhuḥ purutrā bhūristhātṛnām bhūry āveçāyantim.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3<sup>d</sup>, tām sapta rebhā abhī sām navante: 1.164.3<sup>c</sup>, sapta svāsāro abhī sām  
navante.]

10.71.4<sup>d</sup>: 1.124.7<sup>c</sup>; 4.3.2<sup>b</sup>; 10.91.13<sup>d</sup>, jāyéva pātya uçatī suvāsāḥ.

10.72.2<sup>d</sup>, 3<sup>b</sup>, ásataḥ sād ajāyata.

10.74.5<sup>b</sup>: 7.6.4<sup>d</sup>, ānānataṁ damāyantaṁ pṛtanyūn.

[10.74.5<sup>c</sup>, ṛbhuḥṣāṇaṁ maghāvānaṁ suvr̥ktīm: 10.104.7<sup>b</sup>, sūtēraṇaṁ maghā-  
vānaṁ, &c.]

10.75.4<sup>b</sup>: 9.77.1<sup>d</sup>, vāçṛā arṣanti pāyaseva dhenāvāḥ.

[10.75.9<sup>c</sup>, mahān hy āsya mahimā panasyāte: 8.101.11<sup>c</sup>, mahās te satō mahimā  
panasyate.]

10.76.1<sup>c</sup>, ubhé yāthā no āhanī sacābhūvā: 4.55.3<sup>c</sup>, ubhé yāthā no āhanī nipāta.

[10.76.4<sup>a</sup>, āpa hata rakṣāso bhaṅgurāvataḥ: 7.104.7<sup>b</sup>, hatām druho rakṣāso, &c.]

10.77.8<sup>d</sup>, āric cid dvēṣaḥ sanutār yuyota: 6.47.13<sup>d</sup> = 10.131.7<sup>d</sup>, āric cid dvēṣaḥ  
sanutār yuyotu; 7.58.6<sup>c</sup>, āric cid dvēṣo vṛṣaṇo yuyota.

10.77.8<sup>a</sup>: 7.39.4<sup>a</sup>, té hi yajñēṣu yajñīyāsa ūmāḥ.

10.78.8<sup>c</sup>, ádhi stotrásya sakhyásya gāta: 5.55.9<sup>c</sup>, ádhi stotrásya sakhyásya gātana.

10.79.2<sup>d</sup>, uttānāhastā nāmasādhi vikṣū: 3.14.5<sup>b</sup>, uttānāhastā nāmasopasādyā; 6.16.46<sup>d</sup>, uttānāhasto nāmasā vivāset.

10.80.2<sup>b</sup>, agnir mahī ródasi ā viveṇa: 3.61.7<sup>b</sup>, vīṣū mahī ródasi ā viveṇa.

[10.80.4<sup>d</sup>, agnér dhāmāni vibhṛtā purutrā: 10.45.2<sup>b</sup>, vidmā te dhāma vibhṛtā, &c.]

10.80.7<sup>d</sup>: 3.1.22<sup>d</sup>, āgne māhi drāviṇam ā yajasva.

10.81.4<sup>ab</sup>: 10.31.7<sup>ab</sup>, kiṁ svid vānaṁ ká u sá vṛkṣā āsa yāto dyāvāpṛthivī niṣṭatakṣūh.

[10.82.1<sup>d</sup>, ād id dyāvāpṛthivī aprathetām: 10.149.2<sup>d</sup>, āto dyāvāpṛthivī, &c.]

10.82.5<sup>a</sup> (Viṣvakarman Bhāuvana; to Viṣvakarman)

paró divā parā enā pṛthivyā paró devébhir āsurāir yád āsti,

kāni svid gārbham prathamam dadhra āpo yātra devāḥ samāpaṇyanta viṇve.

10.125.8<sup>c</sup> (Vāc Āmbhriṇi; Ātmastuti)

ahām evā vāta iva prā vāmy ārabhamāṇa bhūvanāni viṇvā,

paró divā parā enā pṛthivyāitāvati mahinā sām babhūva.

10.82.6<sup>d</sup>: 7.101.4<sup>a</sup>, yāsmiṁ viṇvāni bhūvanāni tasthūh.

10.83.2<sup>b</sup>, manyūr hótā vāruṇo jātāvedaḥ: 3.5.4<sup>b</sup>, mitrō hótā, &c.

[10.83.6<sup>c</sup>, mányo vajrinn abhí mām ā vavṛtsva: 4.31.4<sup>a</sup>, abhí na ā vavṛtsva.]

10.83.7<sup>b</sup>: 8.100.2<sup>d</sup>, ádhā vṛtrāṇi jāṅghanāva bhūri.

10.84.5<sup>d</sup>, vidmā tám útsam yāta ābabhūtha: 10.45.2<sup>d</sup>, . . . yāta ājagāntha.

10.85.17<sup>b</sup>: 9.100.5<sup>d</sup>, mitrāya vāruṇāya ca.

[10.85.18<sup>c</sup>, viṇvāny anyó bhūvanābhicāṣṭe: 1.108.1<sup>b</sup>; 7.61.1<sup>c</sup>, abhí viṇvāni bhūvanāni caṣṭe; also 2.35.2<sup>d</sup>; 2.40.5<sup>a</sup>, viṇvāny aryó (2.40.5<sup>a</sup>, anyó) bhūvanā jajāna (2.40.5<sup>a</sup>, jajāna).]

[10.85.24<sup>a</sup>, prā tvā muñcāmi vāruṇasya pāçāt: 6.74.4<sup>c</sup>, prā no muñcatam vāruṇasya pāçāt.]

10.85.39<sup>d</sup>, jīvāti çarādaḥ çatām: 7.66.16<sup>c</sup>, jīvema çarādaḥ çatām.

10.85.42<sup>b</sup>, viṇvam āyur vy āçnutam: 1.93.3<sup>d</sup>, viṇvam āyur vy āçnavat; 8.31.8<sup>b</sup>, viṇvam āyur vy āçnutaḥ.

10.85.43<sup>d</sup>, 44<sup>d</sup>: 7.54.1<sup>d</sup>, çām no bhava dvipāde çām cātuspade: 6.74.1<sup>d</sup>, çām no bhutam dvipāde, &c.; 10.165.1<sup>d</sup>, çām no astu dvipāde, &c.]

10.86.10–23<sup>c</sup>, viṇvasmād indra úttaraḥ.

[10.86.5<sup>d</sup>, ná sugāṁ duṣkṛte bhuvam : 7.104.7<sup>c</sup>, indrāsomā duṣkṛte mā sugāṁ bhūt.]

[10.86.15<sup>c</sup>, manthās ta indra cām hrdé : 8.82.3<sup>c</sup>, bhuvāt ta indra, &c.]

10.86.16<sup>b</sup>, 17<sup>d</sup>, antarā sakthyā kápt.

10.86.16<sup>d</sup>, 17<sup>b</sup>, niṣedúṣo vijímbhate.

10.87.1<sup>d</sup> : 1.98.2<sup>d</sup>, sá no divā sá riśāḥ pātu náktam.

10.87.4<sup>c</sup>, 13<sup>d</sup>, tábhir (13<sup>d</sup>, táyā) vidhya hṛdaye yātudhānān.

10.87.21<sup>a</sup>, paçcāt purastād adharād údaktāt : 7.104.19<sup>c</sup>, prāktād ápaktād adharād údaktāt.

[10.87.23<sup>c</sup>, ágne tigména çociṣā : agnis tigména, &c. ; see under 1.12.12.]

10.88.2<sup>b</sup> : 4.3.11<sup>d</sup>, áviḥ svār abhavaj jāté agnáu.

[10.88.16<sup>d</sup>, áprayuchan tarāṇir bhrájamānaḥ : 7.63.4<sup>b</sup>, dūrēarthas tarāṇir, &c.]

10.89.2<sup>d</sup>, kṛṣṇā tāmāṁsi tvīṣyā jaghāna : 9.66.24<sup>c</sup>, kṛṣṇā tāmāṁsi jāñghanat.

10.89.8<sup>c</sup>, prá yé mitráśya váruṇasya dhāma : 4.5.4<sup>c</sup>, prá yé minánti váruṇasya dhāma.

Cf. also under 1.152.4<sup>d</sup>, and 10.10.6<sup>c</sup>.

[10.89.14<sup>d</sup>, prthivyā apfē amuyā çáyante : 1.32.5<sup>d</sup>, áhiḥ çayata upapfk prthivyāḥ.]

[10.89.15<sup>a</sup>, çatrúyānto abhi yé nas tatasré : 4.50.2<sup>b</sup>, bḥaspate abhi, &c.]

10.89.15<sup>c</sup> (Reṇu Vaiçvāmitra ; to Indra)

çatrúyānto abhi yé nas tatasré, máhi vrādhanta ogaṇāsa indra, ~~cf.~~ cf. 10.89.1<sup>a</sup>  
andhénāmítrās tāmāsā sacantām sujyotiṣo aktāvas tān abhi ſyuh.

10.103.12<sup>d</sup> (Apratiratha Āindra ; to Apvā)

amīṣāṁ cittām pratilobháyanti grhāṇāṅgāny apve párehi,  
abhi préhi nír daha hṛtsú çókāir andhénāmítrās tāmāsā sacantām.

10.89.17<sup>b</sup>, vidyāma sumatínām návānām : 1.4.3<sup>b</sup>, vidyāma sumatínām.

10.89.17<sup>cd</sup> : 6.25.9<sup>cd</sup>, vidyāma vāstor ávasā grṇānto viçvāmítrā (6.25.9<sup>d</sup>, bhara-  
dvājā) utā ta indra nūnām.

Pada c also in 1.177.5<sup>c</sup>, q.v.

10.89.18 : see under 3.30.22.

10.90.8<sup>a</sup>, 9<sup>a</sup>, tásmād yajñāt sarvahútah.

10.90.16 = 1.164.50.

[10.91.4<sup>d</sup>, arepāsah sūryasyeva raçmāyah : 5.55.3<sup>c</sup>, virokīṇah sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13<sup>d</sup> : 1.124.7<sup>c</sup> ; 4.3.2<sup>c</sup> ; 10.71.4<sup>d</sup>, jāyēva pātya uçatī suvāsah.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14<sup>c</sup>, kilalapé sōmaprsthāya vedhāse : 8.43.11<sup>b</sup>, sōmaprsthāya vedhāse.

[10.92.6<sup>c</sup>, tébhiç caṣṭe vāruṇo mitró aryamā : see under 1.36.4<sup>n</sup>.]

10.92.7<sup>b</sup> : 4.41.6<sup>b</sup>, sūro dñçike vřṣanaç ca pūṇsye.

10.92.12<sup>b</sup> : 10.64.4<sup>d</sup>, āhiḥ çṛnotu budhnyò hávmani.

[10.93.1<sup>a</sup>, máhi dyāvapṛthivi bhutam urvī : 6.68.4<sup>d</sup>, dyáuç ca pṛthivi bhutam urvī.]

Cf. under 6.68.4<sup>d</sup>.

[10.93.4<sup>a</sup>, té ghā rájāno amṛtasya mandráh : 1.122.11<sup>b</sup>, çrótā rájāno amṛtasya mandráh.]

10.93.4<sup>b</sup> : 1.79.3<sup>c</sup>, aryamā mitró vāruṇah párijmā : 8.27.17<sup>c</sup>, aryamā mitró vāruṇah sárātayah.

10.93.6<sup>c</sup>, mahāh sá rāyá èsate : 1.149.1<sup>b</sup>, mahāh sá rāyá èsate pátir dán.

10.93.11<sup>c</sup>, sádā pāhy abhiṣṭaye : 1.129.9<sup>c</sup>, sádā pāhy abhiṣṭibhih.

10.94.2<sup>c</sup>, viṣṭvī grāvāṇah sukṛtaḥ sukrtyāyā : 3.60.3<sup>d</sup>, viṣṭvī çámribhih sukṛtaḥ sukrtyāyā.

[10.94.8<sup>c</sup>, tá u sutásya somyasyāndhasah : 10.50.7<sup>d</sup>, máde sutásya, &c.]

10.96.2<sup>d</sup>, indrāya çuṣām hārivantam arcata : 1.9.10<sup>c</sup>, indrāya çuṣām arcati ; 10.133.1<sup>b</sup>, indrāya çuṣām arcata.

[10.96.13<sup>d</sup>, satrá vřṣaḥ jāthāra ā vřṣasva : 1.104.9<sup>c</sup>, uruvyācā jāthāra, &c.]

10.97.4<sup>d</sup>, 8<sup>d</sup>, ātmānam tāva pūruṣa.

10.97.18<sup>c</sup>, 19<sup>b</sup>, yā èṣadhiḥ sōmarājñih.

10.97.19<sup>d</sup>, 21<sup>d</sup>, asyāi sám datta viryam.

10.99.12<sup>d</sup> : 10.20.10<sup>d</sup>, iṣam ūrjam suksitīm viçvam ābhāh.

10.100.1<sup>d</sup>—11<sup>d</sup>, ā sarvātātīm áditīm vṛṇmahe.

10.100.8<sup>c</sup> : 10.64.15<sup>c</sup>, grāvā yātra madhuṣúd ucyāte brhāt.

[10.100.9<sup>b</sup>, víçvā dvēṣāṁsi sanutār yuyota : 2.29.2<sup>b</sup>, yūyām dvēṣāṁsi, &c.]

10.101.1<sup>c</sup> : 3.20.5<sup>a</sup>, dadhikrām agnīm uṣāsam ca devīm.

10.101.9<sup>cd</sup> : 4.41.5<sup>cd</sup>, sū no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ ; 10.133.7<sup>d</sup>, sahāsradhārā pāyasā mahī gāuḥ.

10.103.4<sup>d</sup>, asmākam edhy avitā rāthānām : 7.32.11<sup>c</sup>, asmākam bodhy avitā rāthānām.

10.103.12<sup>d</sup> : 10.89.15<sup>c</sup> andhēnāmītrās tāmasā sacantām.

10.104.6<sup>a</sup>, ūpa brāhmāṇi harivo hāribhyām : 1.3.6<sup>b</sup>, ūpa brāhmāṇi harivaḥ.

10.104.6<sup>d</sup>, dāçvān asy adhvarāsyā praketaḥ : 7.11.1<sup>a</sup>, mahān asy, &c.

[10.104.7<sup>b</sup>, sūtēraṇām maghāvāṇām suvṛktīm : 10.74.5<sup>c</sup>, ṛbhukṣāṇām maghā-vāṇām, &c.]

10.104.11 : see under 3.30.22.

10.108.7<sup>b</sup>, góbhir āçvebhir vāsuhir nyīṣṭaḥ : 7.90.6<sup>b</sup>, góbhir āçvebhir vāsuhir hīraṇyāiḥ.

10.110.4<sup>c</sup> : 1.124.5<sup>c</sup>, vy ū prathate vitarām vāriyāḥ.

10.110.7<sup>a</sup>, dāivyā hótārā prathamā suvācā : 2.3.7<sup>a</sup>, dāivyā hótārā prathamā vidūṣṭarā ; 3.4.7<sup>a</sup> = 3.7.8<sup>a</sup>, dāivyā hótārā prathamā ny ṛjē ; 10.66.13<sup>a</sup>, dāivyā hótārā prathamā puróhita.

10.110.11<sup>b</sup>, agnir devānām abhavat purogāḥ : 3.2.8<sup>d</sup>, agnir devānām abhavat puróhitaḥ ; 10.150.4<sup>a</sup>, agnir devō devānām abhavat puróhitaḥ.

10.111.4<sup>a</sup> : 10.67.12<sup>a</sup>, indro mahnā mahatō arṇavāsyā.

10.111.5<sup>b</sup>, víçvā veda sāvānā hānti çūṣṇam : 3.31.8<sup>b</sup>, víçvā veda jānimā hānti çūṣṇam.

10.111.9<sup>a</sup> : 4.17.1<sup>d</sup>, sṛjāḥ sindhuṁr āhinā jagrasānān.

[10.112.1<sup>c</sup>, hārṣasva hāntave çūra çātrūn : 6.44.17<sup>a</sup>, enā mandānō jahi çūra çātrūn.]

[10.112.8<sup>ab</sup>, prā ta indra pūrvyāṇi prā nūnām vīryā vocam prathamā kṛtāni : see under 5.31.6.]

10.114.2<sup>d</sup> : 3.54.5<sup>d</sup>, páreṣu yā gúhyeṣu vrātēṣu.

10.115.2<sup>b</sup>, sām yó vānā yuváte bhāsmanā datā : 7.4.2<sup>c</sup>, sām yó vānā yuváte çúcidan.

10.115.5<sup>b</sup>: 6.15.3<sup>b</sup>, aryāḥ pārasyaṅtarasya tāruṣaḥ.

10.115.8<sup>cd</sup>: 1.53.11<sup>cd</sup>, tvām stoṣāma tvāyā suvirā drāghīya āyuh pratarām  
dādhanāḥ.

10.116.5<sup>b</sup>: 4.4.5<sup>c</sup>, āva sthirā tanuhi yātujñām.

10.116.7<sup>c</sup>, tūbhyam suto maghavan tūbhyam pakvāḥ: 2.36.5<sup>c</sup>, tūbhyam suto  
maghavan tūbhyam ābhṛtaḥ.

10.118.3<sup>b</sup>: 1.79.5<sup>b</sup>, agnīr ṛṇeno girā.

10.118.5<sup>b</sup>: 3.9.6<sup>b</sup>; 10.150.1<sup>b</sup>, devébhyo havyavāhana; 10.119.13<sup>b</sup>, devébhyo  
havyavāhanāḥ.

10.118.7<sup>c</sup>, gopā ṛtasya dīdhi: 3.10.2<sup>c</sup>, gopā ṛtasya dīdhi své dāme.

10.118.9<sup>c</sup>: 5.14.2<sup>c</sup>, yājīṣṭham mānuṣe jāne.

10.119.1<sup>c</sup>–13<sup>c</sup>, kuvīt sōmasyāpām iti.

10.119.2<sup>b</sup>, 3<sup>a</sup>, ūn mā pitā ayaṁsata.

10.119.13<sup>b</sup>, devébhyo havyavāhanāḥ: 3.9.6<sup>b</sup>; 10.118.5<sup>b</sup>; 150.1<sup>b</sup>, devébhyo  
havyavāhana.

10.120.8<sup>d</sup>: 3.31.21<sup>d</sup> dūraḥ ca vīḡvā avṛṇod āpa svāḥ.

[10.120.9<sup>d</sup>, hinvānti ca ṇavasā vardhāyanti ca: 5.11.5<sup>d</sup>, ā pṛṇanti ṇavasā, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol.,  
p. 316, note.]

10.121.1<sup>d</sup>–9<sup>d</sup>, kāsmaī devāya haviṣā vidhema.

10.121.10<sup>d</sup>: 4.50.6<sup>d</sup>; 5.55.10<sup>d</sup>; 8.40.12<sup>d</sup>; 48.13<sup>d</sup>, vayām syāma pātayo rayīṇām.

10.122.3<sup>d</sup>, yās ta ānaṭ samīdhā tāṁ juṣasva: 6.1.9<sup>b</sup>, yās ta ānaṭ samīdhā  
havyādātīm.

10.122.4<sup>a</sup>: 5.11.4<sup>a</sup>, yajñāsya ketūm prathamām puróhitam.

10.122.7<sup>b</sup>, dūtām kṛṇvānā ayajanta mānuṣāḥ: 5.3.8<sup>b</sup>, dūtām kṛṇvānā ayajanta  
havyāḥ.

10.122.8<sup>c</sup>, rāyās pōṣam yājamāneṣu dhāraya: 8.59(Val.11).7<sup>b</sup>, rāyās pōṣam  
yājamāneṣu dhattam; 10.17.9<sup>d</sup>, rāyās pōṣam yājamāneṣu dhehi.

10.123.7<sup>a</sup>: 9.85.12<sup>a</sup>, ūrdhvó gandharvó adhi nāke asthāt.

10.123.7<sup>cd</sup>, vāsāno átkam surabhīm dṛṇé kām svār ṇa nāma janata priyāni:  
6.29.3<sup>cd</sup>, vāsāno átkam surabhīm dṛṇé kām svār ṇa nṛtav īṣiró  
babhūtha.

10.123.8<sup>c</sup>, bhānūḥ ṣukreṇa ṣociṣā cakānāḥ : 9.85.12<sup>c</sup>, bhānūḥ ṣukreṇa ṣociṣā vy  
ādyāut.

10.125.3<sup>c</sup>, tām mā devā vy ādadhuh purutrā : 10.71.3<sup>c</sup>, tām ābhītyā vy ādadhuh  
purutrā.

10.125.6<sup>b</sup> (Vāc Āmbhṛṇī ; Ātmastuti)

ahām rudrīya dhānur ā tanomi brahmadviṣe ṣārave hāntavā u,  
ahām jānāya samādān kṛṇomy ahām dyāvāpṛthivī ā viveḥa.

10.182.3<sup>b</sup> (Tapurmūrdhan Bārhaspatya ; to Bṛhaspati)

tāpumūrdhā tapatu rakṣāso yé brahmadviṣaḥ ṣārave hāntavā u,  
[kṣipād āṣastim āpa durmatīm hann āthā karad yājamānāya ṣām yōh.]  
refrain, 10.182.1<sup>cd</sup>-3<sup>cd</sup>

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman  
hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in  
order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . .  
ṣārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The  
case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8<sup>c</sup> : 10.82.5<sup>a</sup>, parō divā parā enā pṛthivyā.

10.126.1<sup>a</sup>, nā tām ānho nā duritām : 2.23.5<sup>a</sup>, nā tām ānho na duritām kūtaḥ  
canā ; 8.19.6<sup>c</sup>, nā tām ānho devākṛtām kūtaḥ canā.

10.126.2<sup>b</sup> : 5.67.1<sup>c</sup> ; 8.67.4<sup>b</sup>, vāruṇa mītrāryaman.

10.126.3<sup>b</sup>-7<sup>b</sup>, vāruṇo mītrō aryamā ; see also under 1.26.4<sup>b</sup>.

10.126.7<sup>bc</sup>, vāruṇo mītrō aryamā, ṣārma yachantu saprātha (ādityāso yād īmahe  
āti dvīṣaḥ) : 8.18.3<sup>bc</sup>, vāruṇo mītrō aryamā, ṣārma yachantu saprātho  
yād īmahe.

10.126.8 = 4.12.6.

10.127.1<sup>c</sup>, vīḡvā ādhi ṣṛīyo 'dhita : 2.8.5<sup>c</sup>, vīḡvā ādhi ṣṛīyo dadhe ; 10.21.3<sup>d</sup>, vīḡvā  
ādhi ṣṛīyo dhiṣe vīvakṣase.

[10.127.2<sup>c</sup>, jyōtiṣā bādhatē tāmaḥ : 10.37.4<sup>a</sup>, yēna sūrya jyōtiṣā bādhasē tāmaḥ.]

[10.127.8<sup>a</sup>, ūpa te ḡā ivākaram . . . stōmam : 1.114.9<sup>a</sup>, ūpa te stōmān paṇupā  
ivākaram.]

[10.128.8<sup>d</sup>, indra mā no rīriṣo mā pārā dāḥ : 1.104.8<sup>a</sup>, mā no vadhir indra mā  
pārā dāḥ.]

10.129.6<sup>a</sup> : 3.54.5<sup>a</sup>, kō addhā veda kā ihā prā vocat.

10.131.3<sup>cd</sup> : 4.17.16<sup>ab</sup>, gavyānta indram sakhyāya viprā aṇvāyānto vīṣaṇam  
vājāyantaḥ.

10.131.6 = 6.47.12.

10.131.6<sup>b</sup> = 6.47.12<sup>b</sup>, sumṛīkó bhavatu viçvavedāḥ: 4.1.20<sup>d</sup>, sumṛīkó bhavatu jātavedāḥ.

10.131.6<sup>d</sup> = 6.47.12<sup>d</sup>: 4.51.10<sup>d</sup>; 9.89.7<sup>d</sup>; 9.5.5<sup>d</sup>, suvīryasya pātīyaḥ syāma.

10.131.7 = 6.47.13.

10.131.7<sup>ab</sup> = 6.47.13<sup>ab</sup>: 3.1.21<sup>cd</sup>; 59.4<sup>ef</sup>, tāsya vayān sumatāu yajñīyasyāpi bhadre sāumanasē syāma: 10.14.6<sup>cd</sup>, tēṣān vayān sumatāu yajñīyānām āpi bhadre sāumanasē syāma.

10.131.7<sup>d</sup> = 6.47.13<sup>d</sup>, āric cid dvēṣaḥ sanutār yuyota: 7.58.6<sup>e</sup>, āric cid dvēṣo vṛṣaṇo yuyota; 10.77.6<sup>d</sup>, āric cid dvēṣaḥ sanutār yuyota.

10.133.1<sup>b</sup>, indrāya çuṣām arcata: 1.9.10<sup>c</sup>, indrāya çuṣām arcati; 10.96.2, indrāya çuṣām hārivantam arcata.

10.133.1<sup>fg</sup>—3<sup>fg</sup>, 4<sup>ef</sup>—6<sup>ef</sup>, nābhantām anyakēṣān jyākā ādhi dhānvasu.

10.133.2<sup>c</sup>, açatrūr indra jajñise: 1.102.8<sup>d</sup>, açatrūr indra janūṣā sanād asi; 8.21.13<sup>b</sup>, ānāpīr indra janūṣā sanād asi.

10.133.2<sup>d</sup>, viçvañ puṣyasi vāryam: 1.89.9<sup>b</sup>; 5.6.6<sup>b</sup>, viçvañ puṣyanti vāryam.

[10.133.3<sup>b</sup>, aryó naçanta no dhīyaḥ: 9.79.1<sup>d</sup>, aryó naçanta sāniçanta no dhīyaḥ.]

10.133.4<sup>c</sup> (Sudās Pājavana; to Indra)

yó na indrabhīto jāno vṛkāyūr ādīdeçati,

adhaspadām tám īm kṛdhi vibādhó asi sāsahīr nābhantām anyakēṣān jyākā  
ādhi dhānvasu. refrain, 10.133.1<sup>fg</sup> ff.

10.134.2<sup>c</sup> (Mādhātār Yāuvanāçva; to Indra)

āva sma durhapāyató mātasya tanuhi sthirām,

adhaspadām tám īm kṛdhi yó asmān ādīdeçati, devī jānītry ajñjanad  
bhadrá jānītry ajñjanat. d: 9.52.4<sup>c</sup>; ef: refrain, 10.134.1<sup>ef</sup>—6<sup>ef</sup>

10.133.6<sup>a</sup>: 3.41.7<sup>a</sup>; 7.31.4<sup>a</sup>, vayām indra tvāyāvāḥ.

10.133.6<sup>b</sup>, sakhitvām ā rahhāmahe: 9.61.4<sup>c</sup>; 65.9<sup>c</sup>, sakhitvām ā vṛñmahe.

10.133.7<sup>d</sup>, sahásradhārā pāyasā mahí gāuḥ: see under 10.101.9<sup>cd</sup>.

10.134.1<sup>d</sup>: 3.10.1<sup>b</sup>, samrājān carṣaṇínām.

10.134.1<sup>ef</sup>—6<sup>ef</sup>, devī jānītry ajñjanad bhadrá jānītry ajñjanat.

10.134.2<sup>c</sup>: 10.133.4<sup>c</sup>, adhaspadām tám īm kṛdhi.

10.134.2<sup>d</sup>: 9.52.4<sup>c</sup>, yó asmān ādīdeçati.



10.134.3<sup>d</sup>: 8.61.5<sup>b</sup>, indra viçvābhīr utībhīḥ; 8.12.5<sup>c</sup>, indra viçvābhīr utībhīr  
vavākṣitha; 8.32.12<sup>c</sup>, indro viçvābhīr utībhīḥ.

See also under 8.37.1.

10.134.4<sup>d</sup>: 1.30.8<sup>b</sup>, sahasrīṇībhīr utībhīḥ.

10.136.4<sup>a</sup>, antārikṣeṇa patati: 1.25.7<sup>b</sup>, antārikṣeṇa pātataṁ; 8.7.35<sup>b</sup>, antārikṣeṇa  
pātataḥ.

10.139.2<sup>b</sup>: 1.73.8<sup>d</sup>, āpaprivān ródasī antārikṣam.

10.139.3<sup>a</sup>: 1.96.6<sup>a</sup>, rāyó budhnāḥ saṁgāmano vāsūnām.

10.139.3<sup>c</sup>: 10.34.8<sup>b</sup>, devā iva savitā satyādharma.

10.139.5<sup>c</sup>: 5.85.8<sup>b</sup>, yád vā ghā satyám utá yán ná vidmā.

[10.140.2<sup>d</sup>, prṇāksi ródasī ubhé: 8.64.4<sup>c</sup>, óbhé prṇāsi ródasī.]

10.140.3<sup>b</sup>: 8.60.4<sup>d</sup>, mándasva dhītībhīr hitāḥ.

10.140.6<sup>b</sup>: 3.2.5<sup>a</sup>, agnīm sumnāya dadhire puró jánāḥ.

10.140.6<sup>c</sup>, grútkarṇam sapráthastamam tvā girā: 1.45.7<sup>c</sup>, grútkarṇam saprátha-  
stamam.

10.141.3<sup>b</sup>: 8.11.6<sup>c</sup>, agnīm gīrbhīr havāmahe.

10.141.4<sup>a</sup>: 1.14.3<sup>a</sup>, indravāyú bhāspátim.

10.141.6<sup>b</sup>, bráhma yajñām ca vardhaya: 1.10.4<sup>d</sup>, indra yajñām ca vardhaya.

[10.142.4<sup>c</sup>, yadā te vāto anuvāti çociḥ: 1.148.4<sup>c</sup>; 7.3.2<sup>c</sup>, ād asya vāto ānu vāti  
çociḥ; 4.7.10<sup>b</sup>, yád asya vāto anuvāti çociḥ.]

10.142.5<sup>d</sup>, nyāññ uttānām anvēsi bhūmim: 10.27.13<sup>d</sup>, nyāññ uttānām ānv eti  
bhūmim.

10.147.4<sup>d</sup>, makṣú sá vājam bharate dhānā nfbhīḥ: 1.64.13<sup>c</sup>, ārvadbhīr vājam,  
&c.; 2.26.3<sup>c</sup>, sá putráir vājam, &c.

10.148.2<sup>b</sup>: 2.11.4<sup>d</sup>, dāsīr víçāḥ sūryeṇa sahyāḥ.

10.148.2<sup>c</sup>: 2.11.5<sup>a</sup>; 3.39.6<sup>c</sup>, guhá hitām gūhyam gūḥām apsu.

10.148.4<sup>d</sup>, utá trāyasva grṇatá utá stīn: 10.22.15<sup>c</sup>, utá trāyasva grṇató maghónāḥ.

[10.149.2<sup>d</sup>, áto dyāvāprthiví aprathetām: 10.82.1<sup>d</sup>, ād id dyāvāprthiví, &c.]

10.150.1<sup>b</sup>: 3.9.6<sup>b</sup>; 10.118.5<sup>b</sup>, devébhyo havyavāhana; 10.119.13<sup>b</sup>, devébhyo  
havyavāhanāḥ.

10.150.2<sup>ab</sup>: 1.91.10<sup>ab</sup>, imām yajñām idām vāco jujusaṇā upāgahi; 1.26.10<sup>b</sup>, imām yajñām idām vācaḥ.

10.150.4<sup>a</sup>, agnir devó devānām abhavat puróhitaḥ: 3.2.8, agnir devānām abhavat puróhitaḥ; 10.110.11<sup>b</sup>, agnir devānām abhavat purogūḥ.

10.152.3<sup>a</sup>, ví rākṣo ví mṛdho jahi: 8.61.13<sup>d</sup>, ví dvīṣo ví mṛdho jahi.

[10.152.5<sup>d</sup>, vātyo yavayā vadhām: 1.5.10<sup>c</sup>, ícāno yavayā vadhām.]

[10.153.2<sup>c</sup>, tvām vṛṣan vṛśéd asi: 8.33.10<sup>a</sup>, satyām itthá vṛśéd asi; 9.64.2<sup>c</sup>, satyām vṛṣan vṛśéd asi.]

10.153.3<sup>b</sup>, vy antárikṣam atiraḥ: 8.14.7<sup>a</sup>, vy antárikṣam atirat.

10.153.4<sup>c</sup>: 8.76.9<sup>c</sup>, vājraṁ cīcāna ójasā.

10.153.5<sup>a</sup>: 8.98.2<sup>a</sup>, tvām indrābhibhūr asi.

10.154.4<sup>a</sup>, yé cit pūrva ṛtasāpaḥ: 1.179.2<sup>a</sup>, yé cid dhī pūrva ṛtasāpa āsan.

[10.156.3<sup>b</sup>, pṛthūm gómantam açvīnam: 8.6.9<sup>b</sup>; 9.62.12<sup>b</sup>; 63.12<sup>b</sup>, rayīm gómantam açvīnam.]

10.156.4<sup>b</sup>: 8.89.7<sup>b</sup>; 9.107.7<sup>d</sup>, á súryam rohayo divi; 1.7.3<sup>b</sup>, á súryam rohayad divi.

10.157.5<sup>b</sup>: 1.168.9<sup>d</sup>, ád it svadhām iṣirām páry apaçyan.

10.158.5<sup>a</sup>: 1.82.3<sup>a</sup>, susamṛdṣam tvā vayām.

[10.158.5<sup>b</sup>, prāti paçyema sūrya: 10.37.7<sup>d</sup>, jyóg jiváh prāti paçyema sūrya.]

10.159.4 (Çaci Paulomī; Atmastuti) =

10.174.4 (Abhivarta Āngirasa; Rājñah stutih)

yénéndro haviṣā kṛtvý ábhavad dyumny úttamāḥ.

idām tád akri devā asapatná (10.174.4, asapatnáḥ) kilābhavam.

Cf. Oldenberg, Prol., p. 244.

[10.160.1<sup>cd</sup>, índra má tvā yajamānāso anyé ní rīraman túbhyam imé sutásah: see under 2.18.3.]

[10.160.5<sup>a</sup>, açvāyanto gavyānto vājāyantaḥ: all words of this pāda are contained in 4.17.16<sup>ab</sup> = 10.131.3<sup>cd</sup>.]

10.162.1<sup>cd</sup>, ámivā yás te gárbhām durpāmā yónim açāye: 10.162.2<sup>ab</sup>, yás te gárbhām ámivā durpāmā yónim açāye.

10.162.3<sup>d</sup>—6<sup>d</sup>, tám itó nāçayāmasi.

10.163.5<sup>ed</sup>, 8<sup>ed</sup>, yākṣmañ sārvasmād ātmānas tām idāñ ví vṛhāmi te.

10.164.4<sup>b</sup>, abhidrohāñ cārāmasi: 7.89.5<sup>b</sup>, abhidrohāñ manuṣyāḥ cārāmasi.

10.164.5<sup>ab</sup>: 8.47.18<sup>ab</sup>, ājāiṣmādyāsanāma cābhūmānāgasō vayām.

10.165.1<sup>d</sup>, çām no astu dvipāde çām cātuspāde: 6.74.1<sup>d</sup>, çām no bhūtañ divi-  
pāde, &c.; 7.54.1<sup>d</sup>; 10.85.43<sup>d</sup>, 44<sup>d</sup>, çām no bhava dvipāde, &c.

[10.168.2<sup>d</sup>, asyā viçvasya bhūvanasya rāja: 3.46.2<sup>c</sup>; 6.36.4<sup>d</sup>, éko viçvasya, &c.;  
5.83.3<sup>c</sup>, téna viçvasya, &c.; 9.97.56<sup>b</sup>, sōmo viçvasya, &c.]

10.169.2<sup>d</sup>, tābhyaḥ parjanya māhi çarma yacha: 5.83.1<sup>d</sup>, sá naḥ parjanya māhi  
çarma yacha.

10.170.4<sup>ab</sup>: 8.89.3<sup>ab</sup>, vibhrājañ jyōtiṣā svār āgacho rocanāñ divāḥ.

[10.171.3<sup>a</sup>, tvām tyām indra mārtyam: 5.35.5<sup>a</sup>, tvām tām indra mārtyam.]

Cf. 1.131.4<sup>d</sup>.

10.173.3<sup>b</sup>, 6<sup>a</sup>, dhruvām dhruvēṇa haviṣā.

10.174.4 = 10.159.4 (except asapatná in 10.174.4 for asapatná in 10.159.4).

10.175.1<sup>b</sup>, 4<sup>b</sup>, devāḥ suvatu dhármanā.

10.175.2<sup>b</sup>: 8.18.10<sup>b</sup>, āpa sedhata durmatim.

10.175.4<sup>c</sup>: 5.26.5<sup>a</sup>; 8.14.3<sup>b</sup>; 17.10<sup>c</sup>, yájamānāya sunvaté.

[10.177.1<sup>c</sup>, samudré antāḥ kavāyo ví cakṣate: 1.159.4<sup>d</sup>, samudré antāḥ kavāyaḥ  
suditāyaḥ.]

10.177.2<sup>d</sup>, ṛtāsyā padé kavāyo ní pānti: 10.5.2<sup>c</sup>, ṛtāsyā padām kavāyo ní pānti.

10.177.3 = 1.164.31.

[10.178.2<sup>c</sup>, ūrvī ná pṛthvī bāhule gābhīre: 4.23.10<sup>c</sup>, ṛtāya pṛthvī bahulé  
gabhiré.]

10.178.3<sup>abc</sup>, sadyāç cid yāḥ çavasā pañca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,  
sahasrasāḥ çatasā asya rāñhiḥ: 4.38.10<sup>abc</sup>, ā dadhikrāḥ çavasā pañca  
kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna, sahasrasāḥ çatasā vājy ārvā.

10.180.2<sup>a</sup>: 1.154.2<sup>b</sup>, mṛgó ná bhimāḥ kucaró giriṣṭhāḥ.

10.181.1<sup>c</sup>—3<sup>c</sup>, dhātūr dyūtanāt savitūç ca viṣṇoḥ.

10.182.1<sup>ed</sup>—3<sup>ed</sup>, kṣipád āçastim āpa durmatim hann ātha karad yájamānāya  
çām yōḥ.

10.182.3<sup>b</sup>, brahmadviṣaḥ ṣārave hāntavā u : 10.125.6<sup>b</sup>, brahmadviṣe ṣārave hāntavā u.

10.183.1<sup>c</sup>, ihā prajāṃ ihā rayiṃ rārāṇaḥ : 4.36.9<sup>a</sup>, ihā prajāṃ ihā rayiṃ rārāṇaḥ.

[10.187.1<sup>b</sup>, vṛṣabhāya kṣitinām : 7.98.1<sup>b</sup>, juhótana vṛṣabhāya kṣitinām.]

10.187.1<sup>c</sup>–5<sup>c</sup>, sá naḥ paṛśad áti dviṣaḥ.

[10.187.3<sup>b</sup>, víṣā ṣukréṇa ṣocíṣā : agniḥ ṣukréṇa, &c. ; see under 1.12.12.]

10.187.4<sup>ab</sup> : 3.62.9<sup>ab</sup>, yó víṣvābhi vipácyati bhúvanā sám ca pácyati.

10.187.5<sup>a</sup>, yó asyá pāré rájasah : 10.27.7<sup>d</sup>, yó asyá páre rájaso vīveṣa.

[10.188.1<sup>b</sup>, ácvam hinota vājīnam : 9.62.18<sup>c</sup>, hāriṃ hinota vājīnam.]

10.188.1<sup>c</sup> : 1.13.7<sup>c</sup> ; 8.65.6<sup>c</sup>, idám no barhir āsāde.

[10.191.1<sup>b</sup>, ágne víṣvāny aryá á : 9.61.11<sup>a</sup>, enā víṣvāny aryá á.]

[10.191.1<sup>d</sup>, sá no vásūny á bhara : 8.93.29<sup>a</sup>, sá no víṣvāny á bhara.]